Gift of
Mrs. Elizabeth Janss
THE

EMPHASISED

BIBLE.

A New Translation

DESIGNED

TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY AND THE GRAPHIC STYLE OF THE SACRED ORIGINALS;

ARRANGED

TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM, AND LOGICAL ANALYSIS, ALSO TO ENABLE THE STUDENT READILY TO DISTINGUISH THE SEVERAL DIVINE NAMES;

AND EMPHASISED THROUGHOUT AFTER THE IDIOMS OF THE HEBREW AND GREEK TONGUES.

WITH

EXPOSITORY INTRODUCTION, SELECT REFERENCES, & APPENDICES OF NOTES.

THIS VERSION HAS BEEN ADJUSTED, IN THE OLD TESTAMENT, TO THE NEWLY REVISED "MASSORETICO-CRITICAL" TEXT (OR ASSURED EMENDATIONS) OF DR. GINSBURG; AND, IN THE NEW TESTAMENT, TO THE CRITICAL TEXT ("FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE") OF DRS. WESTCOTT AND HORT.

BY

JOSEPH BRYANT ROTHERHAM,

TRANSLATOR OF "THE NEW TESTAMENT CRITICALLY EMPHASISED."

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The letter of the Bible is the shrine of its spirit and the organism by which it comes into contact with the reader's mind. Hence the most spiritual of Bible students may well feel grateful to all who have toiled at the wearying task of preserving, and—where necessary and possible—restoring the true letter of the Sacred Text in its original tongues. All honour then to men who—like Ginsburg, Tregelles, and Westcott and Hort—have for long years laboured, chiefly that others might enter into their labours.

No English Bible can be more than a translation, since the Sacred Scriptures of the Old and New Testaments were originally written in Hebrew and in Greek. Hence it must be obvious to all, that just in proportion to the importance of these documents must be the obligation to translate them as accurately and adequately as possible; and since in the very nature of things no translation can be perfect, improvement is always possible. Even if no further improvement were attainable, various renderings for different classes of readers would still probably be of service. Besides, Divine favours are freely and widely bestowed; and the humblest individual translator may reasonably deem it possible to contribute something to the common stock of happy and effective renderings. Hence it may not be presumptuous to hope that a useful place will be filled by The Emphasised Bible.

Reverent faith and fearless criticism are not necessarily opposed. He that believes may usefully ask—What? and Why? It may be more imperative than some dream to put such questions, unless faith is to degenerate into superstition. Criticism itself may be subdivided and classified. There is the Lower, which deals with words and sentences, and employs grammar and dictionary to find out their sense and force. There is the Higher, which seeks to get behind the text, and to track the wellnigh hidden streams of origin, using for the purpose literary culture, comparison, conjecture and speculation—sometimes, indeed, to great good purpose, by laying down tracks along which to look for trusty emendation; at others, quite needlessly disturbing the common faith, by confounding editorship (which all books need) with authorship, and, worse still, by imagining ancient inventive liberties falling little short of forgery, without any necessity appreciable by common minds. And, finally, there is the Highest criticism, which springs from sympathy, insight, and experience in divine things; from claiming which modest men instinctively shrink; but which is a reality nevertheless, and is sometimes richly possessed by humble souls who, thoughversed in literary problems, know when broad conclusions wound their religious instincts, and whose unsophisticated judgment deserves respectful consideration before any general critical conclusions can be pronounced wholly satisfactory. It is devoutly to be wished that criticism may yet prove itself a greater aid to faith than it has done in the recent past. Its services hitherto must not be forgotten; and candour should be brought to its appreciation. The present Translator has striven to reach absolute freedom from prejudice; and feels constrained to record the seemingly paradoxical testimony—that the so-called higher critics have won the position of worthily occupying the very front rank of workers in the field of the lower criticism, where all learners must begin; and that among Hebrew Lexicons, none approaches—for thoroughness, accuracy, and resolute sobriety—the splendid monument of English, American, and Continental learning, now nearly complete, emanating from the Oxford Press.

The sacred joy experienced during the twelve years of hard work bestowed upon the production of The Emphasised Bible might excuse the vain desire that another life could be vouchsafed in which to reap the fruit of antecedent toil; but all this is sobered and subdued by the reflection that the fire itself, human and divine, must prove every man's work, of what sort it is.

It remains only to render hearty thanks to the Scholars whose labours have made this work possible; to the Reviewers whose encouragement has lightened a protracted though pleasant task; to the Printers and Correctors of the Press whose enterprise and patience have done much to make this Bible a pleasure to look on and an instrument to handle with facility; but first and last—especially in view of preserved life and eyesight and mental freshness—to Him from whom all blessings flow.

July, 1902.

JOSEPH BRYANT ROTHERHAM.
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AN

EXPOSITORY INTRODUCTION

TO THE

EMPHASISED BIBLE.

CHAPTER I.

THE SPECIAL FEATURES OF THIS TRANSLATION.

That this purports to be an "Emphasised" Bible is naturally the first thing to be noticed. But as it seems desirable to devote an entire chapter to the subject of Emphasis, further discussion of this prominent characteristic may be conveniently deferred until it falls to be considered in due course. In the meantime there are other features which have grown up around this, which it will be of advantage to set forth in order.

1. The size of the page. It is with design that this has been made large; mainly for the purpose of bringing into one view connected portions, the constituent parts of which can be so much more easily grasped and remembered when readily seen in their relation to each other and to the whole, than when extended over several smaller pages. The familiar fifteenth chapter of the Gospel by Luke affords an excellent example; the whole chapter being here brought within two columns, in which its historical introduction and the three parables of which it is composed are at once taken in by the eye.

2. The varying indentations of the lines. These have been employed to serve several important purposes.

a. They mark the transition from Narrative to Speech. The first chapter of Genesis comes out into beautiful relief by this means. After a few introductory words, the arrangement of the lines seems like a commentary on the text "He spake, and it was done." "He spake"—and the words of the speech are distinguished by being set in; "and it was done"—the record of the fact is given as narrative, shown by the nearer approach of the lines to the left-hand margin. The effect is solemnly dramatic. Sometimes the deeper questions of criticism are thus brought to the surface, and the humblest reader is moved to consider whether, for example, the Speeches of Moses recorded in the Book of Deuteronomy were afterwards edited. It is tolerably plain they were; and the perception of the fact would appear to favour
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the genuineness of the Speeches themselves by the formal removal of objections. Sometimes, again, a subtle question of exegesis is brought very near to a solution by the mere process of rightly indenting the lines. For instance: Does the eighteenth verse of the second chapter of Galatians present a conclusion to which the Apostle Paul had for himself arrived—or is he still addressing his erring brother Peter, and delicately suggesting that Peter was now, at Antioch, "building up" an invidious distinction which, at Caesarea, he had "destroyed"? The cited-speech indentation appears to be correctly continued there; and the aptness of the words to describe Peter's inconsistency, coupled with the independent fact that there is nothing to show that his faithful brother had yet done addressing him, goes far to settle the true explanation.

b. The indentations indicate the existence of Speech within Speech. Thus: Moses in the land of Moab, in relating the desert experiences through which the Sons of Israel, with himself, had newly come, cites previous speeches made at the respective times to which he refers—what the people had said to him and how he had answered the people. And it is an undoubted gain to be vividly confronted with the inquiry, Would any historical romantacist have dared not only to put invented speeches into the mouth of Moses, but similar speeches into the mouth of God? "Speech within speech" is to be found in many places, and is sometimes discovered to be invested with great interest: as when Solomon, in his Dedicatory Prayer, cites Divine promises previously made to his father David; or as when the Apostle Paul, in addressing King Agrippa, quotes the very words in which the Risen Jesus had addressed him.

c. The indentations call attention to the existence of Poetic Parallelism. This special kind of parallelism is, of course, not to be confounded with parallel texts or parallel narratives, important though these both are in their own way. Poetic Parallelism is that beautiful, measured reduplication of thought, whereby the same sentiment or fact or promise is doubly expressed, the second time with a difference, still within the general scope of the first; the variation serving not only to cluster together beauties of speech, such as synonyms, contrasts, subservient natural images, and so forth, but to fix the general scope and outlook of the couplet or stanza, the one line hinting the limit to which the other may be assumed to submit, or defining the subject to which it also relates. From this point of view Parallelism steps in as a most graceful and useful handmaid to Exposition. But the charm of it, is what first is felt. "So God created man in his image": that sounds like prose, however weighty. But when Parallelism breaks in with its balanced couplet—

In the image of God created he him,
Male and female created he them,—

then we know we are in the presence of Poesy—a most fitting place, surely, for her first appearance!

There the lawless cease from raging,
And there the toilworn are at rest,

is so plaintive as to be like a mother's lullaby over her sick child.

* 1 K. viii.; 2 Ch. vi.  b Acts xxvi. 14-18.  c Gen. i. 27.  d Job iii. 17.
SPECIAL FEATURES OF THIS TRANSLATION.

Another strain is touched when we read—

For a child hath been born to us,  
A son hath been given to us.—*

in which it may be noted that this and not the current rhythm is undoubtedly the true one; since this it is which, closely following the Hebrew, throws the emphasis in the right place—on "child" and "son." There lies our hope—in Him! These samples will suffice to point to the thousands of instances of Parallelism which, in this translation, lie before the reader. The present is not the place for discussing the many varieties of Parallelism to be found in the Bible. The subject is necessarily familiar in all treatises on Hebrew poetry. Better, however, than the perusal of any printed treatise will be the collating and classifying of instances by each student for himself. He can label his samples at pleasure, as "synonymous," "antithetic," "recurrent," "progressive," and so forth, provided he correctly describe them. It is uncertain whether due attention has generally been given to what may be described as semi-parallelism, not infrequently to be found in Isaiah. Its presence is intimated in this Bible, either by a couple of responding extra capitals, as in the following:—

I am sated  
With ascending-offerings of rams,  
And the fat of fed beasts.  
So have I sworn—  
Not to be vexed with thee,  
Nor to rebuke thee;  
or, when space has required it, by an extra line bestowed upon it, sooner than do it an injustice.  
Thus—

And they shall call thee—  
The city of Yahweh,  
The Zion of the Holy One of Israel.  
There is one especial form of Parallelism to which much interest attaches, if not by reason of any novelty in the attention given to it, yet at least by virtue of its inherently striking character and the help it occasionally renders to right reading and interpretation. Dr. R. Moulton terms it the Envelope arrangement of lines. Its simplest form is where the first line is responded to by the fourth, and the second is answered by the third. A single example will show what is meant:—

Let me see thy form,  
Let me hear thy voice,—  
For thy voice is sweet,  
And thy form comely.*

Its bearing upon the correct reading of the original is seen in Isa. ix. 3; the much-needed emendation of which is reached by Dr. Ginsburg through a wholly independent process, dealing with questions of abbreviation and letter grouping. The result of his critical revision of the Hebrew text is strongly confirmed by the fact that thereby is produced this very special and beautiful form of parallelism:—

Thou hast increased the exultation.  
Thou hast made great the joy,—  
They joy before thee according to the joy of harvest,  
As men exult when they distribute spoil.  
* Isa. ix. 6.  
  b Isa. i. 11.  
  c Isa. liv. 9.  
  e In "The Bible as Literature."  
  f S.S. ii. 14.  
  g Isa. ix. 3.
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How it touches exegesis may be discovered by turning to Mat. vii. 6; in explaining which we need no longer fear it as an undue liberty, to attribute to the "dogs" the "turning" and "tearing," and to the "swine" the "trampling underfoot."*

d. The indentations of the lines further present the results of *Logical Analysis.*

This is the case where, without any suspicion of poetry, the thought-relation of the clauses is more readily seen by means of the exact place assigned to the line-commencements; whether, for example, a second line is to be regarded as co-ordinate with the first—that is, of an equally leading character; or as subordinate, subservient, helping. An extremely simple instance may be found in the setting forth of Martha's reply to our Lord, who has just said, "Believest thou this?"

She saith unto him—

\[ \text{Yea, Lord! I have believed.} \]
\[ \text{That thou art the Christ, the Son of God,—} \]
\[ \text{He who into the world should come.} \]

Here, the first line of course is narrative. In the second, Martha confesses that she has faith, but the line stops short of saying what it is she believes; *that* being reserved for a new and further-indent ed line, so indented partly because thereby greater distinctness is given to the proposition which first defines her faith, and partly also because her answer appears to be, if not evasive, yet a little indirect. She, at any rate, does not say quite simply, "Yea, Lord! I believe this!" For some reason, she prefers to formulate her own faith. Why she did this may be worth inquiry. Was it that she felt the answer she gave fully endorsed the statements Jesus had just made: "Believing thee to be who and what thou art, I at once confide in the truth of whatsoever thou art pleased to tell me?" Or was it perhaps rather that she was diffident of herself, and hesitated to say whether she believed a revelation so lofty and of such a sweeping amplitude as that just disclosed; and therefore in her grief and perplexity preferred to fall back upon a more elementary truth, to which she felt she had already attained, and upon which she could still rely? The indentation of that line conducts the reader to this profoundly interesting psychological inquiry. Then the further pushing in of the last line is merely to point out—what is seen after a moment's reflection to be true—that this final line is subordinate to the one that precedes it, being of an explanatory character, as showing who and what the Christ, the Son of God, must be, and as indicating Martha's persuasion that in the sympathetic Teacher standing before her she saw Him whom the prophetic Scriptures had foretold and for whom the ages had waited. Now if all this food for thought is presented, in what may be termed a digestible form, by means of four lines of varying indentation, surely the average thoughtful reader can take the hint, and not deem "Logical Analysis" beyond him, but do a little of it for himself, just when he is analytically inclined; and, for the rest, can come to a working confidence in the Translator for having presented

*To these references may be added Job xxvii. 16, 17; Jer. ix. 4; x. 11; and especially Is. vi. 10, with Mat. xiii. 15, where the rhetorical movement is "heart—ears—eyes: eyes—ears—heart."
Scripture thoughts (which had to be presented somehow) after what appeared to him the most apt and helpful arrangement; about which no one is counselled to trouble himself prematurely or overmuch. This, however, is certain—namely, that a little perseverance will soon render it easy to the reader of this Bible to pay a profitable regard to the parentheses and digressions which so strikingly characterise the writings of the Apostle Paul. To a principal statement, he subordinates another; then, to that, another; and so on to such a degree that, although for a time we can comfortably indent more and more, yet at length the device of indentation comes perilously near breaking down; and to avoid being driven quite up to the right-hand margin, and so having no column at all left, we are constrained to use substitutionary initial capitals (as in Ephesians i. and Colossians i.) to indicate where further-indented new lines would begin if only there were room. Extreme indentation, as the initiated know well, is literally, in printing, an expensive luxury; but the student reaps the benefit, and his sense of triumph becomes a keen enjoyment as he watches the return of the great Evangelical Thinker to the point from which—a good while ago—he started. He confesses that his Guide has wandered; but he boasts that his Master never comes back empty. What, for example, though the entire Third of Ephesians is a parenthesis? The world would have been poorer without it. Furthermore, when industrious readers wake up to the gains which Logical Analysis promises to bring home, they may find themselves marking with the greatest interest the unexpected appearance of a similar Logical Idiom in the Book of Ezekiel to that which is found in the Book of Daniel—pursued to such a remarkable extent, in these two Books alone, as to give colour to the assumption that, after all, in spite of the contrary assertions of certain critics, the prophets Ezekiel and Daniel were very nearly contemporaries, just as the sacred history would naturally lead us to suppose they were.

c. The arrangement of the lines is occasionally used to set forth, in a becoming style, Divine Proclamations and certain obvious approximations to Divine Signature. For example: to centralise the words

Thus saith Yahweh—

is simply to invoke the assistance of the eye to give to that formula the dominating force over the announcement which follows which by the intention of the prophet it should naturally have. And so again there are cases in the Pentateuch and in the Prophets in which the oft-recurring formula, "As Yahweh commanded Moses," or "Declareth Yahweh," can be more becomingly appended, and with better effect, as a line by itself drawn towards the right hand, after the manner of a signature, than in any other way.

3. Varieties of type.—These have been but sparingly resorted to, partly on the score of economy, but chiefly because continual changes of type soon become annoying and even distressing to the eye. For these reasons Emphasis, in particular, has not been thus indicated. At the same time the discreet employment of other than the ordinary type has been made to answer a few very serviceable ends.

a Exo. xl.  b Jer., Eze., Hag. ii., Zech. ii., viii., x., and often.
a. *Refrains* in the Old Testament have been distinguished by italic type. These naturally abound in the Psalms;* and there are few readers who will not be pleased to find them so made prominent throughout that favourite Book. The presence of "refrains" in the early chapters of Isaiah will surprise some readers; while the existence of them in the prophecies of Jeremiah will astonish still more, especially if we are allowed to classify under the heading of "refrains" the recurrence of a biting phrase, *maggor missaviv* ("terror round about"), which (after being found in chap. vi. 25, hurled by Jeremiah against his priestly persecutor Pashhur [xx. 3]), then seems to have been mockingly flung back on himself by a tell-tale populace (ver. 10); afterwards to be solemnly directed by Yahweh against Egypt (chap. xlii. 5) and against Kedar (chap. xlix. 29); strikingly enough to reappear, finally, in the plaintive dirge of the same weeping prophet (Lam. ii. 22), thereby, at last, well-nigh proving its claim to a place among actual refrains. Of course the most beautiful refrain in the Book of Jeremiah is the melodious couplet—

*The voice of joy, and the voice of gladness,*  
*The voice of the bridegroom, and the voice of the bride,*—

which occurs in chaps. vii. 34; xvi. 9; xxv. 10; and xxxiii. 11—three times as a lament, as of something that was to cease; but, on the fourth and last occasion, reappearing as a lovely flower in a gay garland of joyful prophetic news. Not for ever, to Israel, is that fourfold voice to be hushed! If, however, we can tolerate the extension of the word "refrain" to the most inspiring recurrence of consolatory truth, apart from any further thought of poetic composition, then we may surely distinguish by that name the brightest promise of the Old Testament, which meets us in the form of an announcement by the Most High of his own character. Taking its rise in the Ten Commandments, it expands in volume on that later, momentous, re-instating occasion, when Yahweh caused "all his goodness to pass before" Moses, and when in answer to prayer He graciously restored Israel to covenant favour.* Further references will be found under the last-named passage; and whoever will take the trouble to look through those texts, and will thoughtfully note how this manifestation of "all the Divine goodness" forms the sheet-anchor of hope for after times, will probably admit the fitness of terming it, by way of eminence, The *Refrain of the Old Testament.*

b. Some peculiarities in the use of *Divine Names* are thereby (viz., by varieties of type) indicated. Concerning the especial proper name of God (Yahweh) the reader will naturally consult Chapter IV. of this Introduction. But the present is the fitting place for naming some further information which has been conveyed throughout the Old Testament part of this Bible by typographical means. It should be understood, then, that when the familiar word "God" is found printed in ordinary type, then the Hebrew is *Elohim*; when the same word is printed "God" (one capital and two small capitals), then the Hebrew is "El"; and when "God" is printed in Old English letter, then the

*See, for examples, Psalms cvii. and cxxxvi.*

b Exo. xx. 6; cp. Deu. v. 10.

c Exo. xxxiii. 17; xxxiv. 6, 7.
Hebrew is **Eloah** (principally confined to the Book of Job). It is not, perhaps, to be assumed that these discriminations are of supreme importance; nevertheless, when connected with other things, they are certainly invested with considerable interest. For the word **Elohim**, see note on Gen. i. 1. **Èl** will be readily remembered as entering into the composition of proper names, such as "Beth-èl," "Immanu-èl," and many others. It may also be discovered—the evidence would seem to point that way—that in the use of the independent monosyllable **Èl**, just where the moral feeling is most intense, there **Èl** shows an aptitude to step in, in preference to **Elohim**. The ordinary reader can now judge of this for himself. Without imagining anything less sacred in **Eloah** than in its longer or shorter companions, this at least is clear, that **Eloah**—as compared with the most sacred Name (the Tetragrammaton—see Chapter IV.)—is held to be good enough for the controversial spirit which undeniably pervades all the middle portion of the Book of Job.

**c. Quotations** from the Old Testament in the New are by the italics rendered conveniently conspicuous. That it is of great convenience and of considerable practical utility to be able to see at once what portions from the Jewish Scriptures are quoted in the Christian, will not be denied by anyone who has given a fair amount of attention to the matter; nor can it be questioned that the employment of italic letter for the purpose is far more effective than the adoption even of quotation marks would have been. Thereby, for example, the reader perceives without any appreciable trouble how largely the Book of the "Revelation" is constructed out of Old Testament language and imagery. Thereby also he sees instantly how even a single word out of a citation becomes the pivot on which an argument is made to turn.

4. **Section-headings, Footnotes, References, and Appendices.**—These may be left to speak for themselves, when once two or three needful explanations have been offered.

a. It was not at first intended to insert **Section-headings** in the Prophetic Books, owing to the risk of needlessly determining or attempting to determine difficult questions of interpretation; but an experiment having been made, the result seemed to promise so much convenience and assistance to average readers that the hazard and the additional labour were accepted. In most cases it will be found that, where these headings appear most startling, they are expressly warranted by the very terms of the Sacred Text.

b. The **Footnotes** include both "alternative renderings" and "various readings," the difference between which, being partly technical, is worth a moment's attention. An "alternative rendering," then, comes of the process of translating, and merely expresses the translator's feeling that some other English word than that adopted in the text might have given the sense of the original nearly or quite as well; and that for the reader to know this may be of practical service. It is well for the reader to be aware that oft-times no one word wholly and absolutely and alone says precisely what is conveyed by the Hebrew or Greek. It is no question of variance between one

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*Gal. iii. 16; Eph. iv. 9; Heb. ii. 11-14; iii. 5, 6; iv. 7; vii. 24; viii. 13; x. 10, 39; xii. 27; xiii. 11-13.*
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copy of the original and another, but exclusively concerns the best way of representing what is admitted to be in the original. One rendering conveys the meaning more readily or more precisely than another, and to ring the changes on fair alternatives is often very helpful, supplying a breadth or an exactness which can be had in no other way. Sometimes a rendering is too literal for the text, yet not too literal for the margin. Questions of decorum and euphemism may be allowed some influence. Humorous translations may sometimes do good service in the margin which could never be tolerated in the text. Moreover, a freer rendering may the sooner be allowed in the text, provided a more literal one be placed at the foot of the page. So much for "alternative renderings." "Various readings" are a very different matter. They have sole regard to variations which, in the course of transmission from an earlier age, have crept into different copies of or witnesses to the original. Concerning these, more information will be found in Chapter III. of this Introduction.

c. References, as commonly understood, can readily be found elsewhere. Those here given have come into the Translator's hands mostly through special channels or as the result of personal study; and in any case, it is believed, will be found trustworthy and useful.

d. The Appendices present, in orderly collected form, matter which would have been suited for longer notes, but can be more conveniently studied as actually given. These appended notes mostly touch upon subjects of the highest importance, and are respectfully submitted in the hope that they will prove helpful to not a few readers of The Emphasised Bible.

CHAPTER II.

CONCERNING EMPHASIS

AS AUTHORITATIVELY INDICATED IN THE HOLY SCRIPTURES.

1. "Strike, but hear me!" exclaimed an ancient orator to an infuriated mob; that is, "Strike, if you will; but hear me first." In reading aloud this citation, some little stress is instinctively laid on the two words "strike" and "hear," thereby assisting the ear to catch the plainly intended contrast. A few years since, the same saying was modified in sense by a change of emphasis. A trade strike was pending, when an illustrated paper, giving an imposing figure representing "Law," put beneath the figure the legend, "Strike, but hear me!" in this way not only investing the word "strike" with a modern significance, but suggesting, by the emphasis laid on the word "me," a timely contrast—as much as to say, "You have listened to other advisers: before you act on their counsel, hearken to me—consider whether your contemplated strike would be legal." This new point put into the old words would perhaps scarcely have been caught, even with the help of the symbolic figure of the cartoon, but for the outward and visible sign of emphasis attached to the closing word "me."

2. It is freely granted that context and circumstance, when known and considered, are in many cases alone sufficient to guide to correct emphasis, whether it be in ordinary
CONCERNING EMPHASIS.

literature or in the Bible. For example, the bold contrast made by Christ, in the Sermon on the Mount, between other teachers and himself would naturally prompt any reader of taste to lay stress on the pronoun “I” in the recurring formula—

Ye have heard that it hath been said . . . but I say unto you.*

3. Context and circumstance, however, are not always sufficient, because not always clear. We have therefore to be thankful that our Public Versions of the Bible furnish further guidance in the matter of emphasis by means of Idiom. The words are frequently so arranged as by their very order to indicate where the stress should be placed. Thus, in the history of Joseph, where “the butler,” in confessing his fault in forgetting Joseph, narrates the diverse fate of “the baker” and himself, he says—

And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.b

In this sentence it is at once felt that the pronouns “me” and “him” are as certainly emphasised by their mere position as if they had been printed in capitals. So, again, where the Apostle Paul, after thanking God that he spake with tongues more than any of the Corinthian Christians, proceeds to say—

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue,c

it is easily seen from the context that the clause “in the church” governs the whole sentence, and should receive the leading stress. Nor is it by order of words alone that an emphatic idiom is constituted. Certain forms of circumlocution serve the same purpose:

But as for me, I shall behold thy face in righteousness,d

is an altogether effective means of reproducing the force of the emphatic pronoun which opens the verse in the Hebrew. Or a simple repetition secures the result—

The living, the living, he shall praise thee, as I do this day.*

Or a qualifying word of a manifestly emphasising force is employed, like “surely” in the following:—

In the day that thou eatest thereof, thou shalt surely die;f

or “certainly” in this place—

Could we certainly know that he would say, Bring your brother down?g

or “diligently” in this—

If thou shalt hearken diligently unto the voice of the Lord thy God.b

4. Yet, varied as is the Emphatic Idiom of our Public Versions and numerous as are the examples which meet us in which that indication of stress has been turned to most admirable account, the pity is that it has not been resorted to ten times more frequently than is the case. For, be it observed, the Emphatic Idiom of the English is but a faint and fitful reflex of the Emphatic Idiom of the Hebrew and Greek.1 This fact is well-known to scholars, though scarcely dreamt of by the general Bible-reading public. A fact

* Mat. v. 22, 28, 32, 34, 39, 44.
* Gen. xii. 13.
* Gen. xliii. 19.
* Isa. xxxviii. 19.
* Ps. xlv. 15.
* Gen. ii. 17.
* Gen. xliii. 7.
* Deu. xxviii. 1.
1 For an example of total neglect in A.V., and timid change in R.V., see Deu. vi. 13.
however it is, and one which can be substantiated just as conclusively as any law which governs language. The great point at present is that all this accession of force and guide to the sense is, in the Sacred Originals, secured simply by Idiom—order of words, fulness of expression, repetitions and the like—and is therefore both pervading and authoritative. It is "pervading": not, of course, as though all Scripture needed to be formally emphasised to the same degree—to imagine such a thing would be absurd; some styles of Sacred composition, instead of bristling with points, calmly flow on, keeping the even tenor of their way—but "pervading" in the satisfactory sense of being ever available when required. Whenever a point has to be made, a quiet contrast to be rather hinted at than expressed, a sharp and sudden home-thrust to be delivered, Idiom is at hand to accomplish it. From which, when the numberless living interests enshrined in the Bible are considered, it will be expected to follow—and follow it does—that a very large amount of indicated stress underlies almost every page of the Sacred Volume. And—does it need to be repeated?—Emphasis so conveyed is surely "authoritative": which is not the same thing as saying there is no room for misapprehension in this place or in that; nor is it the same as affirming that all scholars are absolutely agreed about every little point. But the emphasis is "authoritative," inasmuch as it is in the original—is a part of the original—is of the very spirit and essence of the original. And being in this way "authoritative," it is in all its main indications worthy of unspeakably more diligent heed in exposition than the most brilliant fancies of men who dream they may make what they please of Holy Writ. Sober students are bound by the laws of Grammar: they are equally bound by the laws of Emphasis.

5. It is one of the leading aims of The Emphasised Bible to do justice to the Emphatic Idioms of the original tongues, and thereby place all earnest Bible readers for practical purposes, on the same footing as that occupied by such as are familiar with Hebrew and Greek.

6. Mainly by Idiom has this been attempted. So that if all the artificial signs of Emphasis used in this Bible were swept away, an amount of Emphatic Idiom would remain far surpassing that to be found in any other version known to the Translator. Although emphatic inversion, for instance, is not infrequently discovered in our Public Versions: yet far more frequently and—if the expression may be pardoned—far more consistently does it appear in this translation. Take two examples out of thousands:

A.V. Wilt thou break a leaf driven to and fro? And wilt thou pursue the dry stubble?

Em. B. A driven leaf wilt thou cause to tremble? Or dry stubble wilt thou pursue?*

The latter rendering reproduces the idiom of the Hebrew, and therewith also more naturally shows where the primary stress should be laid.

A.V. And when he putteth forth his own sheep, he goeth before them.

Em. B. As soon as all his own he putteth forth
Before them he moveth on.b

The Idiom, the Emphasis, is in the Greek. It would be endless to cite examples of all the various forms which the Original Idiom takes for the sake of conveying

* Job xiii. 25.  
  b Jn. x. 4.
emphasis. Suffice it to say: that in this Bible these forms have been sacredly reproduced whenever possible—so long, that is, as the English remained easily intelligible and was not too constrained.

7. But Idiom alone would have been utterly inadequate to the attainment of the object in view. In many instances the endeavour to preserve in English the order of the words in the original would have resulted in obscurity; or, worse still, would have conveyed the very opposite of the meaning intended. In the following passage from the Book of Lamentations, it could have been wished that, for the sake of preserving the exact rhythm of the Hebrew, it had been perspicuous English to say—

For this cause hath sickened our heart,
For these things have darkened our eyes:*

inasmuch as there is some little weight naturally resting on the paired words (ending words in the Hebrew) "heart," and "eyes," which, if that position could have been preserved in English, would have secured a fine cadence and a satisfying ending to each line of the couplet. But the construction would in two or three ways have been ambiguous—in fact a wrong meaning to some of the terms would have been favoured. Therefore, inasmuch as a clear conveyance of the sense is rightly the first requirement, the Hebrew arrangement can only in part be followed, and we have to be content with some such approximation as this—

For this cause hath our heart'sickened,
For these things have our eyes'darkened.

An acute accent on "heart" and "eyes" may be allowed as a slight compensation for loss of position; and, to anticipate for a moment, if our angular sign be then attached to the two opening phrases ("For this cause," and "For these things"), those words will be instinctively caught as adverbial clauses, strongly emphasised by their commanding position, and so gathering up into themselves the whole stream of the prophet's foregoing lament—

<For this cause> hath our heart'sickened,
<For these things> have our eyes'darkened.

This illustration may stand for thousands, and evince beyond a doubt the impossibility of mechanically giving idiom for idiom in translation: hopeless obscurity would frequently be the inevitable result. And as a sufficient proof that in some cases idiom for idiom would cause the translation to express the very opposite meaning to its original, it is enough to cite one instance.

Elijah calleth this man*

is the order of the words in the Greek; yet "this man" is the nominative (that is, the caller) and "Elijah" the objective (that is, the person [supposed to be] called upon), and the true rendering is—

This man calleth Elijah;

though rightfully a decided stress should be laid, where indicated, on "Elijah."

8. That, notwithstanding this risk of overdoing, a very free use of Emphatic Idiom has been made in this Bible will soon appear upon examination. Few sympathetic readers will complain of this. Such readers will perceive and bear in mind that inversions in the language of The Emphasised Bible are always intentional—always

* Lam. v. 17.  
* Mat. xxvii. 47.
according to the original—always expressive. They will go on to observe that an inversion which at first seemed harsh, especially if incautiously read, soon commends itself when tastefully uttered. Finally, the Translator's purpose will be remembered. It is due to himself to confess that he has deemed himself privileged, and therefore has carried the process of imitating the inversions of the originals to a degree scarcely tolerable in any version designed for public use. It is quite true that the larger number of the inversions here ventured would, as he conceives, adorn any translation, and because of their apt reflection of the Hebrew or Greek he honestly thinks they possess strong claims on general adoption; but not all of them. Speaking approximately, possibly in one case out of ten the Editor of The Emphasised Bible would have himself shrunk back from what he has actually dared, if he had been so presumptuous as to think of producing a competitive translation. His aim throughout has been to form a Companion Version; and he respectfully asks the measure of indulgence which that intention makes reasonable.

9. One thing at least is clear—namely, that English Idiom alone could never have expressed all the Emphasis enshrined in the originals. It follows that either numerous tokens of stress contained in the sacred tongues must have been lost, or else artificial means were necessary to give them effect. As for the best method of doing this, there is, of course, no accounting for individual preferences; and, given the necessity, some would have chosen varieties of type, not sufficiently considering, perhaps, how soon these annoy the eye when multiplied. Others, again, would have preferred the underscoring which was used in the first and second editions of the Translator's New Testament, unaware, probably, that the costliness of that method seemed prohibitive when thought of for the entire Bible. In favour of the plan now adopted, suffice it to claim economy, elasticity, and effectiveness. The signs here employed practically cost nothing, since the compositor can pick up a sign of emphasis as easily as he can pick up a comma. The elasticity springs from the combination of diverse signs: for example, an interposed accent can appear in the midst of an already emphasised clause. And the effectiveness is quite as great as was desired, seeing that delicacy of touch was also wished, and even a fitness to be temporarily disregarded—a quality commended to all who find the marks in the least perplexing. Such persons as would have been better pleased with some heavier and more obtrusive style of emphasising will kindly bethink them, that stress is mostly quite effective if laid on one syllable of a word, one word in a clause, and so forth; and that all the guidance the eye requires is to be enabled to take in at a glance the beginning and end of the word, the phrase, the clause within which the enhanced stress is to take effect.

10. One explanation further, and nothing will be needed for completing this chapter beyond a few annotated examples and the synopsis at the end, which will be convenient for reference both to the scholar and to the learner. The explanation is this: Idiom alone, it may be thought, might have been trusted to convey a portion of the emphasis indicated in the original, and artificial signs might have been restricted to the conveyance of the rest; instead of which (it may be objected), in this Bible, artificial signs, in point of fact, mostly accompany the idiom when present, as well serve as a substitute for it when absent. In fact, however, it was difficult to draw the line, especially as, in many cases, the signs of emphasis served as a species of magnification, for which reason it seemed better to go through with them. Besid
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which, is it not sometimes welcome to hurried eyes to have pointed out to them what might have been discovered by unaided vision?

11. Now for a few Annotated Examples, before submitting which the hint is given that a glance at the Table of Signs placed at the end of this Introduction will here be found convenient.

Doth this cause you to stumble?*

The A.V. rendering of this passage leaves much to be desired; partly because of the wrong impression which the word “offend” conveys, as though Jesus feared He had hurt His disciples’ feelings to the degree of provoking their resentment; and partly because it leaves the point of the question uncertain. The R.V. obviates the wrong impression, by substituting “cause to stumble” for “offend,” but it fails to bring out the fine point seen by laying a little stress on “you.” “Doth this cause you to stumble”—you, My disciples, who might have known better? It is a clear case; for the Greek sets the noun governed before the verb that governs it (ep. post, Synopsis, A, b).

And he said,

I know not, <the keeper of my brother> am I??

How the point of Cain’s defence of his professed ignorance leaps to his lips! The arrangement, “Am I my brother’s keeper?” is tameness itself in comparison.

< What is right, what is right > shalt thou pursue.

In this place both A.V. and R.V. preserve the inversion which opens the verse, and for that we are thankful: “That which is altogether just shalt thou follow.” But why not have given it with the greater simplicity and vivacity of the original?—zi’dhek zi’dhek tirdif—it is all there. And why not have given the full force of the verb “pursue”—“pursue” with determination, and not merely “follow” with half-heartedness or from a dull sense of duty?

Then thou scarrest me with dreams,
And < by visions > dost terrify me:
So that my soul chooseth strangling,
| Death | rather than these my bones.a

Note here how parallelism and emphasis enhance the effect of each other. There being two synonymous couplets, constituting a duplicate expression for each thought (viz., first the Divine visitation, then the effect on the sufferer), emphasis steps in at the second line of each couplet, and strongly accentuates the closing word of the preceding line: “dreams—visions”; “strangling—death.” Note also how well the sharp expression which the word “death” draws to itself, prepares the way for the lingering and piteous lament over “these my bones.”

< Righteousness > I put on, and it clothed me,
< Like a robe and a turban > was my | justice |
< Eyes > became I to | the blind |
And < feet to the lame > was ||I||.

It would be difficult to name a passage more studded with the beauties of combined parallelism and emphasis than this. Observe that, here again, there are two couplets; then, that an emphatic inversion leads off in the first line of the first couplet—an accusative before its verb (Synopsis, A, b); next, that the thought of “clothing” oneself, given in the first line, is emphatically and rhetorically amplified in the second line,

"robe" and "turban" forming not merely clothing, but an adornment fit for any assembly; further, that the term "righteousness" at the beginning of the first line is answered by its synonym "justice" at the end of the second—a not infrequent device in Hebrew poetry, and that as the two substantives respond to each other and ending words also have a natural advantage (cp. Synopsis, A, f), a slight stress is marked on "justice." In line three, note how the word "eyes" at the opening comes into rhythmic relation with the term "blind" at the close, the verb "to become" being unemphatically thrown in between them, with no stress on the pronoun "I," which is merely implied in the verb; and how finally, in the last line, "feet" and "lame," instead of being parted like "eyes" and "blind" in the third line, are swiftly and unexpectedly welded into a single emphatic phrase at the head of the line, to be simply followed by the pronoun "I," which, though having primarily to serve, after Hebrew fashion, for the verb "to be," yet, with its long-drawn pausal vowel ('a'ni), lingers on the ear with an unspeakable pathos (Synopsis, B, a, last sentence).

See now that I am he,
And there are no' gods with me:
I kill—and make alive,
I wound, and I heal;
And there is none' who <from my hand> can deliver.*

The inquisitive will not begrudge the trouble of examining the context which leads up to this animated and impressive passage. It will be seen that, with keenest irony, idolatrous Israel has just been advised to apply in her extremity to the false gods of which she has boasted. "See now"—if haply ye have at length discovered how utterly vain is their help—"that I, I—emphatically repeated, as if to invite a penitent nation to fill in the blanks from the stores of reviving memories—"I"—your own, your real, your living God; "I"—your long forgotten, but yet faithful, loving God, still waiting, even now after all this, to be gracious. "See now, that I I am he;" or, "am the one, and the only one, that can help you." "And there are no' gods with me"—strong negative of the substantive verb, hence accent on "no'." "I kill"—separate nominative pronoun (Synopsis, B, a); hence strong emphasis on the pronoun. "And make alive"—nominative pronoun not repeated, hence none needed in English: the contrast between "kill" and "make alive" at this point suffices. "I wound"—again no separate nominative, and no emphasis on "I" this time permissible. But then finally, when bringing in the climax "I heal," there is a triumphant stress to be laid on the "I" (wa'a'ni 'erpd').—The Translator protests that, while he does real homage to the elocutionary instinct which is common to all men, and is well trained in most educated men, he considers it very unlikely that such instinct could ever, unaided, have divined the existence of such authoritatively indicated variations as these; of which, indeed, familiarity with the original idiom can alone give trustworthy information.

He was despised and forsaken of men,
A man of sorrows, and acquainted with grief,—
Yea <like one from whom men turn away the face>
He was despised, and we esteemed him not.b

So far the discourse flows calmly on in description of the Suffering Servant, without any use for emphatic pronouns. But now an entire change of mood is felt. From a

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* Deu. xxxii. 39.  
*b Isa. lii. 3.
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bare statement of the matter of fact, reflective Israel passes to a revised and deeper
view of the cause of the Sufferer's sorrows:—

[Yet surely | <our griefs> ||he|| carried,
   And <as for our sorrows> he bare them, — 

where note what a break-up of the historical style occurs, and how the emphasising
strokes come throbbing in: "Yet surely our griefs"—the real cause of the Servant's
sufferings by bold inversion being set at the head and front of the sentence (the
accusative before its verb: Synopsis, A, b). "He carried"—the pronoun is, indeed,
implied in the verb (năšā'ī), but that is not enough, and so it is also separately
expressed, in order that stress may be laid upon it (hu' năšā'ī)—cp. Synopsis, B, a).
He was our Substitute and bare our burden. That in this couplet the phrases "our
griefs" and "our sorrows" are synonymous, is at once evident.

What, perhaps, we desiderate in the second line is that the pronoun "he" should
have been again emphasised in like manner as in the line foregoing; and
though it is absent from the Massoretic or traditional text, and therefore,
according to rule, we can scarcely so mark it, yet we note with intense
interest that there is a various reading relating to that very point, to the
effect that some Hebrew written copies actually have the emphatic "he"; in
which, moreover, the ancient Syriac and Latin versions keep them company
(implying that the ancient Hebrew standards from which they were formed
had the pronoun emphatic). And we are further informed that there are
some existing Hebrew copies which, though they have not the emphatic hu'
in the text, yet have it set down in the margin as a keri', that is, to be read,
though not written. We have purposely expanded this short note of
variance, bearing as it does on a point of much interest.

To return to the text:—

||We|| however, esteemed him—
   Stricken, smitten of God, and humbled.
   But ||he|| was Wounded for our transgressions,
   Bruised for our iniquities,
   |The chastisement for our well-being| was |upon him|,
   And <by his stripes> there is healing |fors|.

As much as to say: "We," however, away in the past, when the true light of the
matter had not dawned upon us, esteemed him divinely chastised for some cause
unknown. We then little thought how his sufferings were related to us; "But" we
see it all now! And so on, until the ultimate explanation is reached—

But ||Yahweh|| caused to light upon him' the iniquity of us all.

YAHWEH did what none other had any right or power to do. Compare verse 10
where the same stress as in verse 6 is laid on the Divine Doer of the work of
Salvation. And so we close our brief hints as to the expository value of the
emphasis indicated throughout this wonderful prophecy; and we close them by
respectfully claiming that it is not at all by the play of pious fancy, but exclusively by
giving effect to a well-proved idiomatic law that we lay decided stress upon the Divine
interposition through which there is healing for Israel and for Mankind. Before

* Isa. liii. 4.  
*b Cp. ante, Chap. I. 4, b.  
*c Isa. liii. 4, 5.  
*d Isa. liii. 6.
dismissing our notice of this example of emphasis in the famous Fifty-third of Isaiah, it may be worth reminding the reader that in at least three places in the New Testament do the words of this Prophecy re-appear, and each time with something of the significant emphasis with which the words were originally penned. In fact, speaking broadly, the emphasis of the Old Testament is the emphasis of the New: the main idioms are the same, their exegetical value is the same. When successfully rendered, the ancient tones and suggestions of the Hebrew are reproduced—in Greek in English. The language again lives.


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**A SYNOPSIS OF THE PRINCIPAL LAWS OF EMPHASIS DISCOVERABLE IN THE BIBLE ORIGINALS.**

Words are emphatic—

A. By position.

a. Nominatives before verbs—always.*

b. Genitives, dative, and accusatives before verbs—always.

c. Verbs before nominatives—slightly; but able to command strong emphasis on reduplication, see below, b.

d. Adjectives before nouns—chiefly in N.T., and slightly.

e. Words brought into juxtaposition—sometimes, in prose, internal evidence occurring; more frequently in poetry, where the last word of one line is of varied and emphatically echoed by the first in next line.

f. Words postponed to end of sentence—sometimes in prose, sense concurring more frequently in lyric poetry, in which the last word is mostly weight and claims secondary stress.

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B. By repetition.

a. Separate nominative pronoun. Prolific source of emphasis both in Hebrew, Greek, as the separate pronoun is independent of position. Always rich when construed with finite verb, which has the pronominal element also within itself. Sometimes also, when used instead of a verb, seems by association to lend itself to some little stress.

b. Reduplicated verb—chiefly in Hebrew, reappearing by quotation in! Always indicates lively emphasis. Infinitive verb generally set before its finite—then emphasis only; occasionally placed after its own finite—perhaps sometimes suggesting continuance or repetition of action.

c. Independent words, phrases, and sentences. The mere repetition of the one of the most simple and obvious devices for indicating stress.

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C. By formal expression.

This chiefly applies to Hebrew particles. Owing to the extraordinary facility which the consecution of facts and thoughts can be carried forward by peg-letter mode, it follows that when more formal and precise connecting parts are employed, some emphasis can generally be felt. Hence springs the more or less vigorous, which in the Emphasised Bible is frequently used on such connectives as "now" (attah), "therefore" (laken), "for this cause (al ken)," and so on; in respect of which appeal is confidently made to the elocutionary instinct as to the validity of the result.

* * By all means compare Prof. A. B. Davidson's admirable "Hebrew Syntax" on the ramifications of Hebrew Emphatic Idioms; and see the Oxford Genuina, p. 352 for the particles p. 441 under "yad."

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* Gen. i. 2; Is. ix. 6; Jn. x. 8, 10.

* TIm. iii. 1.

* Gen. i. 29; Deu. xxii. 19, 22; Ps. cxviii. 18; 1 Cor. iv. 9; Jn. xix. 19; Gal. vi. 14.

* Gen. i. 5; Deu. xii. 28; Josh. ii. 18; Mt. xxvii. 47.

* Gen. i. 8, 4, 5, 7, 8, 10, 17, 18, 21.

* Rom. i. 25; Heb. xi. 18, 19.

* Mat. x. 21; 2 Cor. iv. 4; Gal. ii. 19; Heb. xi. 4.

* Job iii. 29; vii. 14, 15.

* Gen. xxii. 3.
CHAPTER III.

THE ORIGINAL TEXTS.

For practical purposes it may be assumed that Hebrew and Greek are the original languages of the Bible. The small proportion of Aramaic embedded in the Hebrew Bible does not require formal consideration, just because this dialect is nearly allied to Hebrew, and the portions of the Old Testament written therein form integral parts of all Hebrew written copies and printed editions. With regard to the New Testament, the only question that could arise would be whether some parts of it were not first written in Syriac and then translated into Greek. But this is probably a purely academical inquiry, and inasmuch as the assumption of a Greek original for the whole of the New Testament does not exclude Syriac sources from contributing their quota towards evidence of genuineness and aids to textual purity, the question for the Translator is reduced to this: What Hebrew Bible and what Greek New Testament shall he employ for making his version? In a word—What Texts shall he translate?

It is a relief to think that no translator can be required first to construct his Hebrew and Greek texts before turning them into English. Life would not be long enough for one man or one set of men to explore the whole of the immense field; besides, the task is more likely to be efficiently done if its widely different departments are undertaken by departmental experts. The textual critic prepares the way for the translator, a consideration which makes this the convenient moment for stating that the textual critics followed in executing The Emphasised Bible are respectively Dr. Ginsburg in the Old Testament, and Drs. Westcott and Hort in the New. To understand the debt of gratitude we owe to these pioneers, it will be better to take separately the two leading divisions of our Holy Scriptures, and the more so as each division involves conditions inapplicable to the other.

I. THE ORIGINAL TEXT OF THE OLD TESTAMENT.

1. The Text itself.

In the Old Testament there seemed to be no choice but to take the received or current Massoretic text, unless one had been prepared to embark on the treacherous sea of Conjectural Criticism; and, in the first writing out of the MS. for this work, that text in its commonly printed form was implicitly followed. It was the singular good fortune of the present translator, however, to have only just completed his transcript when the Critico-Massoretic Hebrew Bible of Dr. C. D. Ginsburg appeared; and it was at once seen how greatly it would add to the value of The Emphasised Bible to compare the MS. throughout with Dr. Ginsburg's Hebrew text and to make and translate a selection from his priceless Various Readings. This additional labour was gladly undertaken; and it is deemed no small cause for gratitude to have been spared to finish the task. Respecting the Old Testament, therefore, the case now stands as follows:

The Hebrew Text used is the revised Massoretic Text edited by Dr. Ginsburg, subject to certain exceptions which will at once be explained, and which can

E.O.T.
scarcely fail to commend themselves as soon as they are understood. The exceptions are almost exclusively the confirmed and approved various readings to which Dr. Ginsburg has prefixed the formula, "It ought to be" so-and-so. These have been incorporated in the text of this version, and not merely inserted in the notes; for it was instinctively felt that what "ought to be" should be in a work of this kind. For Dr. Ginsburg's purpose, indeed, it was probably fitting that he should make no changes in his text other than any which might be required to render his edition a perfectly accurate reprint of the Received Massoretic recension, and that accordingly all the emendations he had to propose were wisely incorporated with his foot-notes, no matter with what degree of confidence advanced. This method was at once seen to be in the true Massoretic spirit, which changes nothing, reproduces everything, fences and guards everything. But as this translation of the Old Testament was intended to make straight for correct exegesis and was purely practical in its design, the contrary course was adopted with respect to the especial class of various readings now under consideration, and accordingly the resulting changes were boldly made in the text of this version, with the unvarying note appended in each case, "So it shd be," duly referring to Ginsburg's authority. It was quite otherwise where Dr. Ginsburg prefixed his other formula, "It appears to me" = "I think" it should be so-and-so. These conjectural variations have in the following pages been given (where given at all) in foot-notes, with the corresponding formula "Gt." = "Dr. Ginsburg thinks" the readings should be as follows, in the quoted words then cited. They are the conjectures of an expert, often of great value, and always worthy of respectful consideration, but not advanced into the text of this Bible, save in a very few exceptional cases distinctly notified in the margin. These isolated instances are limited to places in which it was felt that the internal evidence fully made up for any lack of external attestation.

2. The appended Various Readings.

A. Whence come these Various Readings? They are (i.) variations discovered in existing standard copies (Codices) or in early printed editions; (ii.) variations recorded in the Massorah itself as having formerly existed in documents now lost; (iii.) variations preserved in the Talmud or in the commentaries of ancient Jewish scholars; (iv.) variations proved by Ancient Versions, in cases where the changes cannot reasonably be attributed to freedom of translation, but assure us that the translator must have had before them a Hebrew Text materially differing from that which has been handed down to the present day.

B. What are the leading Characteristics of these Various Readings? (i.) Many of them are exceedingly minute: either resolving themselves into variations of spelling and accentuation, such as to make no difference in translation, and therefore passed by in silence in this Bible; or else making very little difference in English—i.e. being of no appreciable consequence whether Israel fell into the "hand" or "hands" of their enemies. Still, the collating of the smallest variations has some value as an education, showing how such changes came into existence, and what pains have been taken by copyists and textual critics to note them and guard against their multiplication. (ii.) At the same time, literal minuteness of variation is a very uncertain criterion of importance. Truth is not measurable by bulk, but by weight. The change of a single letter in one case may show nothing but a peculiar spelling of the same word, whereas in the very next instance it may indicate a totally different wor
and make all the difference in the world to the sense. To mistake lo for lo' may bring in a negative and turn the sentence completely round. To write 'aḥar for 'aḥad (showing, in the Hebrew, a minuter difference than this) may turn "one" into "after" or "another." (iii.) Many variations are due to the most simple and obvious causes—mere mistakes of eye or ear, or the writing as one word what was meant for two, and vice versa. (iv.) More serious is the divergence of exemplars; the standard copies of one district having in course of time or under different editorship come to depart from the favourite standards of another region; the old standard becoming worn out or lost, and a new one having to be procured from a distance, bringing its own divergences with it, and propagating them on new soil. (v.) Still more serious is prejudice leading to the deliberate avoiding of certain exemplars, as favouring, say, the detested Samaritan or Septuagint recension. (vi.) Most serious of all is the deliberate intention to change the old reading for one more acceptable—never, perhaps, with wilful corruptness; on the contrary, with pious intentions and for greater edification; yet still displaying a freedom of editing which to us seems quite indefensible.

C. How may Dr. Ginsburg's Various Readings be Classified? (i.) Write, but read; or the official variations technically known as the K'thīv and the K'riʾ. "The margin of the [Hebrew] Bible exhibits a number of various readings of an early date, called K'riʾ (read), because in the view of the Jewish critics they are to be preferred to what stands in the text, and to be read instead of what is there written, hence called K'ṭhīv (written)."a So great a reverence for the ancient literal text, as it was handed down by tradition, was preserved among the Jews, that the Grammarians who made the new additions to the text left the written text still unchanged, even in cases where they believed it necessary to follow a different reading and interpretation."b Probably the general understanding amongst English students of Hebrew is that the K'riʾ are invariably to be preferred to the K'thīv. Dr. Ginsburg, however, does not endorse that view, for he says: "It is now admitted by the best textual critics that in many instances the reading exhibited in the text (K'thīv) is preferable to the marginal variant (K'riʾ), inasmuch as it sometimes preserves the archaic orthography and sometimes gives the original reading. The K'ṭhīv or textual reading, moreover, is in many instances not only supported by MSS. and early editions, but by the ancient Versions."c There are two features in Dr. Ginsburg's exhibit of these various readings which cannot fail to give lively satisfaction to the student. The first he states thus:—"I have in most cases given the MSS., the early editions, and the ancient Versions which support the K'ṭhīv and those which exhibit the K'riʾ."d The second is the claim thus expressed: "I have been able to give a larger number of K'riʾ and K'ṭhīv than those which are printed in any other edition of the Hebrew Bible."e On the strength of this last fact, as well as on the score of convenience, the K'riʾ cited in The Emphasised Bible are given as resting on Ginsburg's authority, without forgetting that many of them are to be found in other Hebrew texts. (ii.) A special class of various readings called Sərīr. These constitute a body of readings "of equal importance to the class of variants comprised in the official K'riʾ, though it has hardly been noticed by modern critics. Indeed in some respects it is more important than the alternative readings which have hitherto been so scrupulously given in the margin of

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c G. Intro., 184.
d Ibid., p. 183.
e Ibid., p. 183.
our Bibles under the name of K'ri by modern editors, who have either entirely
dankenished the Sevir from the margin or have on extremely rare occasions condescended
to notice one of the numerous readings introduced by the name Sevir." As in the
case of the K'ri, Ginsburg mostly states by what authorities the Sevirin are confirmed
A reading of this class will be found given in the notes of this Bible thus: "A sp. vr. (sevir)," followed by a translation of the reading, with the addition of any confirming
authority. (iii.) Variants cited in the Masorah itself and underlined by Dr. Ginsburg.
When possible these have been given in italics. For instance, "(Sam., Sep., Vul.)" indicates that Dr. Ginsburg has found the Septuagintal reading in the Massoretic note
of a Hebrew codex or edition. (iv.) Variations discovered by collation of existing
MSS., early printed editions, and Ancient Versions, and recorded without editorial
opinion. These must be left to speak for themselves. They are here passed on from
the textual editor. (v.) Conjectural emendations. As before suggested, these should
be received with the deference due to an expert, whose opinion takes into account not
only internal evidence, but probably a shrewd suspicion as to the way in which an error
may have crept in. Gt. = "Ginsburg thinks" is the sign distinguishing this class of
reading in The Emphasised Bible. (vi.) Confirmed Emendations. These have already
been considered, and reasons have been given for incorporating their purport in the
text of this Translation.

D. How should these Various Readings be treated by an ordinary intelligent
reader? (i.) They may very well lead to a suspense of judgment. Where a
transcriptional variant of this kind comes into view, it is natural to eschew
dogmatism. (ii.) Internal evidence may inspire a moral certainty as to which
reading is correct. The reader can cautiously rely on this for his own satisfaction; and
the controversialist may urge it—with becoming moderation. (iii.) Converging evidence
may almost amount to demonstration as to which alternative is to be trusted. For
example: Starting with internal evidence in favour of a Various Reading which is
actually found in some Hebrew MSS. or printed editions, the reader discovers that that
very reading is exhibited in the Samaritan Pentateuch—an independent line of
transmission from an exceedingly ancient exemplar. Then he finds it handed down by
the Septuagint—another line of transmission from a time almost equally remote. And
finally, we will suppose, he discovers that the same reading has been preserved by
the Vulgate. Internal probability—some existing Hebrew standards, Samaritan
Septuagint, Vulgate—what wonder if (some counter evidence notwithstanding) th
student yields his mind to a state of working confidence as towards the variant whic
is sustained by such a superior array of proof?

II.—The Original Text of the New Testament.

There is the less need to enlarge on this, that information concerning it is by th
time widely diffused. Few scholars nowadays would advocate the adoption of the s
called Received Text of Erasmus and Stephens, published early in the sixteent
century. The discovery and collation of Greek MSS. have since then made su
enormous strides, and so many textual critics of supreme ability and industry—such
as Griesbach, Scholtz, Lachmann, Tischendorf, Tregelles, and Westcott and Hort
have laboured in this department, that it would appear an act of sheer madness to
THE ORIGINAL TEXTS.

back to the critical apparatus of our great-grandfathers. Suffice it then to state in brief the general principles followed alike by Tregelles and by Westcott and Hort—with whom alone in the Christian Scriptures this work stands in immediate relation—and then to explain in a very few words why, for the present (the third) edition of the New Testament portion of The Emphasised Bible, the text of Tregelles was superseded by that of Westcott and Hort.

The fundamental principle common to the Greek texts of Tregelles and of Westcott and Hort is that in the construction of them, ancient authorities have been resolutely preferred, and the text in both cases has been determined rather by the weight than by the mere number of manuscripts. Ancient readings have been preferred in constructing the Greek texts of both these editions. It would perhaps be correct to say that Westcott and Hort gave more attention than did Tregelles to the lineage of manuscripts, and submitted to a more searching consideration the question how far divergent readings had sprung from common sources, so as to get behind the divergences to an earlier and more ancestral text. In particular their treatment of the two most ancient MSS., the Vatican and the Sinai, both as to their similarities and their differences, impresses the inquirer's mind with a sense of the scientific force with which inductive reasoning is carried; and how, under the converging light thrown backward by these great exemplars, in the hands of these editors, the student can almost see for himself what the Apostolic text must have been.

This allusion to the two greatest Greek Manuscripts of the New Testament opens the way for an explicit statement of the reason which led to the adoption of the later text of Westcott and Hort in preference to the earlier one of Tregelles, which had been employed for the present Translator's first and second editions of the New Testament. It was simply and solely because the later text was the later, that the change was made; for the lapse of time between them, though not great, enabled Drs. Westcott and Hort to do what had not been vouchsafed to their predecessor—viz., to keep the Sinai MS. steadily before them in the construction of their text of the Four Gospels. It was felt to be presumptuous to conjecture how far the readings of the Sinai Codex would have confirmed or modified Tregelles' previously formed conclusions; and, at the same time, very undesirable for the Translator to assume the functions of textual critic, functions imperatively demanding the practical skill of the expert, to which he could lay no claim. Better far to place himself under the guidance of such consummate masters of textual criticism as Drs. Westcott and Hort, judging, as they had done, so very nearly in the spirit and after the principles of Dr. Tregelles, on the fuller evidence then spread before them. Even in the Four Gospels the differences between the two texts are comparatively slight; while, in the later Books of the New Testament, it becomes a matter of sustained admiration to note how very generally the conclusions of the earlier editor (having the Sinai MS. before him at that stage of his work) are confirmed by his successors, when judging from substantially the same array of evidence.
CHAPTER IV.

THE INCOMMUNICABLE NAME.

As it might appear premature, at the outset of this chapter, to spell out that Divine Name which some regard as not only incommunicable but unpronounceable, it will be considerate to begin the present investigations by the aid of circumlocution and abbreviation, especially as no inconvenience will be occasioned thereby. The Tetragrammaton, or name of four letters (in allusion to the four letters Y H W H), is a technical term frequently employed by scholars, and will here, for a little, serve a useful purpose. Besides employing this term, we can reverently speak of “The Name,” or can set down the first letter only, “Y,” in the same way as critics are wont to use the Hebrew letter god as the initial of the Divine Name intended. This understood, we can intelligibly proceed. Our very first sub-division will indicate the serious turn which this inquiry necessarily takes.

I.—The Name Suppressed.

A. The Fact.

It is willingly admitted that the suppression has not been absolute; at least so far as Hebrew and English are concerned. The Name, in its four essential letters, was reverently transcribed by the Hebrew copyist, and therefore was necessarily placed before the eye of the Hebrew reader. The latter, however, was instructed not to pronounce it, but to utter instead a less sacred name—Adonay or Elohim. In this way The Name was not suffered to reach the ear of the listener. To that degree it was suppressed. The Septuagint, or ancient Greek version, made the concealment complete by regularly substituting Kurios; as the Vulgate, in like manner, employed Dominus; both Kurios and Dominus having at the same time their own proper service to render as correctly answering to the Hebrew Adonay, confessedly meaning “Lord.” The English versions do nearly the same thing, in rendering The Name as Lord, and occasionally God; these terms also having their own rightful office to fill as fitly representing the Hebrew titles Adonay and Elohim and El. So that the Tetragrammaton is nearly hidden in our public English versions. Not quite. To those who can note the difference between “Lord” and “Lord” and between “God” and “God,” and can remember that the former (printed with small capitals) do while the latter do not stand for The Name—such an intimation of the difference is conveyed. But although the reader who looks carefully at his book can see the distinction, yet the mere hearer remains completely in the dark respecting it, inasmuch as there is no difference whatever in sound between “Lord” and “Lord” or “God” and “God.” It hence follows that in nearly all the occurrences of The Name (some 7,000 throughout the Old Testament) the especial Name of God is absolutely withheld from all who simply hear the Bible read. “Nearly all,” for there are about half a dozen instances in the A.V., and a few more in the R.V., in which this concealment does not take place. In other words there are these very few places in which the Tetragrammaton appears as “Jehovah”; and although it may be asked, “What are they among so many?” still their presence has an argumentative value.
If it was wrong to unveil the Tetragrammaton at all, then why do it in these instances? If, on the other hand, it was right to let it be seen in these cases, then why not in all? With the exceptions explained, however, it remains true to say, that in our public versions the one especial Name of God is suppressed, wholly concealed from the listening ear, almost as completely hidden from the hastening or uncritical eye.

B. The Immediate Consequences of the Suppression.

These are—

(i.) Partly literary, though more than that. Reference is here made to the confusion into which many things are thrown through this abnormal state of things. "Baal" is "lord" and so is "Adon" (Adonay)—that is unfortunate; but why add to the embarrassment by rendering Y H W H (and Y H, the shorter form) also as "Lord"? Worst of all is the confusion when "Y" and Adonay occur together, as they do many times in the Book of Ezekiel. Inasmuch as to say, "Lord LORD" for "Adonay Y," was too grotesque and misleading (positively false to the ear), the new device had to be resorted to of rendering this combination by "Lord God"—"God" in this case, and not "Lord" at all, standing for The Name. Even Y H (the shorter form) and Y H W H (the full form) of the Tetragrammaton, coming together, caused a dilemma; though in these instances, the acuteness of the trouble compelled the adoption of a partial remedy, and "the Lord Jehovah" is the result. "Confusion," then, is a term not a whit too strong to apply to these varying devices. No wonder that even intelligent and educated people are continually forgetting what they have heard or read concerning so involved a matter.

(ii.) Partly practical. Is it too much to assume that The Name has about it something very grand or very gracious, or at least something very mysterious? Whichever conclusion is received, the question arises whether there is not something essentially presumptuous, however little intended, in substituting for it one of the commonest of titles, seeing that there are on earth "lords many," and the master of the humblest slave is his "lord"? There is surely nothing very grand or gracious or mysterious in that! It is therefore the most natural presumption that the suppression of The Name has entailed on the reader, and especially upon the hearer, irreparable loss.

C. The Reason for the Suppression.

The motive was good—let that be assumed. It was to safeguard the Divine Majesty in the minds of men. It was to prevent the inconsiderate mention of Him before whom seraphs veil their faces—though even so it is very difficult to see how one name should occasion irreverence and another not. Why not, then, leave Him altogether unnamed? Why not fear to allude to Him by any title that could definitely refer to Him? The passages commonly cited as furnishing good reason for the suppression surely cannot mean what is thus attributed to them, since there is a wide distinction between not taking His Name in vain, and not taking His Name into our lips at all, even for prayer or praise. In a word, the motive is respected; but the reverence is regarded as misapplied—the reason given is seen to be invalid.

* As in Is. xii. 2; and xxvi. 4.
II.—THE NAME RESTORED.

A. Why?

1. Because its suppression was a mistake. So grave a mistake cannot be corrected too soon. An unwarrantable liberty has been taken; the path of humility is to retrace our steps.

2. Because thereby serious evil may be averted. Men are saying to-day that "Y" was a mere tribal name, and are suggesting that "Y" Himself was but a local deity. As against this, only let The Name be boldly and uniformly printed, and the humblest Sunday School teacher will be able to show the groundlessness of the assertion.

3. Because solid advantage may be counted upon as certain to follow the restoration. Even if the meaning of The Name should not disclose itself, the word itself would gradually gather about it the fitting associations—and that would be a gain; and godly readers would be put on quest—and that would be a further gain; and if the true significance of the Tetragrammaton should be brought to light, there would be a trained constituency to whom appeal could be made—and that would be a yet greater gain.

A Plausible Objection Answered.—A plausible argument in favour of leaving The Name veiled, as it is now, may be based upon its concealment by the Septuagint. The plea takes the following form. The Septuagint conceals the Tetragrammaton under the common title Kurios, "Lord." Jesus used that version as it stood, notably in citing Psalm cx. 1. Therefore what was good enough for Him should be good enough for us. **Answer First:** Jesus Christ was not a scribe or literary critic: His mission was much higher. **Answer Second:** Jesus had to plead his Messiahship at the bar of the Scriptures as then current; and any criticism by Him of the nation's Sacred Documents might have placed a needless obstacle in the people's path. We thus conclude that the objection may and should be set aside as inconclusive, and so fall back on the reasons given why the Divine Name should be suffered uniformly to appear.

B. In What Form?

1. Why not in the form "Jehovah"? Is that not euphonious? It is, without question. Is it not widely used? It is, and may still be freely employed to assist through a period of transition. But is it not hallowed and endeared by many a beautiful hymn and many a pious memory? Without doubt; and therefore it is with reluctance that it is here declined. But why is it not accepted? There it is—familiar, acceptable, ready for adoption. The reason is, that it is too heavily burdened with merited critical condemnation—as modern, as a compromise, as a "mongrel," word, "hybrid," "fantastic," "monstrous." The facts have only to be known to justify this verdict, and to vindicate the propriety of not employing it in a new and independent translation. What are the facts? And first as to age. "The pronunciation Jehovah was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety." Next, as to formation. "Erroneously written and pronounced Jehovah..."
THE INCOMMUNICABLE NAME.

which is merely a combination of the sacred Tetragrammaton and the vowels in the Hebrew word for Lord, substituted by the Jews for JHVH, because they shrank from pronouncing The Name, owing to an old misconception of the two passages, Ex. xx. 7 and Lev. xxiv. 16. . . . To give the name JHVH the vowels of the word for Lord (Heb. Adonai) and pronounce it Jehovah, is about as hybrid a combination as it would be to spell the name Germany with the vowels in the name Portugal—viz., Gormuna. The monstrous combination Jehovah is not older than about 1520 A.D. From this we may gather that the Jewish scribes are not responsible for the “hybrid” combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High.

2. The form “Yahweh” is here adopted as practically the best. The only competing form would be “Yehweh,” differing, it will be observed, only in a single vowel—“e” for “a” in the first syllable. But even this difference vanishes on examination. It is true that “Yehweh” is intended to suggest the derivation of the noun from the simple (Kal) conjugation of the verb, and that some scholars take “Yahweh” as indicating a formation from the causative (Hiphil) conjugation; but, since other scholars (presumably because of the aspirate h) regard “Yahweh” itself as consistent with a Kal formation, thereby leaving us free to accept the spelling “Yahweh” without prejudging the question of the precise line of derivation from the admitted root hlyh, we may very well accept the spelling now widely preferred by scholars, and write the name—“Yahweh.”

3. The exact pronunciation claims a word to itself. “The true pronunciation seems to have been Yahwe (or Iahway, the initial I = y, as in lachimo). The final e should be pronounced like the French e, or the English e in there, and the first h sounded as an aspirate. The accent should be on the final syllable.” This statement gives rise to a question of rhythm, which is sure sooner or later to make itself felt. We are so used to the three syllables of the form “Jehovah,” with its delightfully varied vowels, that we shrink back dismayed in anticipation of the disturbing effect on our Psalmody of the substitution of Yahweh for Jehovah. Our apprehensions may be dismissed. The readjustment is mainly the business of our hymn-writers; and if it should prove literally true, that “new mercies” shall “new songs” demand, which shall enshrine a new accent in a new rhythm, then we may rest assured that sanctified genius and enthusiasm will prove equal to the occasion. The Translator of The Emphasised Bible has in his own humble province recast a good many lines in his rendering of “The Psalms” in consideration of the modified rhythm now required. As for the rest, it may with confidence be counted upon that increasing familiarisation and the silent growth of hallowed memories will ultimately render thrice welcome what was at first so strange.

III.—THE NAME EXPLAINED.

1. It certainly appears to be explained in Exodus iii. 14. It does not follow that the statements there made are rightly understood; nor can any compelling reason be assigned why a translator should be ready to expound everything which he has to

*Professor Paul Haupt, General Editor of “The Polychrome Bible,” in the Book of Psalms, pp. 163, 164.
INTRODUCTION.

represent in English. Nevertheless, the correct rendering of the above passage is so connected with the meaning of The Name, that, were it not for special reasons, the attempt now to be made might not have provoked the charge of presumption. As it is, the reproach of rashness cannot easily be escaped.

2. Confessedly it is very discouraging to find the editor of the Polychrome Bible declaring bluntly: "The meaning of JHVH is uncertain." That it is uncertain would appear to be the natural conclusion deductible from the varieties of meaning summed up in the Oxford Gesenius under the name "Yahweh." 

3. As against this discouragement it may be considered whether the Old Testament does not strongly embolden us to hope that greater success and greater unanimity may yet be attained. Is not a hidden name almost a contradiction in terms? Does not "name" in the Bible very widely imply revelation? Men's names are throughout the Scriptures fraught with significance, enshrining historical incidents, biographical reminiscences, and so forth; and why should the Name of the Ever-Blessed be an exception to this rule? Does not the Almighty Himself employ this Name of His as though it had in it some self-evident force and fitness to reveal His nature and unfold His ways? His Name is continually adduced by Himself as His reason for what He does and what He commands: "For I am Yahweh." Israel and the nations are placed under discipline, says the Divine Speaker, "that they may know that I am Yahweh." Is it not probable, then, that His Name was intended to be understood? Thus encouraged, we proceed; only requesting that the exposition which follows may be regarded as—


(a) The conclusion formed may be thus expressed: The Name itself signifies, "He who becometh"; and the formula by which that significance is sustained and which is rendered in the Authorised Version "I am that I am," expresses the sense, "I will become whatsoever I please"; or, as more exactly indicating the idiom involved, "I will become whatsoever I may become." We amplify the "may," and more freely suggest the natural latitude which the idiom claims, by saying: "Whatsoever I will, may, or can become."

(b) The reasons for this conclusion are two: First, that it gives the simplest, most obvious, most direct force to the derivation of The Name itself, as generally admitted. Yahweh is almost always regarded as the third person, singular, masculine, imperfect tense, from the root hawah, an old form of the root hayah. The one meaning of hawah is "become." So that the force of yahweh thus derived, as a verb, would be "He will become"; or, as expressive of use and wont, "He becometh." Then, passing into use as a noun, it is—"He who becometh," "The Becoming One." That is precisely how any other Hebrew name would be formed and would yield up its inherent significance. Thus viewed, its human-like simplicity would be its great recommendation. If the Eternal would speak to man so as to be understood, we seem compelled to expect that He will speak after the manner of men. And if after the

\* F.B. Psalms, p. 164. For an encouraging contrast, see the explanation offered by Dr. A. B. Davidson, quoted, post, in the Note on Exo. iii. 14. 
\* O.G., 218. 
\* Exo. iii. 14. 
\* O.G., 217.
manner of men He pleases to take and bear a Name, it would seem the very perfection of condescension that His Name should be formed after the manner of men's names. Second, the sense of the formula given above is very simply and idiomatically obtained. The formula itself is 'ehyeh 'asher 'ehyeh, in which it should be noted that the verb 'ehyeh, "I will become," runs forward into a reduplication of itself; for it is that which constitutes the idiom. As a mere repetition, the assertion would be unmeaning. To escape this we must resort to mystery or imagination or—idiom. How if the mystery itself is imaginary; and where is imagination to end? how is it to be reduced to any trusty significance? Would it not be more humble and childlike to be prepared to find that the All-wise and All-loving is simply addressing us in an idiom of our own? We have many such idiomatic formulæ even in English: "I will speak what I will speak," and the like. Only, after the manner of our tongue, we avoid the semblance of meaningless repetition by emphasising the auxiliary verb: "I will speak what I will speak"—my mind is made up; or "I will speak what I can, may, must speak"—according to need and opportunity. Now, in Hebrew, the future (imperfect, or incipient) tense (the one used here) is freely employed to express mood; in other words, to convey those nicer shades of thought which in English are conveyed by such helping words as "will," "can," "may," "could," "would," "might," "must." The only question is whether we can assure ourselves that we are not acting fancifully in resorting to that principle of interpretation in the important statement before us. Have we any examples of such an idiom finding place where, as in Exo. iii. 1-4, a word is folded back upon itself? As a matter of fact, we have in the Old Testament at least three examples in which the recognition of this simple idiom brings out an excellent sense, and in which the Authorised Version leads the way (followed by the Revised) in so expressing the sense.

Example I.—1 Samuel xxiii. 13, A.V. and R.V.: "And they went whithersoever they could go." Heb.: "wayyithhall'kuba'asheryithha/lahi." Freely: "And they wandered wheresoever they could, would, or might wander." The repetition is there, and the idiom, and the clear sense of it.

Example II.—2 Samuel xv. 20, A.V. and R.V.: "Seeing I go whither I may." Heb.: "um'ani holek 'al 'asher 'ani holék." Lit.: "And (or seeing) I am going whither I am going." Again the repetition, again the idiom, again the fit sense thereby conveyed.

Example III.—2 Kings viii. 1, A.V. and R.V.: "And sojourn wheresoever thou canst sojourn." Heb.: "w'guri ba'asher thighuri." In the first passage the auxiliary is "could"; in the second, "may"; in the third, "canst." Idiom is recognised in all, and through it the meaning is seized and well expressed.

We thus gain all needful countenance for the idiomatic explication of Exo. iii. 14:

I will become whatsoever I will—may—can—become.

The only difficulty is to suggest the suitable latitude, without multiplying words and without violating any known characteristic of the Speaker. Perhaps the best word on
this momentous occasion is: "what I please," since we know that the Divine resources are infinite, and that God will please to become to His people only what is wisest and best. Thus viewed, the formula becomes a most gracious promise; the Divine capacity of adaptation to any circumstances, any difficulties, any necessities that may arise, becomes a veritable bank of faith to such as love God and keep His commandments. The formula is a promise, the promise is concentrated in a Name. The Name is at once a revelation, a memorial, a pledge. To this Name, God will ever be faithful; of it He will never be ashamed; by it He may ever be truthfully proclaimed and gratefully praised.

||This|| is my name to times age-abiding,  
And ||this|| my memorial to generation after generation.*

Praise ye Yah.  
For good' is Yahweh,  
Sing praises to his name,  
For it is sweet.b

Praise Yahweh, all ye nations,  
Laud him, all ye tribes of men;  
For his lovingkindness hath prevailed over us,  
And the faithfulness of Yahweh is to times age-abiding.  
Praise ye Yah.°

5. Whether the foregoing explanation is ever likely to be generally accepted or not, one thing appears to be more and more certain the more the evidence is considered, that the name Yahweh has some inherent meaning of great force and graciousness; at the very least a significance of sufficient peculiarity to make it more fitting to be employed on some occasions than on others. This conclusion, which on its own merits will scarcely be denied, invests the matter with a literary interest which it will be fair not to forget. It may deliver the most open-minded critic from a too ready resort to documentary hypotheses to account for the presence or absence of The Name in or from some verses, sections, and books. The use of previous documents may go some way to account for the appearance and disappearance of that Name; but internal fitness to be avoided or employed may be an equally feasible explanation. Leaving aside the interesting question whether the sudden appearance of the name Yahweh in combination with Elohim in Genesis ii. may not owe its presence to the tenour of the new section which commences at verse 4, in view of Man's coming upon the scene, there are some examples of the presence and absence of The Name to which any documentary hypothesis would appear to be altogether alien. For instance, is it not indicative of what we may call changed moral atmosphere that the prologue of the Book of Job (chapters i. and ii.) and the epilogue (chapters xxxviii.—xlii.) should be replete with the especially gracious proper name "Y," whereas throughout the whole of the doubting, questioning, arguing portion of the Book The Name should occur only once, chapter xii. 9, and then with uncertain attestation? It appears to be equally indicative of a most delicate sense of fitness, that, whereas The Name is employed on an average nearly once in each of the eight-versed sections of Psalm cxix.—a Psalm pervaded by the atmosphere of sustained communion with Yahweh—the one exception in which a less sacred divine name is used is the single instance in which the Psalmist's:

* Exo. iii. 15.  
Ps. cxxxv. 3.  
mind comes into contact with the colder air of disloyalty to the Gracious Being whom he himself delighted to worship:—

"Depart from me, ye evil-doers,—
That I may observe the commandments of my God."*

It is with a feeling of lively satisfaction that the materials for judgment concerning all such peculiarities of sacred usage are now clearly set forth in the pages of The Emphasised Bible.

*Ps. cxix. 115.

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**TABLE I.**

**TRANSLITERATION OF HEBREW CHARACTERS INTO ENGLISH.**

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<tr>
<td>12</td>
<td>lamed</td>
<td>ל</td>
<td></td>
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<td>...</td>
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</tbody>
</table>

The above Table may be put to an interesting special use. It will enable the merely English reader to trace the similarity of certain Hebrew letters, as the well-known cause of errors of transcription. For example, he can perceive how minute is the difference in form between daleth and resh, and so how easily "silenced" might creep in where "uplifted" should have stood, or vice versa, in Psalm cxxxvi. 2 (see note there); and similarly how readily kaph should have ousted be in Prov. xi. 19.

N.B.—The vowel "ı" may be pronounced as a in father; and "ę" as e in there.
### TABLE II.

**ABBREVIATIONS IN THE NOTES TO "THE EMPHASISED OLD TESTAMENT."**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aram.</td>
<td>Aramaean, or ancient Chaldee Translation.</td>
</tr>
<tr>
<td>A.V.</td>
<td>Authorised Version.</td>
</tr>
<tr>
<td>[ ]</td>
<td>square brackets, in the Text of this Translation, mark supplied words; in the Notes they serve to distinguish the Translator's explanations from the Notes of others.</td>
</tr>
<tr>
<td>cod.</td>
<td>Codices, or written copies of the Hebrew Scriptures.</td>
</tr>
<tr>
<td>col.</td>
<td>collective; or, collectively.</td>
</tr>
<tr>
<td>cp.</td>
<td>compare.</td>
</tr>
<tr>
<td>Davies'H.L.</td>
<td>Dr. Benjamin Davies' Student's Hebrew Lexicon (Asher, 1872).</td>
</tr>
<tr>
<td>ar. pr. edns.</td>
<td>Early printed editions of the Hebrew Bible (1482-1525).</td>
</tr>
<tr>
<td>=</td>
<td>equals, is equivalent to.</td>
</tr>
<tr>
<td>f, ff</td>
<td>following verse, or verses.</td>
</tr>
<tr>
<td>Fu. H.L.</td>
<td>Fuerst's Hebrew Lexicon, translated by Dr. Samuel Davidson (Williams &amp; Norgate, 1871).</td>
</tr>
<tr>
<td>G.A.S.</td>
<td>Dr. George Adam Smith, author of Commentary on Isaiah, the Twelve Prophets, &amp;c.</td>
</tr>
<tr>
<td>G.n.</td>
<td>Ginsburg's Hebrew Notes to his edition of the Hebrew Bible. The responsibility for the translation of such of the above notes as are here given rests exclusively on the Translator of The Emphasised Bible.</td>
</tr>
<tr>
<td>G.r.n.</td>
<td>Ginsburg's Revised Hebrew Notes (on Gen. i. 1 to vi. 8), given in Appendix IV. of the above &quot;Introduction.&quot;</td>
</tr>
<tr>
<td>Gl</td>
<td>Ginsburg thinks it should be (as follows, in any particular note to E. O. T.): These are readings suggested by context and sense, but not supported by the ancient Versions (G. Intro., pp. 120, 170; cp. ante, Intro., Chap. III. (f. 1) p. 18.</td>
</tr>
<tr>
<td>Heb.</td>
<td>Hebrew. N.B. : when &quot;Heb.&quot; introduces divergent spellings of proper names, with figures attached to each, the relative frequency of the two spellings is thus briefly indicated.</td>
</tr>
<tr>
<td>i.e.</td>
<td>that is.</td>
</tr>
<tr>
<td>in loco</td>
<td>in this place.</td>
</tr>
<tr>
<td>Intro.</td>
<td>Introduction to this Bible. See &quot;G. Intro.&quot; for Ginsburg's Introduction.</td>
</tr>
<tr>
<td>Jon.</td>
<td>Targum of Jonathan: Chaldee (Aramaean) paraphrase on Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and 12 Minor Prophets. Not so old or pure as Onkelos, but a valuable auxiliary to other critical sources (Kitto's Cyclo.).</td>
</tr>
<tr>
<td>Lit.</td>
<td>literally.</td>
</tr>
<tr>
<td>Mas.</td>
<td>The Massorah : a marginal directory, indicating on almost every line in the margin of the MS. Bibles how the letters, words, forms, and phrases are to be written according to the most ancient rules laid down by those who compiled, preserved, and transmitted the Canon of the Old Testament Scriptures. This invaluable key to the text of the Old Testament is called Massorah (tradition), because it was traditionally handed down by the authorised and professional scribes, who afterwards committed it to writing. No single MS. contains the whole. To obtain the whole Massoretic apparatus it was absolutely necessary to examine minutely all the accessible MSS. This work had never been done before, until forty years ago Dr. Ginsburg began the work. After twenty years of incessant labour he commenced printing the Massorah. He afterwards framed a text which embodied the results of his researches. This text—the Hebrew Bible edited by Dr. Ginsburg and accompanied by Hebrew Notes—was published by the Trinitarian Bible Society in 1894, thirty-three years after the work of collating was begun; hence the name &quot;The Massoretico-Critical edition of the Hebrew Bible.&quot; Jacob b. Chayim, editor of the Hebrew Received Text, had neither time nor opportunity to collate the different MSS. in the different parts of Europe. Hence that which he printed in the margin and at the end of his great Bible (1524-25) is not merely a small part of the Massorah, but is exceedingly incorrect. (Condensed from Dr. Ginsburg's &quot;Provisional&quot; Circular, issued in 1881, and re-issued in 1894.)</td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Description</td>
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<tr>
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</tr>
<tr>
<td>M.C.T.</td>
<td>Massoretic-Critical Text (Ginsburg’s Edition of the Hebrew Bible). This citation is often practically the same as “M.T.” (Massoretic Text) in ordinary Biblical works.</td>
</tr>
<tr>
<td>mf</td>
<td>more freely.</td>
</tr>
<tr>
<td>ml</td>
<td>more literally.</td>
</tr>
<tr>
<td>n, nn</td>
<td>note, notes.</td>
</tr>
<tr>
<td>N.B.</td>
<td>Mark well.</td>
</tr>
<tr>
<td>Onk.</td>
<td>Targum of Onkelos. Thought to be the oldest Aramean version extant. On the whole, literal and faithful. Highly valued by Jews. Heb. Text may sometimes be amended by it when several Heb. MSS. agree therewith. (Dr. S. Davidson, in Kitto's Cyc., Vol. III., pp. 948-966.)</td>
</tr>
<tr>
<td>P.B.</td>
<td>Polychrome Bible.</td>
</tr>
<tr>
<td>perch</td>
<td>perhaps.</td>
</tr>
<tr>
<td>pl</td>
<td>plural.</td>
</tr>
<tr>
<td>prob</td>
<td>probably.</td>
</tr>
<tr>
<td>prop</td>
<td>properly.</td>
</tr>
<tr>
<td>R.V.</td>
<td>Revised Version.</td>
</tr>
<tr>
<td>[Rabb.]</td>
<td>indicates that the reading in question has been preserved in the margin of the first Rabbinic Bible, 1517.</td>
</tr>
<tr>
<td>read</td>
<td>used technically for convenience, instead of the Massoretic k’ri. See also “written,” below; and cp. on K’thiv and K’ri Intro., Chap. III. (I. 2, C, i.).</td>
</tr>
<tr>
<td>Sam.</td>
<td>Samaritan Pentateuch: of great value, as having come down (more or less purely) from very Ancient Exemplars. According to some, inherited from the Ten Tribes; according to others, executed about the end of the 4th century B.C. It originated unquestionably before the Septuagint was made. (Dr. S. Davidson, in Kitto's Cyc., Vol. III., pp. 746-752.)</td>
</tr>
<tr>
<td>Sep.</td>
<td>The Septuagint version of the Bible (“LXX.”); or “Greek Bible”; executed in Alexandria, about 150 B.C. Especially valuable as having been made from very ancient Hebrew Exemplars, some of which are now lost.</td>
</tr>
<tr>
<td>Sing.</td>
<td>singular.</td>
</tr>
<tr>
<td>So it shd. be</td>
<td>Suggested by the context and sense, and supported by the Versions. (G. Intro., 162, 170. Cp., ante, Intro., Chap. III. (I. 1).</td>
</tr>
<tr>
<td>Sp. v. r. (see)</td>
<td>A special class of various readings to which Dr. Ginsburg attaches great importance. Cp. ante, Intro., Chap. III. (I. 2, C, ii.).</td>
</tr>
<tr>
<td>Syr.</td>
<td>Syriac Version: made from the Hebrew, and was old enough in the days of Ephrem (4th cent. A.D.) to need explanation of obscure terms. First Version from the Hebrew original made for Christian use; and, indeed, the only version of that kind before that of Jerome, which was made subsequent to the time when Ephrem wrote. (Dr. S. P. Tregelles in Smith's Bible Dict., Amer. ed. 3883, ff.)</td>
</tr>
<tr>
<td>T.G.</td>
<td>Tregelles' Gesenius: Gesenius's Hebrew and Chaldee Lexicon, translated by Dr. Samuel Prideaux Tregelles (1857 : Bagster).</td>
</tr>
<tr>
<td>U.</td>
<td>Usually (or commonly) rendered as follows; the alternative rendering being then given.</td>
</tr>
<tr>
<td>Vul.</td>
<td>The Vulgate version of the Bible. Executed by Jerome, the Latin standard of the Roman Catholic Church.</td>
</tr>
<tr>
<td>w.</td>
<td>with.</td>
</tr>
<tr>
<td>written</td>
<td>used, for convenience, for the Massoretic K’thiv. See “read” above; and cp. Intro., Chap. III. (I. 2, C, i.).</td>
</tr>
</tbody>
</table>
TABLE III.

SIGNS OF EMPHASIS. (See ante, Introduction, Chapter II.)

The signs used in the Old Testament are the same as those employed in the New—namely, ’, |, ||, and < >.

Those most frequently adopted are the two which call for decided stress:—

(1) ||, when the English words appear in their usual, uninverted order, though the corresponding words are known to be emphatic in the Hebrew.

(2) < >, when there is an inversion in the English arrangement as well as in that of the Hebrew.—Sometimes the inverted and emphatically placed portion of the sentence is of some length, extending to a line or more. In such cases the angular marks frequently appear in darker type (thus < >), so as to be conspicuous, thereby also setting free the lighter marks to show a short inversion within a longer one (cp. Jer. vii. 5, 6). If it be remembered that a closing angular sign never completes a sentence, but always demands a sequel before the statement is finished, both mind and voice will be materially assisted.

(3) The two signs (’, and | |) are used almost indifferently to denote slight emphasis; the accent being generally preferred for single words, and the single upright lines for the inclusion of more than one word in the effect.

* * * Any simplification observable in this method, as compared with that followed in the New Testament, may be fairly set down to the simpler elements and structure of Hebrew composition. The principle throughout is the same.

1. <In the beginning> God 'created' the heavens and the earth.

2. Now the earth [emphasis added] had become waste and wild, and darkness was on the face of the roaring deep; but the Spirit of God was brooding, on the face of the waters. And God said—

Light be.

And light was.

Or: "At first." The definite article in the rendering, "In the beginning," cannot be pressed, insomuch as the phrase may, as preferred by many expositors ancient and modern, be simply construed with what follows: "In the beginning of God's creating," &c.

Heb.: 'adam. 'Prob. a plural of quality="God's head."—Davies' H.L., p. 9.

It should be carefully observed that, although 'adam is plural in form, yet when, as here, it is conjoined with a verb in the singular, it is naturally singular in sense, especially since the "plural of quality" or "excellence" abound in Hebrew in cases where the reference is undeniable to something which must be understood in the singular number.

"Prop. "to cut" or "carve": hence," form," create"—"Davies' H.L., p. 108; "shape, create"—O.G.: not necessarily, nor generally, to make out of nothing, cp. verses 21, 27; chap. ii. 3; and Num. xvi. 30.

Seeing that, outside this passage, no example in the O.T. can be found where a name or a noun of the singular number is intentionally misused by the Heb., the reader who insists on that meaning was so does so on his own responsibility. The general introduction of difficulties should of course be avoided.

The emphasis on "the earth" in ver. 2 is quite regular. Cp. verses 8, 18, 19, 25, 31.

And light was.

Heb. 'adam se-otam. Evidently an idiomatic phrase, with a play on the sound "assonance." The two words occur together only in Is. xxxiv. 11; Jer. iv. 23; examples which favour the conclusion that here also they describe the result of previous overthrow. 'adam by itself is found in several other texts (Deu. xxiii. 10; Job xii. 24; Ps. cvii. 40; Is. xxv. 10; xxxiv. 11; etc.).

"Prop., to cut" or "carve": hence, "form," create"—Davies' H.L., p. 108; "shape, create"—O.G.: not necessarily, nor generally, to make out of nothing, cp. verses 21, 27; chap. ii. 3; and Num. xvi. 30.

Here grammatical exegesis steps in and claims its own. Two ways of explaining this striking "refrain" are conceivable—the one, unnatural and absurd; the other, at once living and luminous. Either this six-times-repeated statement is a mere extraneous patch of information, having no organic connection with the creative acts amongst which it is inlaid—which means here does so on his own responsibility. The general introduction of difficulties should of course be avoided.

The beautiful word "brooding" (and exact rendering of the Heb.—is most suggestive: since it vividly describes the cherishing of incipient life, as a preparation for its outburst. The participial form of such a word clearly denotes a process, more or less lengthened, rather than an instantaneous act. Standing where it does, it crowns the description of the condition of things on which the first creative mandate of the six days took effect.

The rendering above given of these two important verses may be paraphrased as follows: "In the beginning [of the present order of things] God created [that is, shaped or formed according to his own divine idea] the heavens [above] and the earth [below]."

"Now the earth [emphasised idiomatically for the purpose of singling it out for first remark] had been

E.O.T.

that it was [good],—and God divided [the light] from the [darkness]; 8 and God called [the light] [day], but <the darkness> called he [night].

So it was evening—and it was morning, [one day]."m

And God said,' Let there be an expanse in the midst of the waters,—and let it be a means of dividing, between waters and waters. 9

And God made the expanse, and it divided between the waters that were under the expanse and the waters that were above the expanse. And it was so. 8 But God called [the expanse] [heavens]. So it was evening—and it was morning, a second day.

And God said—

Let the waters under the heavens [be gathered together] into one place, and let the dry-ground appear.

And it was so.p

And God called [the] come waste and wild [probably by previous catastrophe]; and darkness emphasised as about to be dealt with] was on the face of the roaring deep; but [preparing the mind for a new order of things] the Spirit of God was brooding [with quickening effect] on the face of the waters. And [things being so; such being the state of the earth] God said [and thus the renewing, re-creating divine acts commence]."

1 Or: "became," "came to be." Connected with the opening word "so," the simple verb "was" has the same force.

By a well-attested Heb. idiom = "a first day."

Here grammatical exegesis steps in and claims its own. Two ways of explaining this striking "refrain" are conceivable—the one, unnatural and absurd; the other, at once living and luminous. Either this six-times-repeated statement is a mere extraneous patch of information, having no organic connection with the creative acts amongst which it is inlaid—which means here does so on his own responsibility. The general introduction of difficulties should of course be avoided.

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"Now the earth [emphasised idiomatically for the purpose of singling it out for first remark] had been

E.O.T.
dry-ground land, but <the gathering together of the waters> called he seas. And God saw that it was good.

And God said—

Let the land put-forth vegetation—herb yielding seed, fruit-tree bearing fruit, after its kind, whose seed is within it, on the land. And it was so. And the land brought-forth vegetation—herb yielding seed after its kind, and tree bearing fruit, whose seed is within it, after its kind. And God saw that it was good. So it was evening—and it was morning, [a third day].

And God said—

Let there be luminaries in the expance of the heavens, to divide between the day and the night,—and let them be for signs, and for seasons, and for days and years; yea let them be for luminaries, in the expance of the heavens, to give light on the earth. And it was so. And God made the two great luminaries,—the greater luminary to rule the day, and the lesser luminary to rule the night, [also the stars]. And God set them in the expance of the heavens,—to give light on the earth; and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. So it was evening—and it was morning, [a fourth day].

And God said—

Let the waters swarm with an abundance of living soul, and [birds] shall fly over the earth, [over the face of the expance of the heavens].

And God created the great sea-monsters,—and every living soul that moveth with which the waters swarmed after their kind, and every winged bird—after its kind. And God saw that it was good. And God blessed them, saying,—

Be fruitful and multiply, and fill the waters in the seas, and let the birds multiply in the land.

So it was evening—and it was morning, [a fifth day].

And God said—

Let the land bring forth living soul, after its kind, tame-beast and creeping thing and wild-beast of the land, after its kind. And it was so. And God made the wild-beast of the land, after its kind, and the tame-beast, after its kind, and every creeping thing of the ground, after its kind. And God saw that it was good. And God blessed them, saying,—

Be fruitful and multiply, and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over the tame-beast—and over all the land, and over every creeping thing, that creepeth on the land.

And God said—

Lo! I have given you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree, yielding seed,—<to you> shall it be, for food; and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, [every green herb for food].

And it was so. And God saw every thing which he had made, and lo! it was very good. So it was evening—and it was morning, [the sixth day].

Thus were finished the heavens and the earth, and all their host.

Thus God finished [on the seventh day] his work which he had made, and rested, on the seventh day, from all his work which he had made. And God blessed the seventh day, and hallowed it,—because <therein> rested he from all his work which God [by creating] had made.


These are the generations of the heavens and the earth, when they were created,—in the day when Yahweh God made earth and heavens.

Now [no bush of the field] as yet—was in the

God saw that it was good. And God said—

Let us make man* in our image, after our likeness,—and let them have dominion over the fish of the sea, and over the bird of the heavens, and over the tame-beast—and over all the land,* and over every creeping thing, that creepeth on the land.

And God created the man [in his own image],—

In the image of God> created he [him],—

Male and female created he [them].

And God blessed them, and God said to them—

Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land.

And it was so. And God saw every thing which he had made, and lo! it was very good. So it was evening—and it was morning, [the sixth day].

1 Thus were finished the heavens and the earth, 2 and all their host. 2 Thus God finished [on the seventh day] his work which he had made, and rested, on the seventh day, from all his work which he had made. 3 And God blessed the seventh day, and hallowed it,—because <therein> rested he from all his work which God [by creating] had made.


* Or (w. Syr.): "over all the wild-beasts of the land"—G.n.


The Sep. ends the verse thus (after the word "heavens")—"and over all tame-beasts, and over all the [wild-beasts] of the land, and over every creeping thing that creepeth on the land"—G.n.

* Some cod. w. Sam., Jon., Sep., Syr., Vul.: "and fruit tree"—(n.). In verse 5, light-diffused by the 'od, affording light.


* Note the collective use of the word. Same word: vers. 21, 24, 30 (where the partitive sense is—be carefully observed), and ii. 7, 19, etc. Cp. N.T. Ap.: "Soul," Prop.: "dumb"—esp. "tame." MI: "living thing"—esp. "wild, as opposed to "tame."— Davies H.L. "wild animals, on account of their vital energy and activity"—O.G. 812, b.


* He made creatively, i.e. "by making by making it anew out of chaos"—Davies H.L. Rather differently: "so as to make or in making" which, he created—O.G. 517, 79 (w.).

* Lit. "beginnings of heavens and earth, i.e., account of heaven and earth and that which proceeded from them"—O.G. 410.

See Intro., Chap. IV.
earth, and "no herb of the field" as yet had sprung up,—because Yahweh God had not sent rain on the earth, and [man] was there none to till the ground; 6 but [a vapour] went up from the earth,—and watered all the face of the ground. 7 So then Yahweh God formed [of] the dust of the ground, and breathed in his nostrils the breath [of] life,—and man became a living soul.

And Yahweh God planted a garden in Eden, on the east,—and put there the man whom he had formed. 9 And Yahweh God [caused to sprout out] of the ground, every tree pleasant to the sight and good for food,—and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil. 10 Now [a river] was coming forth out of Eden, to water the garden,—and [from thence] it parted, and became four heads. 11 [The name of the one] is Pishon,—[the same] is that which surroundeth all the land of Havilah, where is gold; 12 moreover [the gold of that land] is good,—[there] is the bdellium, and the beryl stone. 13 And [the name of the second river] is Gihon,—[the same] is that which goeth in front of Assyria; and [the name of the third river] is Hiddekel; 14 and [the name of the fourth river] is Euphrates.

So Yahweh God took the man,—and placed him in the garden of Eden, to till it, and to keep it. 16 And Yahweh God laid command' on the man, saying,—

"Of every tree of the garden thou mayest eat;" 17 but [of the tree of the knowledge of good and evil] thou shalt not eat of it,—for [in the day thou eatest thereof] thou shalt [die].

And Yahweh God said',

"It is not good; that the man should remain alone,—I will make for him a helper, as his counterpart.

Now Yahweh God had formed [from] the ground every living thing [of] the field, and every bird of the heavens, which he brought in unto the man, that he might see what he should call it,—and [whatev]er the man should call it,—any living soul [that] should be the name thereof. 20 So the man gave' names to all the tame-beasts, [and] to the birds [of] the heavens, and to all the wild-beasts [of] the field,—but [for man] had there not been found a helper, as his counterpart. 21 So Yahweh God caused a deep sleep to fall on the man, and he slept,—and he took one of his ribs, and closed it up flesh instead thereof. 22 And Yahweh God builded [the] rib which he had taken from the man, into a woman, and brought her in unto the man. 23 And the man said,

"This one [now] is bone of my bones, and flesh of my flesh!"

This one shall be called Woman," for [out of a man] hath this one been taken.

24 [For this cause] will a man leave his father, and his mother,—and cleave unto his wife, and they shall become one flesh.

And they were both of them naked, the man and his wife,—and put not each other to shame.


1 Now [the serpent] was more crafty than any living thing [of] the field which Yahweh God had made,—so he said unto the woman,

"Ye shall not eat of every tree of the garden?"

2 And the woman said unto the serpent,—

"Of the fruit of the trees [of] the garden we may eat;" 3 but [of the fruit of the tree which is in the midst of the garden] God hath said,

"Ye shall not eat of it, neither shall ye touch it,—lest ye die.

4 And the serpent said unto the woman,—

"Ye shall not [die]." 5 For God doth know, that [in the day ye eat thereof] then shall your eyes be opened,—and ye shall become like God, knowing good and evil. 6 And [when the woman saw that the tree was good for food, and that it was desirable to the eyes, and the tree was pleasant to make one knowing] then took she of the tree thereof, and did eat,—and she gave to her husband also, along with her, and he did eat. 7 Then were opened the eyes of them both, and they knew that [naked] they were,—so they tacked together fig-leaves, and made for themselves girdles.
10. And he said, "Forasmuch as thou hast hearkened unto the voice of thy wife, and hast eaten of the tree about which I commanded thee, cursed is the ground for thy sake; in toil shalt thou eat bread all the days of thy life. 11. Thorns also and thistles shalt thou eat all the days of thy life; and thou shalt #

12. And he said, "Who told thee that thou wast naked?" And he said, "The tree of the garden gave me the fruit thereof and I eat it." 13. And the Lord God said unto the woman, "What is this that thou hast done?" The woman said unto the serpent, "The serpent deceived me, and I did eat." 14. The serpent said unto the woman, "Surely God knew that in the day thou eatest thereof, thine eyes should be opened, and thou shouldest be as gods, knowing good and evil." 15. The woman said unto the serpent, "We #

16. And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou #

17. And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou #

18. And the Lord God said unto the woman, "What is this that thou hast done?" The woman said unto the serpent, "The serpent deceived me, and I did eat." 19. And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou #

20. And the Lord God said unto the woman, "What is this that thou hast done?" The woman said unto the serpent, "The serpent deceived me, and I did eat." 21. And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou #

22. And the Lord God said unto the woman, "What is this that thou hast done?" The woman said unto the serpent, "The serpent deceived me, and I did eat." 23. And the Lord God said unto the serpent, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou #

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Genesis IV. 8—26; V. 1—10.

14 If thou dost not do so, I will smite thee, and thy brother; and he will rule over thee.

15 And God said unto Adam, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of any tree of the garden; in the day when thou eatest thereof, thou shalt surely die.

16 And the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

17 Therefore is the name of it called Eden; and there was a river, the river Gihon, the same encircled the garden of Eden; and he put forth the man Adam into Eden to till it and to keep it.

18 And the Lord God commanded the man, saying, Of every living thing of the earth are you to eat; but of the tree of knowledge of good and evil, you shall not eat: for in the day that you eat thereof, you shall surely die.

19 And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

20 And the Lord God commanded the man, saying, Of every tree of the garden, you may eat freely: but of the tree of knowledge of good and evil, you shall not eat; for in the day that you eat thereof, you shall surely die.

21 Then the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

22 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

23 And in the evening it was, and it came to pass when the sun went down, there came a woman, which was a harlot, and she lay with the man; and he knew her.

24 And the man knew his wife, and she conceived, and bare a son, and called his name Seth: And the Lord said, Behold, the seed of Adam shall be as the seed of Cain, in the multitude of his blood.

25 And Adam again knew his wife, and she bare a son, and called his name Enos: Then was a beginning of men to call upon the name of the Lord.

§ 5. From Adam to Noah: a line of light amidst deepening gloom.

1 In the day when God created man, in the likeness of God made he him; male and female created he them.

2 And God blessed them, and called their name Adam, and blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

3 And Adam lived an hundred and thirty years, and begat a son in his likeness, after his image, and called his name Seth.

4 And Adam lived an hundred and twenty and seven years, and begat sons and daughters: and all the days of Adam were nine hundred and thirty years, and he died.

5 And Seth lived an hundred and five years, and begat Enos.

6 And Seth lived an hundred and twenty and seven years, and begat sons and daughters: and all the days of Seth were nine hundred and ten years, and he died.

7 And Enos lived an hundred and twenty and eight years, and begat Kenan.

8 And Enos lived an hundred and forty and seven years, and begat Mahalaleel.

9 And Enos lived an hundred and forty and seven years, and begat Jared.

10 And Enos lived an hundred and fifty and three years, and begat Methuselah.

11 And Enos lived an hundred and sixty and nine years, and begat Lamech.

12 And Lamech lived an hundred and sixty and two years, and begat a son.

13 And Lamech lived an hundred and sixty and two years, and begat a son, and called his name Noah: And the Lord said, My covenant shall I make with him, and with his seed; and with every living creature that is with him in the land; and with every bird of the air; for continually in the land are they destroyed.

14 And God said unto Noah, I have surely found in thee righteousness in the land: and I will cause my covenant of mercy to be with thee, and with thy seed after thee; and with every living creature that is with thee, the fowl, and the cattle, and every beast of the earth; and I will multiply thee exceedingly.

15 And it came to pass, when Noah was six hundred years old, Noah began to build an ark.

16 And Noah went in, and his sons, and his wife, and his sons' wives with him.

17 And the Lord saw the righteousness of Noah, and knew that he was upright in his generations.

18 And the Lord said, My Spirit shall not strive with man continually, for that he is also flesh; nevertheless his days shall be an hundred and twenty years.

19 And Noah built an ark of gopher wood; rooms were; the ark was three hundred cubits from the ground; the length of it was three hundred cubits, the breadth of it was fifty cubits, and the height of it was thirty cubits.

20 And he overlaid it within and without with pitch, and made doors for it; and overlaid it with pitch.

21 And the Lord said unto Noah, Come thou and all thy house into the ark; for you are righteous before me; and of every living thing I have made two, of every beast, of every fowl, and of every thing that creepeth upon the earth.

22 And he brought his wife, and his sons, and his sons' wives with him into the ark; all the flesh that was upon the earth, of every flesh, with him were in the ark: he brought them in.

23 And the Lord shut him in the ark, and she was separated from the waters.

24 And the waters prevailed exceedingly on the earth; and all the high hills, which were under the whole heaven, were covered.

25 The deep increased, and the clouds dropped heavy rain upon the earth forty days and forty nights.

26 And all flesh died which moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

27 But Noah only was left, and those that were with him in the ark.

28 And the waters prevailed forty days and forty nights upon the earth; and all the places where the living soul was congregated, was drowned in the waters.

29 But Noah was left, and those that were with him in the ark, and the waters prevailed upon the earth a hundred and fifty days.

30 And it came to pass at the end of the days of the flood, that the earth was dry.
Kenan, eight hundred and fifteen years,—and begat sons and daughters; 11 and all the days of Enoosh were, nine hundred and five years,—and he died.

12 And Kenan lived seventy years,—and begat Mahalalel; 13 and Kenan lived, after he begat Mahalalel, eight hundred and forty years,—and begat sons and daughters; 14 and all the days of Kenan were, nine hundred and ten years,—and he died.

15 And Mahalalel lived, sixty-five years,—and begat Jared; 16 and Mahalalel lived, after he begat Jared, eight hundred years,—and begat sons and daughters; 17 and all the days of Mahalalel were, eight hundred and ninety-five years,—and he died.

18 And Jared lived, a hundred and sixty-two years, and begat Enoch; 19 and Jared lived, after he begat Enoch, eight hundred years,—and begat sons and daughters; 20 and all the days of Jared were, nine hundred and sixty-two years,—and he died.

21 And Enoch lived, sixty-five years,—and begat Methuselah; 22 and Enoch walked with God, after he begat Methuselah, three hundred years,—and begat sons and daughters; 23 and all the days of Enoch were, three hundred and sixty-five years; 24 and Enoch walked with God,—and was not for God had taken him.

25 And Methuselah lived, a hundred and eighty-seven years,—and begat Lamech; 26 and Methuselah lived, after he begat Lamech, seven hundred and eighty-two years,—and begat sons and daughters; 27 and all the days of Methuselah were, nine hundred and sixty-nine years,—and he died.

28 And Lamech lived, a hundred and eighty-two years,—and begat a son; and he called his name Noah, 29 saying,—This one shall give us rest from our work, and from the grievous toil of our hands, by reason of the ground which Yahweh hath cursed.

30 And Noah was five hundred years old,—and Noah begat Shem, Ham and Japheth.
thou make it. 17 And I behoved me!

18 bringing in the flood—even waters, upon the earth, to destroy all flesh, wherein is the spirit of life, from under the heavens, everything that is in the earth shall cease to breathe: 18 therefore will I establish my covenant with thee, and thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. Moreover, of all the living creatures of all flesh—two of each shalt thou bring into the ark, to keep alive with thee, male and female. 19 Of the bird after its kind and of the beast after its kind, and of every creeping thing of the ground, after its kind shall two come in unto thee, for keeping alive. 20 But thou shalt take to thee of all food that is eaten, and gather it unto thee, and it shall be for thee and for them, for food.

1 And Noah did so, according to all that God commanded him. So did he.

8. The Entrance into the Ark.

1 And Yahweh said to Noah, Enter, thou and all thy house, into the ark, for I have seen righteous before me in this generation. 2 Of all the clean beasts shalt thou take to thee, by sevens, a male and his female, and of the beasts that are not clean, shall be two, a male and his female. Also of the bird of the heavens by sevens, male and female, to keep alive a seed on the face of all the earth. 4 For in seven days, more I am sending rain on the earth, forty days and forty nights, so will I wipe out all the living things which I have made, from off the face of the ground. 5 And Noah did, according to all that Yahweh commanded him. 6 Now Noah was six hundred years old, when the flood came, even waters on the earth. 7 So Noah entered, and his sons and his wife and his sons' wives with him, into the ark, from before the waters of the flood. 8 Of the beasts that were clean, and of the beasts that were not clean, and of the birds, and everything that creepeth on the ground, two and two went they in unto Noah, into the ark, male and female, as God commanded Noah.


10 And it came to pass, in the seven days, that the waters of the flood came on the earth. 11 In the six hundredth year, the year of the life of Noah, in the second month, on the seventeenth day of the month—on this day were burst open, all the fountains of the great roaring deep, and the windows of the heavens were set open. 12 And it came to pass, that the heavy rain was on the earth, forty days and forty nights. 13 On this selfsame day entered Noah, and Shem and Ham and Japheth, Noah's sons, and Noah's wife, and his sons' three wives with them, into the ark: 14 they, and all the wild-beasts after their kind, and all the tame-beasts after their kind, and all the creeping things that creep on the earth, after their kind, and all the birds after their kind, every bird of every wing. 15 So they entered in unto Noah, into the ark, two and two of all flesh, wherein was the spirit of life. 16 And they that entered (male and female of all flesh) entered, as God commanded him, and Yahweh shut him in round about.

10. Increase and Continuance of the Flood.

17 And it came to pass, that the flood was forty days on the earth, and the waters increased, and bare up the ark, and it was lifted high above the earth. 18 And the waters prevailed and increased greatly on the earth, and the ark went its way on the face of the waters. 19 Yet the waters prevailed very greatly on the earth, so that all the high mountains became covered, that were under all the heavens: 20 fifteen cubits upwards prevailed the waters, so that the mountains became covered. 21 And all flesh ceased to breathe that moved on the earth, of birds and of tame-beasts and of wild-beasts, and of all the swarming things that swarm on the earth, and all mankind, in whose nostrils was the breath of the spirit of life, of all that were on the dry ground, died. 22 Thus was wiped out all that existed on the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens, thus were they wiped out from the earth:—so that there was left—only Noah and they that were with him in the ark. 23 Thus prevailed the waters on the earth, a hundred and fifty days.


1 And God remembered Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a wind to pass over the earth, and the waters subsided; and the fountains of the roaring-deep were shut, and the windows of the heavens, and the heavy rain was restrained from the heavens; and the waters returned from off the earth, they went on returning,—and so the waters decreased at the end of a hundred and fifty days. 4 And the ark rested, in the seventh
12 So it came to pass <at the end of forty days> that Noah opened the window of the ark that he had made; 7 and sent forth a raven,— and it kept going forth and returning, until the drying up of the waters from off the earth. 8 And he sent forth a dove, to see whether the waters had abated, from off the face of the ground; 9 but the dove found no resting-place for the sole of her foot, so she returned unto him into the ark, for < waters > were on the face of all the earth;* and he put forth his hand, and took her, and brought her in unto him, into the ark. 10 Then stayed he yet' seven days more,— and again sent forth the dove, out of the ark. 11 And the dove came in unto him at eventide, and lo! a newly sprouted olive-leaf in her mouth,—so Noah knew that the waters had abated from off the earth.* 12 And he stayed yet seven days more,— and sent forth the dove, but she returned not again unto him any more.

§12. The End of the Flood.

13 So Noah came forth,— and his sons, and his wife, and his sons' wives, with thee. 14 And Noah opened the window of the ark that he had made; 15 and sent forth the living creatures that are with thee of all flesh, and all the birds, and all the creeping things that creep on the earth,— bring forth with thee,— and they shall swarm in the earth, and be fruitful and multiply, on the earth. 16 And Noah builded an altar to Yahweh,— and took of all the clean beasts, and of all the clean fowls, and caused ascending sacrifices to go up on the altar. 21 And Yahweh smelled a satisfying odour, so Yahweh said to himself:* I will not again curse any more the ground, for man's sake, although the device of the heart of man be wicked from his youth,— neither will I again, any more, smite every living thing, as I have done. 22 <During all the days of the earth> seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. 1 So God blessed Noah and his sons,— and said 9 to them, Be fruitful and multiply, and fill the earth; 2 and let the fear of you and the dread* of you be upon every living creature of the earth, and upon every bird of the heavens,— over everything that moveth along on the ground, and over all the fishes of the sea,— into your hand> have they been given. 3 <As for every moving thing that hath life> < yours shall it be,— for food,— Like the green herb> have I given you | all things|. 4 Yet < flesh with the life> thereof, the blood thereof> shall ye not eat; 5 And surely < your blood, of your lives> will I require, <From the hand of every living creature> will I require it,— and from the hand of man, <From the hand of each one's brother> will I require the life of man: 6 <He that sheddeth man's blood> by man shall his blood be shed,— For <in the image of God> made he man. 7 [Yea] therefore, be fruitful and multiply,— swarm in the earth, and multiply therein. 8 And God spake unto Noah, and unto his sons with him, saying: 9 [I] therefore, behold me! establishing my covenant with you,— and with your seed after you; 10 and with every living soul that is with you, of birds, of tame-beasts, and of all wild-beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild-beasts of the earth; 11 yes I will establish my covenant with you, so that all flesh shall not be cut off any more, by reason of the waters of a flood,— neither shall there be any more a flood, to destroy the earth. 12 And God said, [This] is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,— to age-abiding generations: 13 <My bow> have I set in the cloud,— and it shall be for a sign of a covenant, betwixt me and the earth; 14 and it shall be <when I draw a veil of cloud over the earth,— and the bow in the cloud appeareth> 15 then will I remember my covenant, which is betwixt me and you, and every living soul, among all flesh,— that the waters may no more become a flood, to destroy all flesh; so the bow shall be in the cloud,— and I will behold it, to remember an age-abiding

* Or: "land."
* MI: "a smell of satisfaction."
* Syr.: "and all" (thrice)
* G.n.
* Or: "terror."
* U.: "souls."
* Or: "granted"
And Abram came on his way, according to that which Yahweh had spoken unto him, and Lot came with him, — now Abram was seventy-five years old, when he came forth out of Haran. 5 And Abram took Sarai his wife, and Lot his brother’s son, with all the goods that they had gathered and the souls that they had gained in Haran, — and they came forth to go towards the land of Canaan, and came in to the land of Canaan. 6 And Abram passed along throughout the land, as far as the place of Shechem, as far as the ‘Teacher’s Terebinth,’ the Canaanite being then in the land.

And Yahweh appeared unto Abram, and said: To thy seed will I give this land,— and he built there, an altar, unto Yahweh who appeared unto him. And he moved on from thence toward the hill country on the east of Bethel, and pitched his tent,— with Bethel on the west, and Ai on the east, and built there an altar to Yahweh, and called on the name of Yahweh. Thus Abram brake up, again and again, toward the South. 8 And it came to pass that there was a famine in the land of Promise. — so Abram went down toward Egypt, to sojourn there, because the famine was the famine in Egypt. And it came to pass when he had come near to enter into Egypt, that he said unto Sarai his wife: Behold! I beseech thee, I know that a woman fair to look on thou art; 9 but will it come to pass when the Egyptians behold thee that they will say His wife this, and will slay me, while thee they preserve alive.

And so it was, when Abram entered into Egypt, the Egyptians behold the woman, that fair was she exceedingly. 11 And the princes of Pharaoh beheld her, and praised her unto Pharaoh, — so the woman was taken to the house of Pharaoh; 12 and with Abram > dealt he well for her sake, — so that he came to have flocks and herds, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

13 And Yahweh plagued Pharaoh with great plagues, also his house, — for the matter of Sarai, wife of Abram. 14 And Pharaoh called out to Abram, and said: What is this thou hast done to me? Wherefore didst thou not tell me, that she was thy wife? 15 Wherefore saidst thou, <My sister> she; and so I was about to take her to me, to wife? But, now I lo! thy wife, take her and go thy way.

20 And Pharaoh gave command concerning him unto certain men, — and sent him away, with his wife, and all that he had.
So Abram moved his tent, and came in and dwelt among the oaks* of Mamre, which were in Hebron,—and built there an altar to Yahweh.

§ 22. Abram pursues Four Kings: delivers Lot; is blessed by Melchizedek.

And it came to pass, in the days of Amraphel, king of Shinar, Arioch, king of Ellasar,—Chedorlaomer, king of Elam, and Tidal, king of Goim; that they made war with Bera, king of Sodom, and with Birsha, king of Goomorrah,—Shinab, king of Admah, and Shemeber, king of Zeboim,* and the king of Bela,—the same is Zoar. 2 All these joined together in the valley of the open fields: the same is the Salt Sea. 3 Twelve years had they served Chedorlaomer,—but in the thirteenth year they rebelled: 4 and in the fourteenth year had Chedorlaomer come in, and the kings who were with him, so they smote the Rephaim in Ashereth-karnaim, and the Zuzim in Ham,—and the Emim in Shaveh-kiriathaim; 5 and the Horites in their Mount Seir,—as far as El paran, which is by the desert. 6 So they returned and came in unto En-mishpat, the same is Kadesh, and smote all the field of the Amalekites,—and the Amorites also, that dwelt in Hazazon-tamar.

Thus then went forth the King of Sodom and the king of Gomorrah, and the king of Admah, and the king of Zeboim,* and the king of Bela,—the same is Zoar,—and set themselves in array against them for battle, in the valley of the open fields: against Chedorlaomer king of Elam, and Tidal king of Goim, and Amraphel king of Shinar, and Arioch king of Ellasar,—four kings against five. 10 Now the valley of the open fields, had many pits of bitumen, so the king of Sodom and Gomorrah fled, and fell there,—while they who remained fled. 11 And they took all the goods of Sodom and Gomorrah, and all their food, and went their way. 12 And they took Lot, Abram's brother's son, with his goods, and went their way,—the same being a dweller in Sodom.

Then came a fugitive, and told Abram the Hebrew,—he having his dwelling among the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, 14 they also having a covenant* with Abram. 15 So Abram hearing that his brother had been taken captive, drew forth his trained men, born in his house, three hundred and eighteen, and pursued as far as Dan. 16 And he divided himself against them by night, he, and his servants; and smote them,—and pursued them as far as Hobah, which was on the left of Damascus. 17 So he brought back all the goods,—yea Lot also his brother, with his goods did he bring back, and the women also, and the people.

Then came forth the king of Sodom to meet him, after his return from the smiting of Chedorlaomer, and the kings who were with him,—into the vale of Shaveh; the same was the vale of the king. 18 Now Melchizedek, king of Salem,* had brought forth bread and wine,—the being priest of God Most High. 19 So he blessed him, and said,—

Blessed be Abram, of God Most High, possessor of [the] heavens and earth;
And blessed be God Most High, who hath delivered thine enemies into thy hand.

So he gave unto him a tenth of all. Then said the king of Sodom unto Abram,—Give unto me the persons; but <the goods> take thou for thyself.

And Abram said unto the king of Sodom,—I have lifted up my hand unto Yahweh, God Most High, possessor of [the] heavens and earth:
That <not from a thread even unto a sandal-thong>—will I take anything that is thine,—Lest thou shouldst say, ||I enriched Abram!

Save only: what the young men have eaten, and the share of the men who went with me,—Aner, Eshcol, and Mamre, they may take their share.

§ 23. Abram's questioning faith confirmed as to the Seed and the Land.

<After these things> came the word of Yahweh unto Abram, in a vision, saying,—Do not fear, Abram, for I am a shield to thee, thine exceeding great reward.

And Abram said,—My Lord Yahweh, what canst thou give me, when <I> am going on childless,—and the heir of my house is Eliezer, of Damascus,*

And Abram said,—Lo, <to me> hast thou not given seed,—And lo! [a son of my household] is mine heir!

And lo! the word of Yahweh [came] unto him, saying, This one [shall not be thine heir]: But one who cometh forth of thy body—he shall be thine heir.

And he brought him forth abroad, and said—Look steadfastly, I pray thee, towards the heavens, and number the stars, if thou be able to number them; And he said to him, <Thus> shall be thy seed.
8 And he had faith in Yahweh,— so he reckoned it to him, as righteousness. 7 And he said unto him,—

And he said:

My Lord Yahweh, <whereby> can I know, that I shall inherit it?

9 And he said unto him, Take for me a heifer, three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon.

10 So he took for him all these, and divided them in the midst, and placed each piece over against its fellow,— but the birds divided he not. Then came down the birds of prey upon the carcases,—and Abram drove* them away.

11 And it came to pass when the sun was about to go in, and a deep sleep had fallen upon Abram, lo! a terror—a great darkness was falling upon him.

12 And he said to Abram— Thou must surely know that <sojourner> will thy seed become in a land not theirs, and shall serve them, and they will humble them,—four hundred years; moreover also, <the nation whom they will serve> shall I judge, and <after that> shall they come forth with great substance.

13 But thou shalt go in unto thy fathers, in peace,—thou shalt lie buried in a good old age.

14 And in the fourth generation shall they return hither,—for not complete is the iniquity of the Amorites as yet.

15 So it came to pass <when the sun had gone in, and a thick darkness had come on> that lo! there was a smoking hearth and torch of fire, which passed through between these pieces.

"In that day" did Yahweh solemnise with Abram a covenant, saying,—

<To thy seed> have I given this land, from the river of Egypt, as far as the great river,—the river Euphrates:

let the Kenite, and the Kenizzite, and the Kadmonite; *° and the Hittite and the Perizzite, and the Kephaim; *° and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

§ 24. Yielding to Sarai, Abram takes Hagar, who bears Ishmael.

16 But Sarai, Abram's wife, had borne him no children,—[she had, however, an Egyptian handmaid, whose name was Hagar.] 2 So then Sarai said unto Abram,

Behold, I pray thee, Yahweh hath restrained me from bearing, go in, I pray thee, unto my handmaid, peradventure I may be built up from her,—

And Abram hearkened to the voice of Sarai. 3 So Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, [at the end of ten years of Abram's dwelling in the land of Canaan, and gave her to Abram her husband, to be to him as a wife. 4 And he went in unto Hagar, and she conceived,— and when she saw that she had conceived,—[lightly esteemed] was her lady, in her eyes.

5 Then said Sarai unto Abram:

"My wrong is on thee! I gave my handmaid unto thy bosom, and <when she seeth that she hath conceived> then am I lightly esteemed in her eyes!"

Yahweh judge betwixt me and her.* 6 And Abram said unto Sarai, Lo! thy handmaid is in thy hand, do to her what is good in thine eyes.

And she said:

<From the face of Sarai, my lady> am I fleeing.

9 And the messenger of Yahweh said to her, Return unto thy lady,—and humble thyself under her hands.

10 And the messenger of Yahweh said to her, I will greatly multiply thy seed—so that it shall not be numbered for multitude.

11 And the messenger of Yahweh said to her, Behold thee! with child, and about bearing a son—and thou shalt call his name Ishmael ["God hearkeneth"], for Yahweh hath hearkened unto thy humiliation.

12 But he will be a wild ass of a man, his hand against every one, and every one's hand against him—yet <in presence of all his brethren> shall he have his habitation.

13 And she called the name of Yahweh, who had spoken unto her,

Thou God of vision!

For she said,

Do I <even here> retain my vision after a vision?

14 <On this account> is the well called, The well of the life of vision,—lo! it is between Kadesh and Bered.

So Hagar bare to Abram a son,—and Abram called the name of his son, whom Hagar bare, [Ishmael.] 16 Now Abram was eighty-six years old,—when Hagar bare Ishmael to Abram.
§ 25 The Covenant-Sign of Circumcision. Abram becomes Abraham; and Sarai, Sarah.

17 And it came to pass that when Abram was ninety and nine years old, Yahweh appeared unto Abram, and said unto him, I am God Almighty,—Walk thou before me, and become thou blameless; that I may set my covenant betwixt me and thee, and may multiply thee exceedingly.

And Abram fell on his face,—and God spake with him, saying: As for me lo! my covenant is with thee,—So shalt thou become—father of a multitude of nations; and thy name shall no more be called Abram,—but thy name shall become Abraham,' for father of a multitude of nations have I appointed thee; and I will make thee fruitful exceedingly, and grant thee to be nations,—Yea kings, out of thee shall come forth; and I will confirm my covenant betwixt me and thee, to become to thee a God, and to thy seed after thee; and I will give, to thee and to thy seed after thee, the land of thy sojournings—all the land of Canaan, for an age-abiding possession,—And I will be to them, a God.

And God said unto Abraham, But as for thee! my covenant must thou keep, thou and thy seed after thee; to their generations:—This is my covenant, which ye shall keep, betwixt me and you, and thy seed after thee,—To circumcise to you, every male:

So shall ye be circumcised, in the flesh of your foreskin,—So shall it become a sign of a covenant, betwixt me and you.

And he that is eight days old shall be circumcised to you, every male to your generations,—He must surely be circumcised,-born of thy house, or bought with thy silver,—So shall my covenant be in your flesh, for an age-abiding covenant.

But as for the uncircumcised male who shall not be circumcised in the flesh of his foreskin> that person shall be cut off from among his people,—<my covenant> hath he made void.

And God said unto Abraham, As for Sarai thy wife> thou shalt not call her name, Sarah,—but Sarah is her name; and I will bless her, yea moreover will give from her—to thee, a son,—And I will bless her, and she shall become nations.

Kings of peoples, shall arise:—

And Abraham fell on his face, and laughed,—To one a hundred years old shall a child be born? And shall even Sarah, who is ninety years old, give birth?

And Abraham said unto God,—Oh that Ishmael might live before thee!

And God said—Truly Sarah thy wife is about to bear thee a son; and thou shalt call his name, Isaac,—and I will establish my covenant with him, as an age-abiding covenant, to his seed after him.

Yet <as for Ishmael> I have heard thee; lo! I have blessed him, and will make him fruitful, and multiply him exceedingly,—<twelve princes> shall he beget, and I will grant him to be a great nation; But <my covenant> will I establish with Isaac,—whom Sarah shall bear to thee, by this set time, in the next year.

And he left off speaking with him,—and God went up from Abraham.

So Abraham took Ishmael his son, and all born of his house, and all bought with his silver—every male among the men of the house of Abraham,—and circumcised the flesh of their foreskin, on this selfsame day, according to that which God had spoken with him. Now Abraham was ninety-nine years old,—when he was circumcised, in the flesh of his foreskin. And Ishmael his son was thirteen years old, when he was circumcised in the flesh of his foreskin. <On this selfsame day> was Abraham circumcised,—and Ishmael his son; and <all> the men of his house, born of his house, and bought with silver, from the son of a stranger, were circumcised with him.

§ 26. Three Messengers visit Abraham, who is promised a Son, and intercedes for Sodom.

And Yahweh appeared unto him, among the oaks of Mamre,—as he was sitting at the opening of the tent, in the heat of the day. And he lifted up his eyes, and looked,
and lo! three men standing over against him,—so he looked, and ran to meet them from the opening of the tent, and bowed himself to the earth; and said,—

O My Lord! if I pray thee, I have found favour in thine eyes; do not, I pray thee, pass on from thy servant.

Let there be fetched, I pray thee, a little water, and bathe your feet,—and rest yourselves under the tree.

And let me fetch a morsel of bread, and stay ye your heart, <Afterwards> ye may pass on.

For <on this account> have ye passed by over against your servant. And they said,

<Thus> shalt thou do, as thou hast spoken.

So Abraham hastened towards the tent, unto Sarah,—and said,

Hasten thou three measures of fine meal, knead it, and make hearth-cakes.

And <unto the herd> ran Abraham,—and took a calf, tender and good, and gave unto the young man, and he hastened to make it ready.

And he took butter, and milk, and the calf that he had made ready, and set before them,—while he was standing near them under the tree, they did eat.

And they said unto him,

As to Sarah thy wife, ...

And he said,

Lo! she is in the tent.

And he said,

I will surely return unto thee, at the quickening season,—and lo! a son for Sarah thy wife.

Now Sarah was hearkening at the opening of the tent, [it is] being behind him. But Abraham and Sarah were old, far gone in days,—it had ceased to be with Sarah after the manner of women. So then Sarah laughed within herself, saying:

<After I am past age> hath there come to me pleasure, [my lord]; also being old?

And Yahweh said unto Abraham,—Wherefore, now, did Sarah laugh, saying, Can it really and truly be that I should bear, seeing that I have become old?

Is anything too wonderful for Yahweh? <At the appointed time> I will return unto thee, at the quickening season, and Sarah shall have a son.

And Sarah denied, saying, I laughed not.

For she was afraid. And he said—

Nay! but thou didst laugh!

And the men rose up from thence, and looked out over the face of Sodom,—Abraham also going with them, to set them on their way.

Now Yahweh had said,—Am I going to hide from Abraham what I do, when [Abraham] shall surely become a great and mighty nation,—and all the nations of the earth shall be blessed in him? For I have become his intimate friend.* To the end that he may command his sons and his house after him, so shall they keep the way of Yahweh, by doing righteousness and justice,—To the end that Yahweh may bring in for Abraham, what he hath spoken concerning him.

So Yahweh said,

<The outcry of Sodom and Gomorrah, because it hath become great,—And their sin, because it hath become exceeding grievous> Let me go down, pray, and let me behold, whether <according to their outcry which hath come in unto me> they have done altogether, And if not, I must know!

And the men turned from thence, and went their way, towards Sodom,—but Yahweh was yet standing before Abraham. So then Abraham drew near, and said,—

Wilt thou really sweep away, the righteous, with the lawless?

<Peradventure there are fifty righteous, in the midst of the city> Wilt thou really sweep away, and not spare the place, for the sake of the fifty righteous, which are therein?

Far be it from thee! to do after this manner, to put to death the righteous with the lawless; then should righteous and lawless be alike,—

Far be it from thee! Shall [the Judge of all the earth] not do [justice]?—And Yahweh said,

<If I find in Sodom fifty righteous, in the midst of the city>, then will I spare all the place for their sake.

And Abraham responded, and said,—Behold, I pray thee, I have ventured to speak unto My Lord, though [I am dust and ashes];

Peradventure there may lack, of the fifty righteous, [five], Wilt thou destroy for five [all the city]?—And he said—

I will not destroy, if I find there, forty and five.

* Heb.: 'adaduwy (vowels editorial), hence may be simply: 'Addo.' "My lord." 
* Some cod. (w. Sam. Onk. Ms. Jon. Sep. Syr.) "and afterwards." The "and" was cancelled by the Sopherim "against the recensions of other Schools, and notably against the Septuagint and Samaritan."—G. Intro. 306.
* G. Intro. 306.
* G. Intro. 324.

So it shd be—G. Intro. 412.
* G. Intro. 382, 383.
And he added yet once more to speak unto him, and said, Peradventure there may be found there—forty. And he said—I will not do it, for the sake of the forty.

And he said: Let it not, I pray thee, be vexing to My Lord, but let me speak. Peradventure there may be found there—thirty. And he said, I will not do it, if I find there—thirty.

And he said, Behold, I pray thee, I have ventured to speak unto My Lord, Peradventure there may be found there—twenty. And he said, I will not destroy it, for the sake of the twenty.

And he said, Lot it not, I pray thee, be vexing to My Lord, but let me speak. Peradventure there may be found there—ten. And he said, I will not destroy it, for the sake of the ten!

And Yahweh went his way, when he had made an end of speaking unto Abraham,—Abraham also returned to his place.

§ 27. Lot delivered: Sodom destroyed: the Fate of Lot's Wife: Moab and Ben-ammi born.

19 So the two messengers went in towards Sodom, at eventide, Lot beholding seated in the gate of Sodom,—so Lot beheld, and rose up to meet them, and bowed himself with his face to the earth. And he said, Behold, I pray you, my lords, turn aside, I pray you, into the house of your servant,—and tarry the night, and bathe your feet, so shall ye rise early, and go on your way.

And they said, Nay, but <in the broadway> will we tarry the night. But he became exceeding urgent with them, so they turned aside unto him, and entered into his house,—and he made for them a banquet, <unleavened cakes> also did he bake, and they did eat. <Ere yet they lay down> the men of the city— the men of Sodom had come round against the house, from youth, even unto age,—all the people from every quarter. And they called unto Lot, and said to him,

Where are the men who have come in unto thee, to-night? Bring them forth unto us, and let us know them!

And Lot went forth and spake unto his sons-in-law who were about to take his two daughters, and said, Arise, come forth out of this place, for Yahweh is about to destroy the city. And it came to pass, that he was as one that laughed, in the eyes of his sons-in-law. But as soon as the dawn had sprung up the messengers hastened Lot, saying,—

Aries! take thy wife, and thy two daughters that are at hand, lest thou be swept away in the punishment of the city.

And he lingered—so the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the tenderness of Yahweh towards him,—and they brought him out, and led him forth outside the city. And it came to pass, when they had brought them forth outside that they said, Escape for thy life. Look not behind thee, neither stand still in all the vale,—<To the mountain> escape thou, lest thou be swept away.

And Lot said unto them,—No, I pray thee, My Lord!

Behold, I pray thee, thy servant hath found favour in thine eyes, so that thou hast now, bring [them] forth unto you, and do ye [to them] as may be good in your eyes,—

Only to these men> ye may do nothing; for on this account have they come under the shade of my roof.

And they said, Stand back, and they said, This one <by himself> hath come in to sojourn, and must always be acting the judge,—Now will we do more wickedly to thee, than to them. So they pressed sore upon the man—upon Lot—exceedingly, and drew near to break open the door. And the men thrust forth their hand, and brought Lot in unto them, into the house—and <the door> they closed: <the men also who were at the entrance of the house> smote them with blindness, from small even unto great, so that they weared themselves to find the entrance.

And the men said unto Lot, Whom besides hast thou here? <Son-in-law, and thy sons and thy daughters,> and all that thou hast in the city> bring thou forth out of the place;

For we are about to destroy this place,—for [great] is the outcry of them unto the face of Yahweh, so that Yahweh hath sent us to destroy it.

And Lot went forth and spake unto his sons-in-law who were about to take his two daughters, and said, Arise, come forth out of this place, for Yahweh is about to destroy the city. And it came to pass, that he was as one that laughed, in the eyes of his sons-in-law. But as soon as the dawn had sprung up the messengers hastened Lot, saying,—

Aries! take thy wife, and thy two daughters that are at hand, lest thou be swept away in the punishment of the city.

And he lingered—so the men laid hold of his hand, and of the hand of his wife, and of the hand of his two daughters, in the tenderness of Yahweh towards him,—and they brought him out, and led him forth outside the city. And it came to pass, when they had brought them forth outside that they said, Escape for thy life. Look not behind thee, neither stand still in all the vale,—<To the mountain> escape thou, lest thou be swept away.

And Lot said unto them,—No, I pray thee, My Lord!

Behold, I pray thee, thy servant hath found favour in thine eyes, so that thou hast
magnified thy lovingkindness which thou hast performed with me, in keeping alive my soul.

But I cannot escape to the mountain, lest calamity overtake me, so shall I die.

Behold, I pray thee, [this city] is near, for fleeing thither.

And it is a little one,—let me, I pray thee, escape thither—is it not a little one?

That my soul may live!

And he said unto him,

Behold! I have lifted up thy countenance,* even as to this thing,—so that I will not overthrow the city, of which thou hast spoken.

Haste thee, escape thither, for I cannot do anything, until thou have come in thither.\[For this cause\] was the name of the city called Zoor;**

When the sun had come forth on the earth || Lot had entered into Zoor.

And Yahweh rained, upon Sodom and upon Gomorrah, brimstone and fire,— from Yahweh, out of the heavens: so he overthrew these cities, and all the circuit,—and all the inhabitants of the cities, and the produce of the ground.\[But his wife looked from behind him,—and became—a pillar of salt.\]

And Abraham gat up early in the morning,— and called his name Moab,— || the same - is the father of Moab unto this day.

And the firstborn bare a son, and called his name Ben-ammi,— || the same - is the father of the sons of Ammon—unto this day.

§ 28. Abraham and Abimelech in Gerar

1 And Abraham brake up from thence, towards the land of the South,* and fixed his dwelling between Kadesh and Shur,—so he sojourner in Gerar. And Abraham said of Sarah his wife:

My \[<sister>\] is she. So Abimelech king of Gerar sent, and took Sarah.

2 Then God went in unto Abimelech, in a dream of the night,—and said to him. Behold thee—dead! because of the woman whom thou hast taken, seeing that \[<she>\] is a married woman.

4 Now ||Abimelech\] had not come near unto her,—so he said.

O My Lord!* a nation—even a righteous one> wilt thou slay?

5 Had not ||he himself\] said to me, \(<My \text{ sister}>\) is she? and \[<even she herself>\] said, \(<My \text{ brother}>\) is he?

<In the integrity of my heart and in the pureness of my hand> have I done this!

6 And God said unto him in a dream.

I also knew, that <in the integrity of thy heart> thou didst this, so then \[<even I myself>\] withheld thee from sinning against me,—<for this reason> have I not suffered thee to touch her.

7 \[<In the way of all the earth>\] therefore, restore the man's wife, for \[<a prophet>\] is he, that he may pray for thee, and live thou,—

But \(<\text{if thou art not going to restore her}>\) know, that thou shalt die, || thou—and all that are thine.*

8 So Abimelech rose early in the morning, and called all his servants, and spoke all these words in their ears,—and the men feared greatly.

9 Then Abimelech called Abraham, and said to him.

What hast thou done to us? and wherein had I sinned against thee, that thou shouldest have brought in over me and over my kingdom, a sin so great?

9 Or: "accepted thee."
10 = "smallness."
* Cp. chap. xiii. 10, 11.
2 Some cod. (w. Sam. Onk. MS.): "over the face of all the land." Sep.: "over the face of the circuit." —G.n.
* Heb. word (ubekumah = the whole last clause, "nor . . . up."") is in some MSS. dotted [as spurious]—G. Intro. 326.
* E.O.T. on the morrow, that the firstborn said unto the younger,

Lo! I lay, last night, with my father,—let us cause him to drink wine [this night also], and go thou in—lie with him, that we may keep alive <from our father> a seed.

So they caused their father [on that night also] to drink wine,—and the younger arose, and lay with him, but he noticed not her lying down, nor her rising up. — This did ||the two daughters of Lot conceive' from their father.

And the firstborn bare a son, and called his name Moab,— ||the same - is the father of Moab, unto this day.

And \[<the younger>—she also\] bare a son, and called his name Ben-ammi,— || the same - is the father of the sons of Ammon—unto this day.
And Abimelech said unto Abraham,—
What hast thou done, that thou shouldst have
done this thing?
And Abraham said,
Because I thought, surely there is no
fear of God, in this place, therefore
will they slay me for the sake of my
wife. Moreover also <in truth>
<my sister, daughter of my father> she is,
only not daughter of my mother,—so she
became my wife.
And so it came to pass <when the Gods> caused me to wander from my father's
house> that I said to her,
"This is thy lovingkindness, wherewith
thou shalt deal with me, — <into whatever place we enter> say of me,
"My brother" is he.
Then took Abimelech sheep and oxen, and menservants and maidservants, and gave to
Abraham,—and restored to him Sarah his
wife. And Abimelech said,
"Lo! my land is before thee,— wherever it
may seem good in thine eyes", dwell.
And <to Sarah> he said,
"Lo! I have given a thousand of silver unto
thy brother: Lo! that is for thee, as a covering of
eyes," to all who are with thee,—
And so <in every way> hath right been
done.
And Abraham prayed unto God,— and God
healed Abimelech and his wife, and his maid
servants, so that they bare children. For
Yahweh had restrained from bearing every
female of the house of Abimelech,—because of Sarah, wife of Abraham.

§29. Isaac is born; and Hagar and Ishmael are
dismissed.

Now ||Yahweh|| visited Sarah, as he had
said,— And Yahweh did' for Sarah, as he had
spoken.
So |Sarah| conceived and bare |to Abraham| a
son, for his old age,—at the set time, of which
God had spoken with him. And Abraham
called the name of his son that was born to him,|whom |Sarah| bare
<to him ||Isaac||. And Abraham circumcised Isaac his son, when eight
days old,—as God' commanded him. 5

Abraham was a hundred years old,—when
Isaac his son was born to him. 6 And
Sarah said,
"<A laughing> hath God made for me,—
Everyone that heareth will laugh with me!"
And she said—
Who would have announced to Abraham,
Sarah hath suckled children? — yet have
I borne a son, for his old age!
And the child grew, and was weaned,—and
Abraham made a great banquet, on the day of
the weaning of Isaac. 9 And Sarah
saw the son of Hagar the Egyptian woman,
whom she had borne to Abraham, [laughing]! 10
So she said to Abraham,
Cast out this bondwoman and her son,—for
the son of this bondwoman must not inherit
with my son ||with Isaac||.
And the word was very grievous in the eyes of
Abraham,—on account of his son. 12 And
God said unto Abraham,
Let it not be grievous in thine eyes concerning
the boy and concerning thy bondwoman,
<In all that Sarah may say unto thee>
hearken to her voice,—
For <in Isaac> shall there be called to
thee—a seed.
Yet <even the son of the bondwoman>
will I appoint to become ||anation||, because
<thy seed> he is'.
So Abraham rose up early in the morning—
and took bread and a skin of water, and gave
unto Hagar,—putting them on her shoulder, and
the child, and sent her forth,—so she went her
way and wandered, in the desert of Beer-sheba.
And the water out of the skin was spent,—so
she cast the child under one of the shrubs;
and went and sat down over against him, at a
distance like as of such as draw the bow, for
she said,
Let me not look upon the death of the child,—
So she sat down over against him, and the boy
lifted up his voice, and wept.' 17 And God
heard the voice of the boy, and a messenger
of God called unto Hagar out of the heavens, and
said to her,
What aileth thee, Hagar?
Do not fear, for God hath hearkened unto the
voice of the boy ||where he is||.
Arise, lift up the boy, and hold him up with
thy hand,—for ||a great nation|| will I
make him.
And God opened her eyes, and she saw
a well of water,—and went and filled the
skin with water, and gave drink unto the
boy. 20 And it came to pass, that

Or: "at." And see ver. 3, n.
Or: "mocking"—MI: if we
could say so: "insacking." And evidently climactic. Cp.
Intro., Chap. II. Synopsis, A.f.
Or: "maid-servant."
Observe here also a
climax. Cp. note ante.
* Or: "at." And see ver. 3, n.
* Or: "mocking"—MI: if we
could say so: "insacking." And evidently climactic. Cp.
Intro., Chap. II. Synopsis, A.f.
* Or: "maid-servant.
* Observe here also a
God was with the boy, and he grew, and dwelt in the desert, and he became, as he grew up, an archer. And he dwelt in the desert of Paran, and his mother took him a wife out of the land of Egypt.

§ 30. Abimelech obtains a Covenant with Abraham.

2 And it came to pass after these things, that Abimelech, with Phichol chief of his host, spake unto Abraham, saying, —

2 "God is with thee in all that thou art doing.

2 Now therefore, swear to me by God, here, that thou wilt not deal falsely by me, nor by my lord, nor by my descendants, —

2 according to the kindness wherewith I have dealt with thee shalt thou deal with me, and with the land wherein thou hast sojourned.

3 And Abraham said,

3 "I will swear.

3 But Abraham reproved Abimelech, — on account of the well of water, which the servants of Abimelech had seized. And Abimelech said,

3 "I know not, who hath done this thing, nor have I ever heard, save to-day.

3 And Abraham took sheep and oxen, and gave to Abimelech, — and they two solemnised a covenant. So then Abraham set seven young sheep of the flock, by themselves. And Abimelech said unto Abraham, —

3 "What then, mean these seven young sheep [here], which thou hast set by themselves?

3 And he said,

3 "The seven young sheep shalt thou take at my hand, — that they may serve as my witness, that I digged this well.

3 On this account was the name of that place called Beer-sheba [= oath well], — because there had they two sworn.

3 And when they had solemnised a covenant in Beer-sheba, — then arose Abimelech, with Phichol chief of his host, and returned unto the land of the Philistines. Then planted he a tamarisk tree in Beer-sheba, — and called there on the name of Yahweh, the age-abiding God.

§ 31. The Offering up of Isaac in the Land of Moriah.

1 And it came to pass after these things, that "God did prove Abraham, — and he said unto him,

1 "Abraham! And he said, "Behold me! And he said —

1 "Take, I pray thee, thy son, thine only one, whom thou lovest, even Isaac, — and get thee into the land of Moriah, — and cause him to ascend there, as an ascending-sacrifice, on one of the mountains, which I shall name unto thee.

1 So Abraham rose early in the morning, and saddled his ass, and took two young men with him, and Isaac his son, — and clave the pieces of wood for an ascending-sacrifice, and mounted and went his way unto the place which God had named to him.

1 It was the third day, that Abraham lifted up his eyes, and saw the place, afar off. And Abimelech said unto his young men —

1 "Tarry by yourselves here, with the ass, but I and the young men must go yonder, — that we may bow ourselves down, and return unto you.

1 So Abraham took the pieces of wood for the ascending-sacrifice, and laid them on Isaac his son, and took in his own hand, the fire and the knife, — and they went on their way [both of them, together].

1 Then said Isaac unto Abraham his father, — then said he:

1 "My father!

1 And he said, "Behold me, my son, — And he said,

1 "Behold — the fire, and the pieces of wood, — but where is the lamb, for an ascending-sacrifice?

1 Then they went on their way [both of them, together],

1 And they came into the place which God had named to him, and Abraham built there the altar, and laid in order the pieces of wood, — and bound Isaac his son, and put the fire and the knife in his hand, and said, —

1 "My son, Isaac, — Behold, the fire, and the pieces of wood, — but where is the lamb, for an ascending-sacrifice?

1 Then called out unto him the messenger of Yahweh, out of the heavens, and said, —

1 "Abraham, Abraham!

1 And he said, "Behold me!

1 Then he said,

1 "Do not put forth thy hand, unto the young man, — neither do to him anything at all, — for I know I that one who reverest God, thou art, when thou hast not withheld thy son, thine only one, from me.

1 And Abraham lifted up his eyes, and looked, and lo! a ram, behind him, — caught in a thicket by his horns, — and Abraham went, and took the ram, and caused him to ascend as an ascending-sacrifice, instead of his son.

1 So Abraham called the name of that place,
Yahweh-yireh,—as to which it is still said to-day,
"In the mountain of Yahweh" will provision be made.
Then called out the messenger of Yahweh unto Abraham,—a second time, out of the heavens;
and said,
"By myself have I sworn is the oracle of Yahweh—"<Because thou hast done this thing, and hast not withheld thy son, thine only one>
That I will richly bless thee, and abundantly multiply thee, as the stars of the heavens, and as the sand which is on the lip of the sea,—that thy seed may take possession of the gate of his foes:
So shall all the nations of the earth bless themselves in thy seed,—I will richly bless thee, and abundantly multiply thy seed, as the star of the heavens, and as the sand which is on the lip of the sea,—that thy seed may take possession of the gate of his foes:
So Abraham returned unto his young men, and they mounted, and went on their way together unto Beer-sheba,—and Abraham dwelt in Beer-sheba.
§ 32.
The Descendants of Nahor. Rebechah.
And it came to pass after these things that it was told Abraham, saying,—Behold! Milcah hath borne me sons, to Nahor thy brother:
Uz his firstborn, and Buz his brother,—and Kemuel, father of Aram—Chesed and Hazo, and Pildash, and Jidlaph, and Bethuel;
And Bethuel hath begotten Rebechah,—<These eight> hath Milcah born to Nahor, brother of Abraham.
And his comeliness, whose name was Reumah, she also hath borne Tebah and Gaham, and Tahash, and Maacah.
§ 33.
The Death of Sarah, and her Burial in Machpelah.
And the life of Sarah came to be, a hundred and twenty-seven years,—"the years of the life of Sarah:" And Sarah died in Kiriath-arba, the same is Hebron, in the land of Canaan,—and Abraham went in to wait for Sarah, and to weep for her.
And Abraham rose up from over the face of his dead,—and spake unto the sons of Heth, saying;
"Give me a possession of a buryingplace with you,
That I may bury my dead, from before me.
And the sons of Heth answered Abraham, saying to him:
"Hear us, my lord! A sojourner and settler am I with you,—Give me a possession of a buryingplace with you,
Not a man from among us will withhold from thee, from burying thy dead.
"Yahweh will provide."—repetition." Cp. Intro.
Or: "hast hearkened." Chap. II. Synopsis, B. ∗
Pathetic emphasis, "by 6
7 And Abraham rose up, and bowed himself down to the people of the land, to the sons of Heth;
"If it is with the consent of your minds, that I should bury my dead from before me>
"and spake with them, saying,—
"If it is with the consent of your minds, that I should bury my dead from before me>
Heare me, and intercede for me, with Ephron son of Zohar:
That he would give me, the cave of Machpelah, which pertaineth unto him, which is within the bounds of his field,—
"For full silver" let him give it me, in your midst.
For a possession of a buryingplace.
Now Ephron was sitting in the midst of the sons of Heth,—so Ephron the Hittite responded to Abraham, in the ears of the sons of Heth, even all that were entering the gate of his city, saying:
Nay, my lord, hear me,
"The field" have I given to thee,
And the cave which is therein: to thee have I given it,—
"In the eyes of the sons of my people" have I given it thee.
Bury thy dead.
So Abraham bowed himself down, before the people of the land: and spake unto Ephron, in the ears of the people of the land, saying,
"Only if thou wilt hear me,—I have given the silver of the field.
Take it of me, That I may bury my dead here.
And Ephron responded to Abraham, saying to him,
"A prince of God" art thou in our midst,
"In the choice of our buryingplaces" bury thy dead,—Not a man from among us will withhold from thee, from burying thy dead.
And Abraham hearkened unto Ephron, and Abraham weighed out to Ephron the silver of which he had spoken in the ears of the sons of Heth,—four hundred shekels of silver, current with the merchant.
So was confirmed the field of Ephron, which is in Machpelah, which is before Mamre,—the field, and the cave which is therein, and all the timber which was in the field, which was in all the boundary thereof round about to Abraham as a purchase, in the eyes of the sons of Heth,—with all who were entering the gate of his city.
And after this did Abraham bury Sarah his wife, within the cave of the field of Machpelah, over against Mamre, the same is Hebron,—in the land of Canaan. So was confirmed the field, with the cave which was therein, to Abraham, for a possession of a buryingplace,—from the sons of Heth.
§ 34.
Abraham, sending his servant into Mesopotamia, obtains Rebekah, Nahor’s granddaughter, as wife for Isaac.
Now Abraham was old, far gone in days,—and Yahweh had blessed Abraham, in all
And the servant said unto him, 
Peradventure' the woman may not be willing 
to follow me into this land,—
May I [take back] thy son, into the land
from whence thou camest?
And Abram said unto him,—
Beware, that thou do not take back my son
thither!
So the servant placed his hand, under the thigh
of Abraham, his lord,— and sware to him, over
this thing.
Then took the servant ten camels, from among
the camels of his lord, and went his way,—[all
the goods of his master] being in his hand,—so
he mounted, and went his way unto Mesopotamia,
unto the city of Nahor.
And he made the camels kneel down outside the city,
against
the well of water,— at the time of evening, at
the time of the coming forth of the women that
went out to draw water.
And the young woman ran, and told the young
man, and the servants of the family, and said,
Drink, and let them drink water:
And she said,
Drink, my lord,—
And she fastened, and lowered her pitcher on
her hand, and let him drink.
And when she had done giving him drink,— she said,
For thy camels also will I draw, until they
have done drinking.
So she fastened, and emptied her pitcher into
the drinking-trough, and ran again unto the
well, to draw,— and she drew for all his camels.
Now [the man] was eagerly watching her,—
keeping silence, to see—whether Yahweh had
prospered his way, or not.
And it came to pass [when the camels had
done drinking]— that the man took a ring* of
gold, half a shekel its weight,— and two bracelets,
for her hands, ten of gold their weight; and said,
Whose daughter art thou? I pray thee, tell
me. Is there in the house of thy father, a place for us to tarry the night?
And she said unto him,
Daughter of Bethuel am I,—[Bethuel]
son of Milcah, whom she bare to Nahor.
And she said unto him,
Both straw and fodder in plenty have we,—
also a place, to tarry the night.
Then the man bowed his head, and bent himself
down unto Yahweh; and said,
Blessed be Yahweh, God of my lord Abra
ham, who hath not withdrawn his loving
kindness and his faithfulness, from my
lord,—
—I—being in the way>, Yahweh led me unto
the house of the brethren of my
lord!
And the young woman ran, and told the
household of her mother,—according to these
words. Now [Rebekah] had a brother, [whose name] was Laban,—so Laban
ran unto the man, outside, unto the fountain.
And it came to pass, [when he saw the ring,]
and the bracelets on the hands of his sister, and
when he heard the words of Rebekah his sister
saying,
'Thus did the man speak unto me'>
that he came unto the man, and lo! he was
standing by the camels, near the fountain; and he
said,
Come in, thou blessed of Yahweh,—
Wherefore shouldst thou stand outside,
when [I] have made ready the house,
and a place for the camels?

18 So it shb be (w Sep.). b Or: "by her II.
Cp. ver. 3—G.n.

b Cp. ver. 22.

* MI: "a nose-ring" ("na
sal-gem"—Horsley)
So the man came in towards the house, and ungirded the camels,— and there was given him straw and fodder for the camels, and water for bathing his own feet, and the feet of those men who were with him; and [food] was set before him to eat. But he said, I cannot eat, until I have spoken my words. And he said—

Speak!

Then said he, —

Servant of Abraham am I.

Now having blessed my lord exceedingly, and made him great,— and given him flocks and herds, and silver and gold, and men-servants and maidservants, and camels, and asses then did Sarah, wife of my lord, bear a son to my lord, after she had become old,— so he gave to him all that he had;

and my lord put me on oath, saying,— Thou shalt not take a wife for my son, of the daughters of the Canaanites, in whose land I am dwelling; but unto the house of my father shalt thou go, and unto my family,— and take a wife for my son.

So I said unto my lord,—

Peradventure the woman will not follow me.

And he said unto me,—

Yahweh, before whom I have walked to and fro, will send his messenger with thee, so shall he prosper thy way, and thou shalt take a wife for my son out of my kindred, and out of the house of my father.

Then shalt thou clear thyself from mine oath, for thou shalt go in unto my kindred,— and if they will not grant her unto thee then shalt thou be clear from mine oath.

So I came in to-day, unto the fountain,— and I said, O Yahweh, God of my lord Abraham! if I pray thee, thou art prospering my way wherein I am going here am I stationed by the fountain of water,— so then it shall come to pass that the maiden that is coming forth to draw, and I shall say unto her, Let me drink, I pray thee, a little water out of thy pitcher; and she shall say unto me, Both thou and drink, and for thy camels also will I draw; the same shall be the woman whom Yahweh hath appointed for the son of my lord.

But I said unto mine heart, Lo! then Rebekah coming forth with her pitcher on her shoulder, and she went down to the fountain, and drew,— and I said unto her,

Let me drink, I pray thee!

So she hasted, and lowered her pitcher from off her, and said, Drink! and she drank, and to thy camels also will I give to drink,—

So I drank, and to the camels also she let drink.

Then I asked her, and said, Whose daughter art thou? And she said, Daughter of Bethuel, son of Nahor, whom Milcah bare to him,— Then put I the ring upon her nose, and the bracelets upon her hands; and bowed my head and bent myself down, unto Yahweh,— and I blessed Yahweh, God of my lord Abraham, who had led me, in a way of faithfulness, to take the daughter of the brother of my lord, for his son.

Now therefore if ye are dealing in loving-kindness and faithfulness with my lord, tell me,— and if not, tell me, that I may turn unto the right hand, or unto the left.

Then an-nered Laban and Bethuel, and said, From Yahweh hath come forth the word,— we cannot speak unto thee, ill or well.

Lo! Rebekah is before thee. Take [her] and go thy way,— and let her become wife unto the son of thy lord, as Yahweh hath spoken.

And it came to pass, when Abraham's servant heard their words, that he bowed himself down towards the earth unto Yahweh.

Then the servant brought forth jewels of silver and jewels of gold, and raiment, and precious things gave he to her brother, and to her mother.

And they did eat and drink, he, and the men who were with him, and they tarried the night,— and when they arose in the morning, he said, Let me go unto my lord!

Then said her brother and her mother, Let the young woman remain with us some days, or rather ten,— after that she shall go.

And he said unto them, Do not hinder me, when Yahweh hath prospered my journey,— Let me go, that I may take my journey unto my lord!

Then said they, We must call the young woman, and ask at her mouth.

So they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

So they let go Rebekah their sister, and her
Abraham marries Keturah. by whom he has Sons; his Death and Burial: the Prosperity of Isaac.

25 And Abraham took another wife, and her name was Keturah: 2 and she bare to him Zimran, and Yokshan, and Medan, and Midian, and Ishbak, and Shuah. 3 And Yokshan begat Sheba and Dedan; and the sons of Dedan were Aftshurim and Letushim, and Leummim. 4 And the sons of Midian were Ephah and Epher, and Hanoch, and Abida, and Eldaah:—all these were the sons of Keturah. 5 And Abraham gave all that he had to Isaac; but to the sons of the concubines whom Abraham had—Abraham gave gifts—and then sent them away from Isaac his son, while he himself yet lived, eastward, unto the land of the east. 6 Now these are the days of the years of the life of Abraham, which he lived, a hundred and thirty-seven years. 7 And Isaac made entreaty unto Yahweh, in behalf of his wife, for she was barren;—and Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 8 And it came to pass, that Isaac was forty years old, when he took Rebekah, daughter of Bethuel the Syrian, to himself to wife. 9 So then Isaac made entreaty unto Yahweh, in behalf of his wife, for she was barren;—and Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 10 And the servant said—If so, wherefore now am I thus? And she went to seek Yahweh. 11 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 12 but the elder shall serve the younger. 13 And she went to seek Yahweh. 14 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 15 And the servant said—If so, wherefore now am I thus? And she went to seek Yahweh. 16 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 17 but the elder shall serve the younger. 18 And she went to seek Yahweh. 19 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 20 And the servant said—If so, wherefore now am I thus? And she went to seek Yahweh. 21 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 22 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 23 but the elder shall serve the younger. 24 And she went to seek Yahweh. 25 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 26 And the servant said—If so, wherefore now am I thus? And she went to seek Yahweh. 27 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 28 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 29 but the elder shall serve the younger. 30 And she went to seek Yahweh. 31 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 32 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 33 but the elder shall serve the younger. 34 And she went to seek Yahweh. 35 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 36 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 37 but the elder shall serve the younger. 38 And she went to seek Yahweh. 39 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 40 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 41 but the elder shall serve the younger. 42 And she went to seek Yahweh. 43 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 44 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 45 but the elder shall serve the younger. 46 And she went to seek Yahweh. 47 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 48 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 49 but the elder shall serve the younger. 50 And she went to seek Yahweh. 51 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 52 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 53 but the elder shall serve the younger. 54 And she went to seek Yahweh. 55 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 56 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 57 but the elder shall serve the younger. 58 And she went to seek Yahweh. 59 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 60 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 61 but the elder shall serve the younger. 62 And she went to seek Yahweh. 63 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 64 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 65 but the elder shall serve the younger. 66 And she went to seek Yahweh. 67 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 68 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 69 but the elder shall serve the younger. 70 And she went to seek Yahweh. 71 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 72 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 73 but the elder shall serve the younger. 74 And she went to seek Yahweh. 75 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 76 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 77 but the elder shall serve the younger. 78 And she went to seek Yahweh. 79 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 80 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 81 but the elder shall serve the younger. 82 And she went to seek Yahweh. 83 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 84 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 85 but the elder shall serve the younger. 86 And she went to seek Yahweh. 87 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 88 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 89 but the elder shall serve the younger. 90 And she went to seek Yahweh. 91 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 92 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 93 but the elder shall serve the younger. 94 And she went to seek Yahweh. 95 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 96 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 97 but the elder shall serve the younger. 98 And she went to seek Yahweh. 99 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 100 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 101 but the elder shall serve the younger. 102 And she went to seek Yahweh. 103 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 104 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 105 but the elder shall serve the younger. 106 And she went to seek Yahweh. 107 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 108 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 109 but the elder shall serve the younger. 110 And she went to seek Yahweh. 111 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 112 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 113 but the elder shall serve the younger. 114 And she went to seek Yahweh. 115 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 116 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 117 but the elder shall serve the younger. 118 And she went to seek Yahweh. 119 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 120 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 121 but the elder shall serve the younger. 122 And she went to seek Yahweh. 123 And Yahweh suffered himself to lie entreated by him, and Rebekah his wife conceived. 124 Then were fulfilled her days to bring forth, and she bare two sons unto Isaac; 125 but the elder shall serve the younger. 126 And she went to seek Yahweh.
And <when the youths grew up> it came to pass that [Esau] was a man skilled in game, a man of the field,—but [Jacob] was a ready man, dwelling in tents. And [Isaac] loved [Esau], because of the game [he put] in his mouth,— but [Rebekah] was a lover of [Jacob]. And Jacob had boiled potage,—when Esau came in from the field, being famished. So Esau said unto Jacob, Do let me devour some of the red—this red, for I am famished. For this cause, was his name called Edom. And Jacob said, Come sell, just now thy birthright, unto me. And Esau said, Here am I, on the point of dying,—wherefore, then, should I have thy birthright?

Then said Abimelech, What is this thou hast done to us? A little more and one of the people might have lien with thy wife, so shouldst thou have brought upon us guilt.

And Abimelech commanded all the people, saying,—He that toucheth this man or his wife, shall surely be put to death. And Isaac sowed in that land, and found, in the same year, a hundredfold,—seeing that Yahweh had blessed him. So the man waxed great,—and went on and on waxing great, until he had waxed exceeding great. So he came to have possessions of flocks, and possessions of herds, and a large body of servants,—and the Philistines envied him. And [as for all the wells, which the servants of his father dugged, in the days of Abraham his father] the Philistines stopped them up, and filled them with dust. And Abimelech said unto Isaac,—Get thee from us, for thou hast become far mightier than we.

So Isaac went from thence,—and encamped in the valley of Gerar, and dwelt there. And Isaac again digged the wells of water which they had digged in the days of Abraham his father, and which the Philistines stopped up after the death of Abraham,—and he called their names, after the names which his father called them. And Isaac’s servants digged in the valley,—and found, there, a well of living water. And he moved on from thence, and digged another well, and they disputed not for it,—so he called the name thereof, Kehoboth, For if now hath Yahweh made room for us, and we shall be fruitful in the land.

And he went up from thence, to Beer-sheba. And Yahweh appeared unto him the same night, and said, I am the God of Abraham thy father,—Do not fear, for with thee am I. And it came to pass <when the days had lengthened out to him there>, that Abimelech, king of the Philistines, looked out through the lattice of a window,—and he beheld, and lo! Isaac—laughing* with Rebekah his wife. So Abimelech called for Isaac, and said, But lo! she is thy wife! How, then, saidst thou, She is my sister? And Isaac said unto him, Because I said, Least I die on her account.

Then said Abimelech, What is this thou hast done to us? A little more and one of the people might have lien with thy wife, so shouldst thou have brought upon us guilt.

And Abimelech commanded all the people, saying,—He that toucheth this man or his wife, shall surely be put to death. And Isaac sowed in that land, and found, in the same year, a hundredfold,—seeing that Yahweh had blessed him. So the man waxed great,—and went on and on waxing great, until he had waxed exceeding great. So he came to have possessions of flocks, and possessions of herds, and a large body of servants,—and the Philistines envied him. And [as for all the wells, which the servants of his father dugged, in the days of Abraham his father] the Philistines stopped them up, and filled them with dust. And Abimelech said unto Isaac,—Get thee from us, for thou hast become far mightier than we.
And I will bless thee, and multiply thy seed, for the sake of Abraham my servant.

25 So he built there an altar, and called on the name of Yahweh, and spread out there, his tent, and the servants of Isaac cut out there, a well.

26 And Abimelech came unto him from Gerar, with Ahuzzath his friend, and Phicol, commander of his host. And Isaac said unto them, Wherefore have ye come in unto me, — seeing that ye hated me, and sent me away from you?

27 And they said, We saw plainly that Yahweh was with thee, so we said, Let there be, we pray thee, an oath betwixt us both, betwixt us and thee, and let us solemnise a covenant with thee:

28 That thou wilt not do wrong by us, according as we touched not thee, and according as we did by thee nothing but good, and then sent thee away in peace, who knowest art blessed of Yahweh!

29 So he made for them a banquet, and they did eat and drink,— 30 and rose up early in the morning, and took an oath, each man to his brother; so Isaac let them go, and they departed from him, in peace.

31 And it came to pass, on the same day, that the servants of Isaac came in, and told him concerning the well, which they had digged, — and said to him, We have found water!

32 So he called it Shibali. For this cause hath the name of the city been Beer-sheba, unto this day.

33 And when Esau was forty years old, he took to wife Judith, daughter of Beeri, the Hittite; and Basemath, daughter of Elon, the Hittite; and they became a bitterness of spirit, — to Isaac and to Rebekah.

§ 39. Jacob, at Rebekah's Instigation, defrauds Esau of the Birthright Blessing, leaving only an Inferior Blessing for his Elder Brother.

1 And it came to pass that Isaac was old, and his eyes became too dim to see, so he called Esau his elder son, and said unto him—

My son!

3 And he said, Behold, I pray thee, I am old, — I know not the day of my death.

4 Therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and catch for me game;

and make for me dainty meats, such as I love, and bring in to me, that I may eat,— To the end my soul may bless thee, ere yet I die!

5 Now Rebekah was hearkening, when Isaac —

a "Seven"—Davies: "swear," cp. chap. xxi. E.L. [Seven sacrifices, 31; seven witnesses; hence 57]

spake unto Esau his son,—and Esau went his way to the field, to catch game, to bring in. — Rebekah therefore, spake unto Jacob her son, saying,—

Lo! I heard thy father, speaking unto Esau thy brother, saying:

7 Bring in for me game, and make for me dainty meats, that I may eat; and let me bless thee in the presence of Yahweh, before my death.

8 Therefore, my son, hearken unto my voice,—in that which I am commanding thee:

9 Go, I pray thee, unto the flock, and fetch me from thence, two kids of the goats, fine ones,—that I may make of them dainty meats for thy father, such as he loveth;

10 Then shalt thou take them in unto thy father, and he shall eat,— To the end he may bless thee, before his death.

11 And Jacob said unto Rebekah his mother,— Lo! Esau my brother is a hairy man, whereas I am a smooth man: perchance my father might feel me, then should I be in his eyes, as one that mocketh,—and should bring upon myself a reproach, and not a blessing!

12 And his mother said to him, Upon me be thy reproach, my son,— only hearken unto my voice, and go fetch [them] for me.

13 So he went, and fetched [them], and brought them in to his mother,—and his mother made dainty meats, such as he father loved. Then took Rebekah the garments of Esau her elder son, the costly ones, which were with her, in the house,—and put them on Jacob, her younger son; and the <skins of the kids of the goats> put she upon his hands,— and on the smooth part of his neck; then placed she the dainty meats and the bread, which she had made ready,—in the hand of Jacob her son.

14 So he went in unto his father, and said— My father!

And he said, Behold me! who' art thou, my son?

19 And Jacob said unto his father, I am Esau thy firstborn, I have made ready, as thou didst bid me.

Rise, I pray thee, sit up, and eat thou of my game,

To the end thy soul may bless me.

20 Then said Isaac unto his son, How is it thou hast been so quick in finding, my son?

And he said, Because Yahweh thy God caused it so to fall out before me.

21 Then said Isaac unto Jacob, Come near, I pray thee, that I may feel thee, my son,—whether thou thyself art my son Esau, or not.
So Jacob came near unto Isaac his father, and he felt him; then said he, The voice is the voice of Jacob; but the hands are the hands of Esau.

So he did not find him out, because his hands were hairy, — so he blessed him. And he said, Thou thyself art my son Esau? And he said, I am! So he said, Bring it near to me, that I may eat of the game of my son, To the end my soul may bless thee. And he brought it near to him, and he did eat, and he brought in to him wine, and he drank. Then Isaac his father said unto him, Come thou near, I pray thee, and kiss me, my son. So he came near, and kissed him, and he smelled the smell of his garments, and blessed him, — and said, See! the smell of my son, As the smell of a field, which Yahweh hath blessed; Then, may God give thee of the dew of the heaven, And of the fatness of the earth, — And abundance of corn, and new wine: Let peoples serve thee, And races bow down to thee, Become thou lord to thy brethren, And let the sons of thy mother bow down to thee, — He that curseth thee be accursed! And he that blesseth thee be blessed! And it came to pass <as soon as Isaac had made an end of blessing Jacob> — yea it came to pass <when Jacob had only just gone forth> from the presence of Isaac his father> that Esau his brother came in from his hunting. Then he too made dainty meats, and brought in to his father, — and said to his father, Let my father rise, that he may eat of the game of his son, To the end thy soul may bless me! And Isaac his father said to him, Who? art thou? And he said, I am thy son, thy firstborn, Esau.

When Esau heard the words of his father> then cried he out with an outcry loud and bitter, exceedingly, — and said to his father, Bless me also, O my father! Then he said, Thy brother came in, with deceit, — and took away thy blessing.

And he said, Is it because his name is called Jacob> that he hath tricked me, now twice? <My birthright> he took away, And lo! now! he hath taken away my blessing! And he said, Hast thou not reserved, for me, a blessing? Then answered Isaac, and said to Esau,— Lo! <a lord> have I appointed him unto thee, And <all his brethren> have I given to him as servants, And <with corn and new wine> have I sustained him, — And <for thee—now> what can I do, my son?

And Esau said unto his father, But one blessing hast thou, O my father! Bless me also, O my father! And Esau lifted up his voice, and wept. Then answered Isaac his father, and said unto him,— Lo! <of the fat parts of the earth> shall be thy dwelling, And of the dew of the heavens, above; And <on thy sword> shalt thou live, And <thy brother> shalt thou serve: But it shall come to pass <when thou shalt rove at large> Then shalt thou break his yoke from off thy neck. And Esau lay in wait 'for Jacob, on account of the blessing wherewith his father had blessed him, — and Esau said in his heart, The days of mourning for my father draw near, when I can slay Jacob my brother. Then were told to Rebekah, the words of Esau, her elder son, — so she sent and called for Jacob, her younger son, and said unto him— Lo! Esau thy brother; is consulting himself as touching thee, to slay thee. Now therefore, my son, hearken to my voice,— and rise, flee thou to Laban my brother, to Haran; And thou shalt dwell with him a few days,— until that the wrath of thy brother turn away: until the turning away of the anger of thy brother from thee, — and he forget what thou hast done to him, and I send and fetch thee from thence. Wherefore should I lose you both in one day? So then Rebekah said unto Isaac, I am disgusted with my life, because of the daughters of Heth, — Should Jacob be taking a wife of the daughters of Heth, like these, of the daughters of the land> wherefore' could I wish for life?

Heel-oateh*r. Or: "overreached" — O.G. Or: "away from." Ml: "flee in thine own interest." Ml: "Wherefore— to me — life?" Ml: "What good would my life be to me?"
Then Isaac called Jacob, and blessed him,— and commanded him, and said to him, Thou shalt not take a wife of the daughters of Canaan.

Rise, go thy way to Padan-aram to the house of Bethuel, thy mother’s father,— and take thee from thence a wife, of the daughters of Laban, thy mother’s brother.

And “God Almighty” bless thee, and make thee fruitful, and multiply thee,—so shalt thou become a multitude of peoples.

And may he give thee the blessing of Abraham, (to thee, and to thy seed with thee),— that thou mayest possess the land of thy sojournings, which God gave to Abraham.

So Isaac sent away Jacob, and he took his journey to Padan-aram,—unto Laban son of Bethuel, the Syrian, brother of Rebekah, mother of Jacob and Esau.

And Esau beheld that Isaac when he blessed Jacob, and sent him to Padan-aram,a to take himself from thence, (a wife) to himself to wife, in addition to the wives that he had.

And that Jacob hearkened unto his father, and unto his mother,—and took his journey to Padan-aram. So then Esau beheld that Isaac when he blessed Jacob, and sent him to Padan-aram, to take himself from thence, a wife> to himself to wife, (in addition to the wives that he had).

And this stone which I have put for a pillow, and put it for a pillar,—and poured out oil upon the top thereof; and called the name of that place—Beth-el, —[nevertheless] [Luz] was the name of the city, aforeso time.

Then will Yahweh prove to be my’ God,— And (this stone which I have put for a pillar) shall be the house of God,— And (of all which thou shalt give me) a tenth, I will tithe unto thee.

Then Jacob lifted up his feet,—and went his 20 way towards the land of the sons of the East. And he looked, and lo! [a well] in the field, and lo! [there] three flocks of sheep, lying down near it, for [out of that well] do they water the flocks,—but [the stone] is great, on the mouth of the well; so they gather together thither all the flocks, and roll away the stone from off the mouth of the well, and water the sheep,—and put back the stone upon the mouth of the well, to its place.

And Jacob said to them, My brethren, whence are ye? And they said, <From Haran> are we'. And he said to them, Know ye Laban, son of Nahor? And they said, We know [him].

And he said to them, Is it well with him? And they said, Well, but lo! [Rachel his daughter] coming in with the sheep.

And he said— Lo! the day is yet high, it is not time for gathering together the cattle,—water the sheep, and go feed.

And they said, We cannot, until that all the flocks are gathered together, and they roll away the

a = "The plain of Syria."

b Or: “conversation.”

a Heb.: add.

3 A very common meaning of the Heb. prep. here used; and greatly more congruous to the facts and the very words of the narrative, than "above." Cp. Jn. ii. 61.

b "In this place," not "that." "This," not "that," "is the house of God (ver. 16, 17).

c Chap. xii. 3: cp. chap. iii. 17.

d "House of God."
stone, from off the mouth of the well, — and then can we water the sheep.

9 While yet' he was speaking with them, Rachel daughter of Laban, his mother's brother, and the shepherdess was she. And it came to pass when Jacob saw Rachel daughter of Laban, his mother's brother, that Jacob went near, and rolled away the stone from off the mouth of the well, and watered the sheep of Laban, his mother's brother. 10 And Jacob kissed Rachel, — and lifted up his voice, and wept. 

11 And Jacob told Rachel, that he was her father's brother; and that he was Rebekah's son; then ran she, and told her father. 12 And when Jacob told Rachel, that he was her father's brother; and that he was Rebekah's son, then ran she, and told her father.

13 And Jacob went near, and rolled away the stone from off the mouth of the well, and watered the sheep of Laban, his mother's brother. 14 And Jacob kissed Rachel, — and lifted up his voice, and wept. And when Jacob told Rachel, that he was her father's brother; and that he was Rebekah's son, then ran she, and told her father.

15 And Jacob went near, and rolled away the stone from off the mouth of the well, and watered the sheep of Laban, his mother's brother. And Jacob kissed Rachel, — and lifted up his voice, and wept.

16 And Jacob went near, and rolled away the stone from off the mouth of the well, and watered the sheep of Laban, his mother's brother. And Jacob kissed Rachel, — and lifted up his voice, and wept. And when Jacob told Rachel, that he was her father's brother; and that he was Rebekah's son, then ran she, and told her father.

§ 42. There are born to Jacob eleven Sons and a Daughter.

31 And when Yahweh saw that Leah was hated, he granted her to be childbearing, — whereas Rachel was barren. So Leah conceived, and bare a son, and called his name, Reuben. — for she said, Because Yahweh hath looked upon my humiliation, For now! will my husband love me.

32 And she conceived again, and bare a son, and said, Because Yahweh heard that I was hated, he gave me this one also. So she called his name Simeon. — And she conceived again, and bare a son, and said, This time! will my husband be bound unto me, For I have borne him three sons,

33 And when Yahweh saw that Leah was hated, he granted her to be childbearing, — whereas Rachel was barren. So Leah conceived, and bare a son, and called his name Reuben; — for she said. Because Yahweh hath looked upon my humiliation, For now! will my husband love me.

34 And she conceived again, and bare a son, and said, This time! will I praise Yahweh, For which cause, she called his name Judah. — And she left off bearing.

1 And Rachel saw she had borne no children unto Jacob, so Rachel became envious of her sister, — and said unto Jacob. Come! give me children, or else | I die.|

2 Then kindled the anger of Jacob with Rachel, — and he said. Am I in the place of God || who hath withheld from thee the fruit of the womb?

3 And she said, Lo! my handmaid, Bilhah, Go in unto her, — that she may bear upon my knees, so that | I also | may be built up by her!

4 And she gave him Bilhah her handmaid, to wife, — and Jacob went in unto her; and Bilhah conceived, and bare unto Jacob a son; — and Rachel said. God hath vindicated me.

Moreover also, he hath hearkened unto my voice, and hath given me a son.

21 And Laban gathered together all the men of the place, and made a banquet. And it came to pass, | in the evening | that he took Leah his daughter, and brought her in unto him, — and he went in unto her. 24 And Laban gave her Zilpah, his handmaid, unto Leah his daughter, as handmaid. 25 And it came to pass | in the morning | that lo! it was Leah; — and he said unto Laban.

What! this! thou hast done to me? Is it not | for Rachel | I served with thee? Wherefore? then, thou deceit me!

26 And Laban said, Better that I give her to thee, than that I should give her to another man, — Abide with me!

27 And Jacob did so, and fulfilled the week of this one, — and he gave him Rachel his daughter, to wife. 28 And Laban gave to Rachel his daughter Bilhah, his handmaid, — to be hers, as a handmaid. So he went in unto Rachel also, and loved Rachel also more than Leah, — and he served with him | yet seven years more. ||


* * * To him," absent from most MSS. — U. N. MI: "he opened her womb." Prob.: " See ye a son." Or omit "because," as not needed in English. Cp. O.T. 471, b. 2 "A hearing."
<For this cause> called she his name |Dan.|
7 And Bilhah, Rachel's handmaid, conceived again, and bare a second son to Jacob.
8 Then said Rachel,
With wrestlings of God> have I wrestled with my sister.
Yea! I have prevailed.
So she called his name |Naphtali|.
9 Then saw Leah, that she had left off bearing,—so she took Zilpah, her handmaid, and gave her to Jacob, to wife.
10 And Zilpah, Leah's handmaid, bare a second son to Jacob;
11 and Leah said,
Victory hath come!
So she called his name |Gad|.
12 And Zilpah, Leah's handmaid, bare a second son to Jacob;
13 and Leah said,
For my happiness surely happy have my daughters pronounced me.
So she called his name |Asher|.
14 Then went Reuben, in the days of the wheat harvest, and found mandrakes, in the field, and brought them in unto Leah his mother,—and Rachel said unto Leah,
Pray give me, some of the mandrakes of thy son!
15 And she said to her,
Is it a small thing that thou hast taken away my husband?
And wouldst thou take away [even the mandrakes of my son]?
Then said Rachel,
Therefore! shall he lie with thee to-night, for the mandrakes of thy son!
16 And Jacob came in from the field, in the evening, so Leah went out to meet him, and said:  
Unto me shalt thou come in, for I have hired thee, even with the mandrakes of my son.
And he lay with her that night.
17 And God hearkened unto Leah,—and she conceived, and bare to Jacob a fifth son.
18 Then said Leah,
God hath given my hire, in that I gave my handmaid to my husband.
So she called his name |Issachar|.
19 And Leah conceived again, and bare a sixth son to Jacob.
20 Then said Leah,
God hath dowered me, even me! with a hand-some dowry,
Now will my husband dwell with me, for I have borne him six sons.
So she called his name |Zebulon|.
21 And afterwards she bare a daughter,—so she called her name |Dinah|.
22 Then God remembered Rachel,—and God hearkened unto her, and granted her to bear.
23 So she conceived and bare a son,—and said,
God hath taken away my reproach;
27 Then heard he the words of the sons of Laban. And Jacob took him rods of young storax, and hazel and maple, and peeled in them white stripes, laying bare the white, which was on the rods. And he set the rods which he had peeled, in the channels, in the troughs of water,—where the flocks came in to drink, straight before the flocks, and the females of the flock used to be in heat when they came in to drink; and the males of the flock were in heat before the rods,—so the flocks brought forth ring-straked, speckled, and dappled.

28 The rams also did Jacob separate, and then set the faces of the flocks towards the ring-straked and all the dark-coloured, among the flocks of Laban,—and he put [his own] droves by themselves, and put them not with the flocks of Laban. So it came to pass <whenever the stronger of the flocks were in heat> that Jacob set the rods before the eyes of the flocks, in the channels,—that the females might be in heat among the rods; but <when the flocks were late in bearing> he did not set them,—and so the late-born were Laban’s, but the strong ones Jacob’s. Thus did the man break forth exceedingly,—thus came he to have flocks in abundance, and maidservants, and men-servants, and camels, and asses.

§ 44. Jacob, stealing away, is pursued by Laban. They covenant together.

31 Then heard he the words of the sons of Laban, saying, Jacob hath taken away all that belonged to our father; Yea <out of what belonged to our father> hath he made all this wealth.

32 And Jacob looked upon the face of Laban,—and lo! it was not with him as aforetime,3 Then said Yahweh unto Jacob, Return unto the land of thy fathers, and to the field, unto his flock; and said to him, Behold: am I the face of thy father, that it is not towards me as aforetime,—nevertheless [the God of my father], hath been with me; and ye know that <with all my vigour> have I served your father.

33 But your father hath deceived me, and hath changed my wages ten times,—yet God hath not suffered him to deal harmfully with me. If thus he saith, The speckled shall be thy wages,—then do all the flock bring forth speckled,—But <if thus he saith>, The ring-straked shall be thy wages,—then do all the flock bring forth ring-straked.

9 So hath God stripped away the herds of your father, and given them to me.

10 And it came to pass <in the season when the flock were in heat> then lifted I mine eyes, and beheld in a dream,—and lo! the he-goats that were leaping upon the flock were ring-straked, speckled, and dappled.

11 And the messenger of God said unto me in a dream, Jacob! and I said, Behold me! Then he said, Lift, I pray thee, thine eyes and behold, All the he-goats that are leaping upon the flock are ring-straked, speckled, and dappled,—for I have seen all that Laban has been doing to thee.

12 || I am the God of Beth-el, where thou didst anoint a pillar, where thou didst vow to me a vow,— || Now || rise, go forth out of this land, and return unto the land of thy kindred.

13 Then responded Rachel and Leah, and said to him,—Have we any longer a portion or an inheritance, in the house of our father? Are we not accounted aliens! to him, seeing that <having sold us> he hath then gone on,’ devouring’ our silver?

14 Surely <all the riches which God hath stripped off from our father> unto us, it belongeth, and unto our sons,—Now, therefore, whatsoever God hath said unto thee '<do>.

15 So Jacob arose,—and mounted his sons and his wives on the camels; and drave away all his herds, and all his goods which he had gathered, the gains he had gained,4 which he had gathered in Padan-aram; that he might go in unto Isaac his father, unto the land of Canaan.

16 Now || Laban || had gone, to shear his sheep,—so Rachel stole the household gods* that belonged to her father.5 Thus Jacob stole away unawares to Laban, the Syrian,—in that he had not told him that he was [about to flee]. So he fled, <he and all that he had>, and he arose, and passed over the River,—and set his face towards the mountain of Gilead.

17 And it was told Laban, on the third day,—that Jacob had fled. So he took his brethren with him, and pursued after him, a journey of seven days,—and overtook him in the mountain of Gilead. And God went in unto Laban the Syrian, in a dream of the night,—and said to him, Take heed to thyself, that thou speak not with Jacob, either good or bad.

28 So then Laban came up with Jacob,—having pitched his tent in the mountain,
And the rams of thy flock> have I not eaten,
<The torn> have I not brought in unto thee—
'I bare the loss,
At my hand> didst thou require it,—
Stolen by day, or stolen by night.
Thus have I been—
<By day> drought hath consumed me,
And {frost} by {night},—
So that my sleep fled away from mine eyes.
'This has been my lot twenty years, in thy house,—
I served thee fourteen years, for thy two daughters,
And six years, for thy sheep—
And thou didst change my wages ten times:—

But that the God of my father—
The God of Abraham, and the Dread of Isaac—
Proved to be mine >
Surely' <even now> 'empty| hadst thou let me go!
<My humiliation and the wearing toil of my hands> God had seen,
And therefore gave sentence last night!

Then responded Laban and said unto Jacob—
|The daughters| are my' daughters,
And |the sons| are my' sons,
And |the sheep| are my' sheep,
And <all that |thou| beholdest>
|To me| doth it belong!
But <to my daughters| what can I do to these, this day, Or to their sons, whom they have borne?

Now therefore, come on!—
Let us solemnise a covenant |I and thou|,—
So shall it be a witness betwixt me and thee.
So Jacob took a stone,—and set it up as a pillar.
Then said Jacob to his brethren—
Gather stones.
And they took stones, and made a heap,—and they did eat there, by the heap.
And Laban called it, Jegar-sahadutha,—but [Jacob] called it, Galeed. a
Then said Laban:
This heap| be witness, betwixt me and thee, to-day.
[For this cause] is the name thereof called, Galeed: b also The Watch Tower,* as
to which it is said, Yahweh watch betwixt me and thee, when we are parted one from another.
If thou oppress my daughters, or if thou take wives besides my daughters>—|there may be no man with us|—see! |God| be witness betwixt me and thee!
And Laban said to Jacob—
Behold this heap, and behold this pillar, which I have set betwixt me and thee:

A witness| be this heap, and <a witness> the pillar,—

* Or: "was on my side." (Aramaic).
Cp. Ps. cxviii. 6, 7.
* a = "witness-heap" (Heb.)
* b = "witness-heap" (Heb.)
* Heb.: Misph.
That I am not to pass, unto thee, over this heap,
And thou art not to pass, unto me, over
this heap and this pillar (for harm).

53 The Gods of Abraham and the Gods of Nahor judge me— the Gods of their fathers. And Jacob sware by the Dread of his father Isaac, — and Jacob offered sacrifice in the mountain, and called on his brethren to eat bread. So they did eat bread, and tarried in the night. And Laban rose up early in the morning, and kissed his sons and his daughters, and blessed them; and Laban went his way and returned to his place.

§ 45. Jacob prepares to meet Esau: his Arrangements, Prayer and Wrestling.

1 When Jacob had gone on his way > there met him messengers of God. 2 And Jacob said, when he saw them,

The camp of God is this! So he called the name of that place, Mahanaim. 3 Then did Jacob send messengers before him, unto Esau his brother,— to the land of Seir, the field of Edom. 4 And he commanded them, saying,

Thus shall ye say to my lord, to Esau, Thus said thy servant Jacob, With Laban have I sojourned, and tamed until now: And I have oxen and asses, flocks and men-servants and maid-servants,

So I must needs send to tell my lord, that I might find favour in thine eyes. 6 And the messengers returned unto Jacob, saying,— We came in unto thy brother, unto Esau, moreover also he is on his way to meet thee, and four hundred men with him. 7 Then was Jacob greatly afraid, and in distress. So he divided the people that were with him, and the flocks and the herds and the camels into two camps. 8 And he said,

Should Esau come upon the one camp, and smite it, yet shall the camp that is left escape.

9 And Jacob said,

God of my father Abraham, and God of my father Isaac,— Yahweh, who wast saying unto me,— Return to thy land and to thy kindred that I may deal well with thee;— I am too small for all the lovingkindnesses, and for all the faithfulness, which thou hast done unto thy servant,— For with my staff passed I over this Jordan, but now have I become two camps.

Deliver me, I pray thee, out of the hand of my brother, out of the hand of Esau,— for I am afraid of him, lest he come in and smite—mother, as well as* sons:

10 But (thou thyself) saidst,— I will deal well with thee,— So will I make thy seed as the sand of the sea, which is not to be counted, for multitude.

11 And he tarried there that night, and took of that which came to his hand, a present for Esau his brother:— She-goats, two hundred; Cows, forty; And he-goats, twenty; And bulls, ten; Ewes, two hundred; She-asses, twenty; And rams, twenty; And young he-asses, Milch camels, with ten.

12 And he gave them unto the hand of his servants, each drove by itself,— and said unto his servants— Pass over before me, and bring ye back to me Esau my brother.

13 And he commanded the first one, saying:

When Esau my brother shall fall in with thee, and shall ask thee, saying, Whose art thou? and whither wouldst thou go? and to whom' belong these before thee? Then shalt thou say, To thy servant Jacob: It is a present sent to my lord, to Esau; And behold he himself also is behind us. 14 And he commanded the second also, and the third, yea all that were going on behind the droves, saying,— According to this word shall ye speak unto Esau, when ye find him. Then shall ye say, Also, lo! thy servant Jacob is behind us. For he said: I must pacify him with the present that goeth on before me, And after that will I see his face: Peradventure he will accept me.

21 So the present passed over before him,— whereas he himself tarried that night in the camp. 22 And he arose in that night and took his two wives, and his two handmaids and his eleven sons,— and passed over the ford of Jabbok. So he took them, and sent them over the brook,— and sent over that which he had. 23 And Jacob was left alone,— and there wrestles a man with him, until the uprisings of the dawn. 24 And when he saw that he prevailed not against him, he touched the hollow of his thigh,— and the hollow of Jacob's thigh was put out of joint, as he wrestled with him. The said he— Let me go, for uprisen hath the dawn. And he said: I will not let thee go,— except thou ha blessed me.

*This verb is plural in the

* Some cod. (w. Sam., Sep., Heb. cp. chap. i., n.): "and flocks" = "Two camps." — G. n.

* Comp. ver. 2.

Lit.: "over face."
Then he said unto him—

What is thy name?

And he said—

Jacob.

Then he said—

Not Jacob shall thy name be called any more, but [Israel].—For thou hast contended with God and with men, and hast prevailed.

Then asked Jacob and said,

Do, I pray thee, tell me thy name!

And he said—

Wherefore now, shouldest thou ask for my name?

And he blessed him there. So Jacob called the name of the place Peniel; For I saw God, face to face; and my soul was delivered.

And the sun rose on him as soon as he had passed over Penuel, and all the more was haltling upon his thigh. For this cause the sons of Israel eat not of the nerve of the large hip-sinew, which is by the hollow of the thigh, until this day, because he touched the hollow of the thigh of Jacob, in the nerve of the hip-sinew.

Then Jacob lifted up his eyes, and looked, and lo! Esau coming in,—and with him four hundred men. So he divided the children—unto Leah, and unto Rachel, and unto the two handmaids; and put the handmaids and their children first,—and Leah and her children next, and Rachel and Joseph next; but he himself passed over before them, and bowed himself to the earth seven times, until he had come near unto his brother. Then ran Esau to meet him, and embraced him, and fell on his neck,—and they wept. Then lifted he up his eyes, and beheld the women and the children, and said,

What are these to thee?

And he said—

The children wherewith God hath favoured thy servant. Then came near Leah also, with her children,—and they bowed themselves. And afterward came near Joseph with Rachel, and they bowed themselves. Then said he,

What to thee is all this camp, which I have fallen in with?

And he said,—

To find favour, in the eyes of my lord.

Then said Esau, I have an abundance,—my brother, be thou also what thou hast!

Then said Jacob,

Nay, I pray thee, if I pray thee, I have found favour in thine eyes then thou wilt take my present at my hand,—For on this account hast my seeing thy face been like seeing the face of God, in that thou wast well-pleased with me.

Take, I pray thee, my blessing which hath been brought in to thee,—because God hath shewed me favour, and because I have everything.

So he was urgent with him, and he took it. Then he said,

Let us break up and go,—and let me go on before thee.

And he said unto him,

My lord is taking note, that the children are tender,—and the flocks and the herds are giving suck with me,—and should I overdrive them a single day then would all the flocks die.

Let my lord, I pray thee, pass over before his servant,—and let me lead on in my own easy way, at the pace of the cattle that are before me, and at the pace of the children, until that I come in unto my lord, towards Seir.

Then said Esau:

Let me leave, I pray thee, along with thee, some of the people who are with me!

And he said—

Why so? let me find favour in the eyes of my lord!

So Esau returned, that day, to his journey towards Mount Seir. But Jacob brake up towards Succoth, and built for himself a house, for his cattle made he places of shelter, for which cause the name of the place was called, Succoth.

And Jacob came in peace to the city of Shechem, which is in the land of Canaan, when he came in from Padan-aram,—and he encamped before the city. And he bought the portion of the field, where he had spread out his tent, at the hand of the sons of Hamor, father of Shechem,—for a hundred kesitahs. And he set up there an altar,—and called it, El-ełohe-Israel.

Dinah being defiled by Shechem, the Deed is avenged by her Brothers.

Then went forth Dinah, the daughter of Leah, whom she had borne to Jacob,—to see the daughters of the land. And Shechem, son of Hamor the Hivite, prince of the land, saw Dinah, the daughter of Jacob, fair to see.
her,—so he took her, and lay with her, and humbled her. 2 And his soul clave unto Dinah, daughter of Jacob,—and he loved the young woman, and spake to the heart of the young woman. 3 Then spake Shechem unto Hamor his father, saying,—

Take me this girl, to wife!

Now Jacob had heard that he had defiled Dinah his daughter, but his sons happened to be with his cattle, in the field,—so Jacob kept quiet, until they came in. 4 Then came forth Hamor, father of Shechem, unto Jacob,—to speak with him. 5 Now the sons of Jacob came in from the field, as soon as they heard, and the men were grieved, and it was vexing to them exceedingly,—for a disgraceful deed had he done with Israel, in lying with Jacob's daughter, seeing that it should not be done. 6 So then Hamor spake with them, saying—

As for Shechem my son, his soul hath become attached to your daughter,—I pray you give her to him, to wife.

And exchange ye daughters with us in marriage,—your daughters shall ye give to us, and our daughters shall ye take to you'.

And with us shall ye dwell,—and the land shall be before you, tarry, and go through it, and get possessions therein. 11 Then said Shechem unto Hamor, and unto her brethren, Let me find favour in your eyes,—and whatsoever ye may say unto me will I give: 12 Heap on me, exceedingly, dowry and gift, and I will give, just as ye may say unto me,—but give me the young woman, to wife.

And the sons of Jacob answered Shechem, and Hamor his father, deceitfully, and spake (because he had defiled Dinah their sister)—

and said unto them—

We cannot do this thing, to give our sister to a man that is uncircumcised,—for a reproach it would be to us.

Only herein can we consent to you,—

If ye will become like us, by circumcising to us every male, even as they are circumcised.

Their herds, and their substance, and all their beasts shall not be ours.'

We must consent to them, that they may dwell with us.

And they hearkened unto Hamor, and unto Shechem his son, even all that were going forth out of the gate of his city,—and every male was circumcised, all that were going forth out of the gate of his city. 2 And it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came in upon the city, boldly,—and slew every male; 3 Hamor also, and Shechem his son, slew they with the edge of the sword,—and took Dinah out of the house of Shechem, and came forth. 4 The sons of Jacob came in upon the slain, and plundered the city,—because they had defiled their sister: 5 their flocks, and their herds, and their asses,—and that which was in the city, and that which was in the field they took; 6 and (all their wealth, and all their little ones, and their women) took they captive, and seized as plunder,—even all that was in their houses.

Then said Jacob unto Simeon and unto Levi—

You have troubled me, by making me odious among them that dwell in the land, among the Canaanites, and among the Perizzites,— 8 having only men that may be counted, they will gather themselves together against me, and smite me,—and I shall be destroyed, both I and my house.

And they said,—

As with a harlot was he to deal with our sister?

§ 48. The Covenant renewed with Jacob at Beth-el. 1 Then said God unto Jacob,

Arise, go up to Beth-el, and dwell there,— 2 and make there an altar, to the God who appeared unto thee, when thou fleddest from the face of Esau thy brother. 3 And Jacob said unto his house, and unto all who were with him,—

Put away the gods of the alien which are in your midst, and purify yourselves, and change your garments; 4 And let us arise, and go up to Beth-el,—that I may make there an altar, to the God who answered me in the day of my distress, and was with me, in the way that I went.

Some MSS: "And the sons of J."—G.n.

Some cod. (w. Sam., Sep, Syr.): "and their flocks"—G.n.

So they gave unto Jacob all the gods of the alien which were in their hand, and the earrings which were in their ears,— and Jacob hid them under the oak, which was by Shechem. And they brake up,— and it came to pass that the terror of God was on the cities which were round about them, so that they pursued not after the sons of Jacob. And Jacob came in towards Luz, which was in the land of Canaan, [the same] is Beth-el,—[the] same and all the people who were with him. And he built there an altar, and called the place El-Beth-el,— because [there] God revealed himself unto him, when he fled from the face of his brother. And Deborah, Rebekah’s nurse died, and was buried below Beth-el, under the oak,— so the name thereof was called, Allon-bacuth.

And God appeared unto Jacob, again, when he came in from Padan-aram,— and blessed him. And God said to him— Thy name shall no longer be called Jacob,— But Israel shall be thy name. So he called his name Israel'. And God said to him— I am God Almighty! Be fruitful and multiply, ||A nation, and a multitude of nations shallspring from thee,— And kings out of thy loins shallcome forth; And <the land which I gave to Abraham and to Isaac> will I give it,— And <to thy seed after thee> will I give the land.

Then brake they up from Beth-el, and it came to pass when there was yet a stretch of country, to enter into Ephrath> that Rachel was in childbirth, and had hard-labour in her childbirth. So it came to pass when she was in hard-labour in her child-birth> that the midwife said to her— Do not fear, for this also of thine is a son. And it came to pass when her soul was going forth> that she called her name, [Ben-oni],— but his father called him, [Benjamin].

Then took Esau his wives, and his sons, and his daughters, and all the souls of his house, and his herds and all his beasts, and all his possessions whatsoever he had gathered in the land of Canaan,— and went into a land, away from the face of Jacob his brother,— For their substance had become too great, for them to dwell together,— neither could the land of their sojournings sustain them, because of their herds.

Then took Esau his wives, and his sons, and his daughters, and all the souls of his house, and his herds and all his beasts, and all his possessions whatsoever he had gathered in the land of Canaan,— and went into a land, away from the face of Jacob his brother,— For their substance had become too great, for them to dwell together,— neither could the land of their sojournings sustain them, because of their herds.

Then Israel brake up,— and spread his tent at a distance from Migdal Eder.

And it came to pass <while Israel inhabited that land> that Reuben went and lay with Bilhah his father’s concubine; and Israel heard of it.

And so the Sons of Israel came to be Twelve.

And the firstborn of Jacob, Reuben,— And Simeon and Levi and Judah, and Issachar and Zebulon:

Joseph, and Benjamin:

<And the sons of Bilhah, handmaid of Rachel> Dan, and Naphtali:

<And the sons of Zilpah, handmaid of Leah> Gad and Asher:

These are the sons of Jacob, who were born to him, in Padan-aram.'
in Mount Seir. 10 These are the names of the sons of Esau,—
Eliphaz, son of Adah, wife of Esau,
Reuel, son of Basemath, wife of Esau.

11 Then came the sons of Eliphaz to be,—
Teman, Omar, Zepho, and Gatam, and Kenaz.

12 Now Timna became the concubine of Eliphaz, son of Esau, and she bare to Eliphaz, Amalek.

These are the sons of Adah, wife of Esau.

13 And these are the sons of Reuel, Nahath and Zerah, Shammah and Mizzah,—
These were the sons of Basemath, wife of Esau.

14 And these were the sons of Oholibamah, daughter of Anah, son of Zibeon, wife of Esau, she bare to Esau Jeush, Jalam, and Korah.

These are the sons of Oholibamah, daughter of Anah, wife of Esau.

15 These are the chiefs of the sons of Esau:—
The sons of Eliphaz, firstborn of Esau—
Chief Teman, chief Omar, chief Zepho, chief Kenaz; chief Korah, chief Gatam, chief Amalek.

These are the chiefs of Eliphaz, in the land of Edom, these the sons of Adah.

16 These are the chiefs of Reuel, son of Esau—
Chief Nahath, chief Zerah, chief Shammah, chief Mizzah.—
These were the sons of Reuel, in the land of Edom, These the sons of Basemath, wife of Esau.

17 These are the chiefs of Oholibamah, wife of Esau,
Chief Jeush, chief Jalam, chief Korah,—
These are the chiefs of Oholibamah, daughter of Anah, wife of Esau.

18 These are the chiefs of Edom,—after their dwellings, in the land of their possession, the same is Esau, father of Edom.

50. Joseph—envied, hated and sold by his Brethren—is taken down into Egypt.

1 So Jacob dwelt in the land of the sojourning of his father,—in the land of Canaan.

2 These are the generations of Jacob—
Joseph, when seventeen years old, shepherding with his brethren among the flocks, and he being a youth was with the sons of Bilhah and with the sons of Zilpah, wives of

25 And these are the sons of Anah.
Dishon,—and Oholibamah is daughter of Anah.

26 And these are the sons of Dishon,—
Hemdan and Esban, and Ithran and Cheran.

27 These are the sons of Ezer,—
Bilhan and Zavan, and Akan.

28 These are the sons of Dishan,—
Us and Aran.

29 These are the chiefs of the Horites,—
Chief Lotan, chief Shobal, chief Zibeon, chief Anah; chief Dishon, chief Ezer chief Dishan.

30 These are the chiefs of the Horites, after their chiefs, in the land of Seir.

31 These are the kings, who reigned in the land of Edom,—before there reigned a king of the sons of Israel:—
32 There reigned in Edom, Bela, son of Beor,—and the name of his city was Dinhabah. Then died Bela,—and there reigned in his stead, Jobab son of Zerah, from Bozrah. Then died Jobab,—and there reigned in his stead, Husham, from the land of the Temanites. Then died Husham,—and there reigned in his stead, Hadad, son of Bedad, who smote Midian in the field of Moab, and the name of his city was Avith. Then died Hadad,—and there reigned in his stead, Samlah, from Mareshah. Then died Samlah,—and there reigned in his stead, Shaul from Rohoboth of the River. Then died Shaul,—and there reigned in his stead, Baal-hanan, son of Achbor. Then died Baal-hanan son of Achbor, and there reigned in his stead, Hadar, and the name of his city was Pau,—and the name of his wife Mehetabel, daughter of Matred, daughter of Mezahab.

33 These then are the names of the chiefs of Edom, after their families, after their places, by their names,—
Chief Timnah, chief Alvah, chief Jethetha;
Chief Oholibamah, chief Elah, chief Pinon;
Chief Kenaz, chief Teman, chief Mibzar;
Chief Magdiel, chief Irani.

These are the chiefs of Edom—after their dwellings, in the land of their possession, the same is Esau, father of Edom.

34 These are the names of the sons of Seir, the Horite, who dwelled in the land,—
Lotan and Shobal, and Zibeon and Anah;
and Dishon and Ezer and Dishan,—
These are the sons of Seir, in the land of Edom.

Then came the sons of Lotan to be,
Hori and Hemam,—
And the sister of Lotan was Timna.
And these are the sons of Shobal,
Alvan and Manahath, and Esh—Shopho, and Onam.

And these are the sons of Zibeon:
Both Aiah and Anah,—
The same is the Anah that found the warm springs in the desert, as he fed the asses of Zibeon his father.

35 These are the chiefs of the Horites,—
Chief Lotan, chief Shobal, chief Zibeon, chief Anah; chief Dishon, chief Ezer chief Dishan.

These are the chiefs of the Horites, after their chiefs, in the land of Seir.

Then came the sons of Lotan to be,
Hori and Hemam,—
And the sister of Lotan was Timna.
And these are the sons of Shobal,
Alvan and Manahath, and Esh—Shopho, and Onam.

And these are the sons of Zibeon:
Both Aiah and Anah,—
The same is the Anah that found the warm springs in the desert, as he fed the asses of Zibeon his father.

36 These are the sons of Anah.
Dishon,—and Oholibamah is daughter of Anah.

37 These are the sons of Dishon,—
Hemdan and Esban, and Ithran and Cheran.

38 These are the sons of Ezer,—
Bilhan and Zavan, and Akan.

39 These are the sons of Dishan,—
Us and Aran.

40 These are the chiefs of the Horites,—
Chief Lotan, chief Shobal, chief Zibeon, chief Anah; chief Dishon, chief Ezer chief Dishan.

These are the chiefs of the Horites, after their chiefs, in the land of Seir.

41 These then are the names of the sons of Esau, after their families, after their places, by their names,—
Chief Timnah, chief Alvah, chief Jethetha;
Chief Oholibamah, chief Elah, chief Pinon;
Chief Kenaz, chief Teman, chief Mibzar;
Chief Magdiel, chief Irani.

These are the chiefs of Edom—after their dwellings, in the land of their possession, the same is Esau, father of Edom.

§ 50. Joseph—envied, hated and sold by his Brethren—is taken down into Egypt.

So Jacob dwelt in the land of the sojourning of his father,—in the land of Canaan.

These are the generations of Jacob—
Joseph, when seventeen years old, was shepherding with his brethren among the flocks, and he being a youth was with the sons of Bilhah and with the sons of Zilpah, wives of

Or: to.

Heb. toledoth, here= "de-
tails of the family his-
tory."

Note the latitude of the
his father,—so then Joseph brought in the talk about them—something bad, unto their father.

3 Now ||IsraelII loved Joseph more than any of his sons, because he was to him [the son of his old age],—and he had made him, a long tunic. 4 So his brethren saw that their father loved him more than any of his brethren,* and they hated him,—and could not bid him prosper. 5 And Joseph dreamed a dream, and told it to his brethren,—and they went on yet more' to hate him. 6 And he said unto them, —

Hear ye, I pray you, this dream which I have dreamed:

7 Lo! then, |we!l were binding sheaves in the midst of the field, when lo! my sheaf rose up', yea and took its stand,—and lo! round about' came your sheaves, and bowed themselves down, to my sheaf.

8 And his brethren said to him, —

Shalt thou |!reign|; over us, shalt thouc ||have dominion ||over us ?

So they went on yet more' to hate him', because of his dreams, and because of his words. 9 Then dreamed he |yet another |, dream, and related it to his brethren,—and said:—

Lo! I have dreamed a dream |yet again', Lo! then, ||the sun and the moon, and eleven starsll were bowing themselves down to me.

10 So he related it unto his father, and unto his brethren,—and his father rebuked him, and said unto him,

What is this dream which thou hast dreamt ? Shall we indeed come inll <I. and thy mother and thy brethren> to bow our selves down to thee, to the earth?

11 Then were his brethren jealous of him,—but his father! marked the word.

12 And his brethren went their way, —to feed theirfather'sflockin Shechem. 13 So Israel said unto Joseph —

Are not ||thy brethren feeding the flock in Shechem ? Come on! and let me send thee unto them.

And he said to him—

Behold me !

14 So he said to him—

Go, I pray thee, look after the welfare of thy brethren, and the welfare of the flock, and bring me back word. And he sent him from the vale of Hebron, and he came in towards Shechem. 15 And a man found him, and lo! he was wandering about, in the field,—so the man asked him, saying—

What seekest thou ?

16 And he said,

<My brethren> am ||I: seeking,—do tell me, I pray thee, where they are feeding their flock.

17 And the man said,

They have broken up from hence, for I heard them saying—

Let us go our way towards Dothan. So Joseph went after his brethren, and found them in Dothan. 18 And they saw him, afar off,—and <ere yet he drew near unto them> they conspired against him, to put him to death. 19 And they said, each man unto his brother,—

Lo ! |[that master* of dreams yonder] coming in! 20 ||Now|| therefore, come! let us slay him, and cast him into one of the pits, and we will say—

||A cruel beast|| hath devoured him,— And let us see what will become of his dreams.

21 And Reuben heard it, and rescued him out of their hand,—and said—

Let us not smite him, so as to take his life !

22 And Reuben said unto them—

Do not shed blood ! Cast him into this pit, which is in the wilderness, but put not forth ||ahand ||against him ! that he might rescue him out of their hand, to restore him unto his father.

23 So it came to pass <when Joseph had come in unto his brethren> that they strait Joseph of his tunic, |[the long tunicc which was upon him], 24 and took him, and cast him into the pit,—but [the pit] was empty, there was in it |no water |. 25 And <when they had sat down to eat bread > they lifted up their eyes, and looked, and lo ! |a caravan of Ishmaelites|| coming in from Gilead,—and ||[their camels]|| were bearing tragacanth gum, and balsam and cistus-gum, they were going their way, to take them down to Egypt. 26 So Judah said unto his brethren,—

What profit, that we slay our brother, and conceal his blood! 27 Come, and letus sell him to the Ishmaelites ; but let not ||our handll be upon him, for ||our own brother, our own flesh, is he. 28 And his brethren hearkened. » And there passed by certain Midianites, travelling merchants, so they drew forth and uplifted Joseph out of the pit, and sold Joseph to the Ishmaelites, for twenty pieces of silver,—and they brought Joseph into Egypt.

29 And Reuben returned unto the pit, and lo ! Joseph was not’ in the pit,—so they rent his clothes; 30 and returned unto his brethren, and said,—

The ||lad|| is' not ! And |||| oh where can ||I || go ?

31 And they took Joseph'stunic,—and slaughtered a buck of the goats, and dipped the tunic in the blood ; 32 and sent the long tunic and brought it in unto their father, and said—

<Thia> have we found ! Examine, we pray thee, whether it is ||the tunic of thy son,|| or not !

* Heb: ba'al — note the word. "and" (or "even") the l.t.—G.n.
* Some cod.: "and" (or "even") the l.t.—G.n.
* Some cod.: "or shall thou."—G.n.
* Or: "speak to him for peace (or, welfare)."
* Ml: "go in"—as if to hide himself.
22 So he examined it, and said—

The tunic of my son! || A cruel beast || hath

devoured him,— <torn in pieces — torn in

pieces> is Joseph!

24 And Jacob rent his garments, and put sack-
cloth upon his loins,— and mourned over his

son many days. 25 And all his sons and all his
daughters rose up to console him, but he refused
to be consoled, and said—

Surely I will go down unto my son, mourning,
to hades. 16

And his father wept for him.

§ 51. Judah, and his Family. Tamar bears Perez

and Zerah.

38 1 And it came to pass <at that time> that

Judah went down, away from his brethren,—

and turned aside unto a certain Adullamite,

whose || name || was Hirah. 2 And Judah

saw there, a daughter of a certain Canaanite,

whose || name || was Shua,— and he took her,

and went in unto her; 3 and she conceived, and

bare a son,— and he called his name, Er.

4 And she conceived again, and bare a son,— and

she called his name Onan. 5 And she || yet

again || bare a son, and called his name, Shelah,— and || she || was at Chezib, when she bare him.

6 And Judah took a wife, for Er his firstborn,—

and || her name || was Tamar. 7 And it came
to pass that Er, Judah' af firstborn, was dis

pleasing'1 in the eyes of Yahweh,— so Yahweh

put him to death. 8 Then said Judah to Onan,

Go in unto thy brother's wife, and fulfil the
duty of a brother-in-law unto her,— and

raise up seed, to thy brother. 9 And Onan knew that the seed would not be

his,— and so <although he did go in unto his

brother's wife> yet made he waste upon the

ground, so as not to give seed to his brother.

10 And it was displeasing 4 in the eyes of Yahweh, what he had done,— so he put him also to death. 11 Then said Judah to Tamar his
dughter-in-law—

Remain a widow in the house of thy father,

until Shelah my son grow up.

For he said,

Lest || he also || die, like his brethren.

So Tamar went her way, and remained in the

house of her father.

12 And <when the days were multiplied> then
died Shua's daughter, Judah's wife,— and Judah
consoled himself, and went up unto his sheep-
shearers || he, and Hirah his friend the Adulla-
mite || towards Timnah. 13 And it was
told Tamar, saying,—

Lo! || thy father-in-law || is going up towards

Timmah, to the shearing of his sheep.

14 So she put off from her the garments of her

widowhood, and covered herself with a veil,

and wrapped herself up, and sat down in the

entrance of Enaime, a which is by the way

towards Timnah,— for she saw that Shelah had

grown up, and || she || had not been given to

wife. 15 And Judah, seeing her, reckoned

her to be an unchaste woman,— for she had

covered her face. 16 So he turned aside unto

her, by the way, and said,

Grant it! I pray thee, let me come in unto

thee!

For he knew not that she' was || his daughter-
in-law.|| And she said,

What wilt thou give me, if thou shouldst

come in unto me?

17 And he said,

|| I will send a kid of the goats, from the

flock. And she said,

Wilt thou give a pledge, until thou send it?

18 And he said—

What is the pledge that I shall give thee?

And she said—

Thy signet-ring, and thy guard, and thy staff

that is in thy hand.

So he gave them to her, and came in unto her,

and she conceived by him. 19 Then she

arose and went her way, and put off her veil

from her,— and put on the garments of her

widowhood. 20 And Judah sent the

kid of the goats, by the hand of his friend the

Adullamite, to receive the pledge, at the hand

of the woman,— but he found her not. 21 So

he asked the men of her place, saying,

Where is the devotee, || she' that was in

Enaime, by the way?|| And they said,—

There hath been, here, no devotee.

22 Then returned he unto Judah, and said—

I found her not,— moreover also, || the men of

the place || said,

There hath been, here, no devotee.

23 And Judah said:

Thou must take it to her, lest we become a

contempt,— lo! I sent this kid, and thou

hast not found her.

24 And it came to pass that <about three

months after> it was told Judah, saying—

Tamar thy daughter-in-law hath been guilty

of unchastity, moreover also' lo! she hath

conceived by unchastity '.

Then said Judah,

Bring her forth, and let her be burnt.

25 <When she || was about to be brought forth>

then she herself || sent unto her father-in-law,

saying,

<By the man to whom these belong> have

I' conceived!

And she said—

Examine, I pray thee, to whom belong the

signet-ring, and the guard, and the staff—

these.'
39 Now I, Joseph, was taken down to Egypt, —

And he knew her again (no more).

And it came to pass <at the time of her travail> that lo! [twins] were in her womb.

And it came to pass <when she was in travail> that one put forth a hand, — so the midwife took and bound upon his hand a crimson thread, saying —

"This" came first!

And so it was that <no sooner had he withdrawn his hand> than lo! his brother had come. And she said,

Wherefore hast thou made for thyself a breach?

So his name was called* Perez. 30 And <afterwards> came his brother, on whose hand was the crimson thread, — so his name was called* Zerah. 31

§52 Joseph, from Potiphar's House, is cast into Prison.

1 Now [Joseph] was taken down to Egypt, —

and Potiphar, courtier of Pharaoh, chief of the royal executioners, an Egyptian, bought him, at the hand of the Ishmaelites, who had brought him down thither. 2 And it came to pass that [Yahweh] was with Joseph, so that he became prosperous, — and was in the house of his lord the Egyptian. 3 And his lord saw, that [Yahweh] was with him, — and that whatsoever he was doing [Yahweh] was causing to prosper in his hand. 4 So Joseph found favour in his eyes, and waited upon him, — and he made him overseer over his house, and <all that he had> gave he into his hand. 5 And it came to pass <from the time that he made him overseer in his house, and over all that he had> that Yahweh blessed the house of the Egyptian, for Joseph's sake, — yea it came to pass, that [the blessing of Yahweh] was with all that he had, in the house, and in the field; 6 so that he left all that he had in the hand of Joseph, and took note with him [of nothing], 7 save only the bread which [he himself] was eating. And so it was, that Joseph was comely in form and comely in countenance. 8 And it came to pass <after these things> that his lord's wife lifted up her eyes upon Joseph, — and she said —

Come! lie with me.

And he refused, and said unto his lord's wife, Lo! [my lord] taketh no note with me, as to what is in the house, — but <all that pertaineth to him> hath he delivered into my hand: 9 There is no' greater in this house than I, neither hath he withheld from me, anything, save only thyself, in that thou art his wife, — how then could I do this great wickedness, and sin against God? 10 And it came to pass, that <although she spake unto Joseph day after day> yet hearkened he not unto her, to lie beside her, to be with her. 11 And it came to pass, <when, on a certain day, he went into the house to attend to his business, — and there was no' man, of the household>, there, in the house, 12 that she caught him by his garment, saying —

Come! lie with me. Then left he his garment in her hand, and fled, and got forth outside. 13 And it came to pass <when she saw that he had left his garment in her hand, — and fled forth outside>, 14 that she cried out to the men of her house, and spake to them, saying, —

Look ye! he hath brought in to us a Hebrew man to insult us, —

He came in unto me, to lie with me, so I cried out with a loud voice.

And it came to pass <when he heard that I lifted high my voice, and cried out> then left he his garment beside me, and fled, and got forth outside. 17 Then spake she unto him, according to these words, saying, —

He hath been in unto me — the Hebrew servant whom thou didst bring in to us — to insult me.

And it came to pass <when I lifted high my voice, and cried out> then left he his garment beside me, and fled outside. 19 And it came to pass <when his lord heard the words of his wife, which she spake unto him, saying, <According to these words>>b hath thy servant done to me> Then was kindled his anger. 20 So Joseph's lord took him, and delivered him up to the prison, 21 the place where [the prisoners of the king] were imprisoned, — so he was there, in the prison. 22 And it came to pass, that [Yahweh] was with Joseph, and extended unto him lovingkindness, — and gave him his favour in the eyes of the chief of the prison. 23 So the chief of the prison delivered up, into Joseph's hand, all the prisoners who were in the prison, — and <of all that was doing there> [he] was the doer. 24 <After nothing> was the chief of the prison looking, of whatever was in his hand, — in that [Yahweh] was with him, and <whatsoever he was doing> [Yahweh] was causing to prosper.

§53. Pharaoh's Butler and Baker, in Prison, are waited upon by Joseph; they dream, and Joseph interprets their Dreams.

1 And it came to pass <after these things> 40 that the butler of the king of Egypt, and the
baker, had sinned against their lord, the king of Egypt. Then fell the wrath of Pharaoh upon his two courtiers,—upon the chief of the butlers, and upon the chief of the bakers; so he delivered them up into the ward of the house of the chief of the royal executioners, into the prison,—the place where Joseph was imprisoned. And the chief of the royal executioners charged Joseph with them, and he waited upon them,—and they were some days in ward. And they dreamed a dream—they two, each man; according to the interpretation of his dream,—the butler and the baker, who belonged to the king of Egypt, who were imprisoned in the prison. And Joseph came in unto them, in the morning,—and looked at them, and lo! they were sad. So he asked Pharaoh's courtiers, who were with him in the ward of his lord's house, saying,—Why are your faces troubled to-day? And they said unto him, A dream have we dreamed, but there is none to interpret it. Then said Joseph unto them—Is it not unto God that interpretations belong? Relate it, I pray you, to me. And the chief of the butlers related his dream to Joseph,—and said to him, In my dream then lo! I, a vine!! before me; and three shoots,—and the same, at sprouting time II had shot up her blossom, and her clusters had brought to perfection ripe grapes. Now the cup of Pharaoh being in my hand I took the ripe grapes, and pressed them out into the cup of Pharaoh, and set the cup upon Pharaoh's palm. And Joseph said to him, This is the interpretation thereof,—the three shoots are three days: in three days more will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee. And it came to pass on the third day,—the birthday of Pharaoh> that he made a banquet for all his servants,—and uplifted the head of the chief of the butlers, and the head of the chief of the bakers, in the midst of his servants; and restored the chief of the butlers to his butlership,—so that he set the cup upon the palm of Pharaoh; but the chief of the bakers> he hanged,—as Joseph had interpreted unto them. Yet the chief of the butlers made no mention of Joseph, but did forget him.

§54. Joseph interprets Pharaoh's Dreams; is made Ruler of Egypt; marries; and provides for the coming Famine.

And it came to pass at the end of two years 41 days> that Pharaoh was dreaming, when lo! he was standing by the river (Nile); and lo! from the river were coming up seven heifers, comely in appearance, and fat in flesh,—and they fed among the rushes. And lo! seven heifers more coming up after them, out of the river, uncomely in appearance, and lean in flesh,—and they came and stood beside the heifers, by the lip of the river. Then did the heifers that were uncomely in appearance, and lean in flesh, eat up the seven fat heifers that were comely in appearance, and fat. So Pharaoh awoke. And he fell asleep, and dreamed a second time,—when lo! seven ears came up on one stalk, fat and good; and lo! seven ears, lean and shrivelled by an east wind, coming up after them. Then did the lean ears swallow up the seven fat and full ears. So Pharaoh awoke, and lo! it was a dream. And it came to pass in the morning> that his spirit became restless, so he sent and called for all the sacred scribes of Egypt, and all her wise men,—and Pharaoh related to them his dreams, but there was no one that could interpret them, to Pharaoh. So Pharaoh awoke, and lo! it was a dream.

For I was stolen out of the land of the Hebrews,—and had I done nothing, that they should have put me in the dungeon. Then the chief of the butlers, seeing that he had well interpreted>, said unto Joseph, I too> was in my dream, when lo! three wicker baskets of fine bread were on my head; and in the uppermost basket was some of every kind of food for Pharaoh, that a baker could make,—but the birds kept eating them out of the basket from off my head.

10 And Joseph responded, and said, This is the interpretation thereof,—the three baskets are three days: in three days more will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

15 I pray you, to me. And the chief of the butlers related his dream to Joseph,—and said to him, In my dream then lo! I, a vine!! before me; and three shoots,—and the same, at sprouting time II had shot up her blossom, and her clusters had brought to perfection ripe grapes. Now the cup of Pharaoh being in my hand I took the ripe grapes, and pressed them out into the cup of Pharaoh, and set the cup upon Pharaoh's palm. And Joseph said to him, This is the interpretation thereof,—the three shoots are three days: in three days more will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

18 And Joseph responded, and said, This is the interpretation thereof,—the three baskets are three days: in three days more will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

21 And restored the chief of the butlers to his butlership,—so that he set the cup upon the palm of Pharaoh; but the chief of the bakers> he hanged,—as Joseph had interpreted unto them. Yet the chief of the butlers made no mention of Joseph, but did forget him.

24 And Joseph responded, and said, This is the interpretation thereof,—the three baskets are three days: in three days more will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

27 And Joseph related his dream to Pharaoh,—and said to him, In my dream then lo! I, a vine!! before me; and three shoots,—and the same, at sprouting time II had shot up her blossom, and her clusters had brought to perfection ripe grapes. Now the cup of Pharaoh being in my hand I took the ripe grapes, and pressed them out into the cup of Pharaoh, and set the cup upon Pharaoh's palm. And Joseph said to him, This is the interpretation thereof,—the three shoots are three days: in three days more will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

30 And, when Joseph awoke the second time,—when lo! seven ears came up on one stalk, fat and good; and lo! seven ears, lean and shrivelled by an east wind, coming up after them. Then did the lean ears swallow up the seven fat and full ears. So Pharaoh awoke, and lo! it was a dream. And it came to pass in the morning> that his spirit became restless, so he sent and called for all the sacred scribes of Egypt, and all her wise men,—and Pharaoh related to them his dreams, but there was no one that could interpret them, to Pharaoh. So Pharaoh awoke, and lo! it was a dream.

35 Then the chief of the butlers, seeing that he had well interpreted>, said unto Joseph, I too> was in my dream, when lo! three wicker baskets of fine bread were on my head; and in the uppermost basket was some of every kind of food for Pharaoh, that a baker could make,—but the birds kept eating them out of the basket from off my head.

38 And Joseph responded, and said, This is the interpretation thereof,—the three baskets are three days: in three days more will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

41 And it came to pass at the end of two years 41 days> that Pharaoh was dreaming, when lo! he was standing by the river (Nile); and lo! from the river were coming up seven heifers, comely in appearance, and fat in flesh,—and they fed among the rushes. And lo! seven heifers more coming up after them, out of the river, uncomely in appearance, and lean in flesh,—and they came and stood beside the heifers, by the lip of the river. Then did the heifers that were uncomely in appearance, and lean in flesh, eat up the seven fat heifers that were comely in appearance, and fat. So Pharaoh awoke. And he fell asleep, and dreamed a second time,—when lo! seven ears came up on one stalk, fat and good; and lo! seven ears, lean and shrivelled by an east wind, coming up after them. Then did the lean ears swallow up the seven fat and full ears. So Pharaoh awoke, and lo! it was a dream.
And <there with us>, was a young man, a Hebrew, servant to the chief of the royal executioners, and we related to him, and he interpreted to us, our dreams,— <to each man—according to his dream> did he interpret.

And it came to pass <as he interpreted to us> so it happened,— <me> he restored to mine office, but <him> he hanged.

Then sent Pharaoh and summoned Joseph, and they hastened him out of the dungeon,— so he shaved himself, and changed his garments, and came in unto Pharaoh. u And Pharaoh said unto Joseph,— <A dream > have I dreamed, but none can interpret it,— but I have heard say concerning thee, that <on hearing a dream > thou canst interpret it.

And Joseph answered Pharaoh, saying, ||Not to me | doth it pertain ! May ||God| grant in answer, the prosperity of Pharaoh !

Then spake Pharaoh unto Joseph,— <In my dream > IIthere was IIIstanding on the lip of the river; When lo! <out of the river> were coming up seven heifers, fat in flesh, and comely in form,— and they fed among the rushes. And lo! [seven other heifers] coming up after them, poor, and very uncomely in form, and lean in flesh,— I had never seen such, in all the land of Egypt, [for uncomeliness].

Then did the lean and uncomely heifers |eat up| the first seven, fat heifers; and they passed into their stomach, yet could it not be known that they had passed into them, [their appearance] being uncomely, as at the beginning. So I awoke.

Then looked I in my dream,— And lo! [seven ears] coming up on one stalk, full and good ; And lo! [seven ears, withered, lean, shrivelled by an east wind] growing up after them.

Then did the lean ears |swallow up| the seven good ears.

So I told [these things] unto the sacred scribes, but there was none that could explain [them] to me.

Then said Joseph unto Pharaoh, "The dream of Pharaoh|| is |one|. <What God is about to do hath he showed unto Pharaoh. "The seven good heifers|| are |seven years|, and |the seven good ears|| are |seven years|,— the dream || is |one|."

And [the seven lean and uncomely heifers that were coming up after them] are |seven years|, and |the seven lean ears, shrivelled by an east wind], will turn out to be—seven years of famine.

a MI: "plh."

<The very word that I spake unto Pharaoh> <what ||God|| is about to do> hath he showed unto Pharaoh.

Lo! [seven years] coming in,—[of great plenty, in all the land of Egypt].

Then shall arise seven years of famine, after them, so shall be forgotten all the plenty in the land of Egypt,— and the famine shall consume the land; 31 neither shall the plenty in the land be discernible, because of that famine coming after,— for it shall be [very severe].

And <for that there was a repeating of the dream unto Pharaoh [twice]> it is because the thing [is established] from God, and God is hastening' to do it.

||Now||, therefore, let Pharaoh look out a man, discreet and wise,— and set him over the land of Egypt. 34 Let Pharaoh do this, that he may appoint overseers over the land,— so shall he take up a fifth of the land of Egypt, during the seven years of plenty.

And let them gather up all the food of these seven good years that are coming in,— and let them heap up corn under the hand of Pharaoh, as food in cities, so shall they keep it.

So shall the food become a store for the land, for the seven years of famine, which shall come about in the land of Egypt,— and the land shall not be cut off in the famine.

And the thing was good in the eyes of Pharaoh,— and in the eyes of all his servants;

and Pharaoh said unto his servants,— Can we find such a one, [a man in whom is the Spirit of God]?

So Pharaoh said unto Joseph, "After God hath made known unto thee all this> there is no' one discreet and wise like thee.

||Thou ||shalt be over my house, and <on thy mouth> shall all my people kiss,— <only as to the throne> will I be greater than thou.

And Pharaoh said unto Joseph,— See, I have set thee over all the land of Egypt.

So Pharaoh took his ring from off his hand, and put it upon Joseph's hand,— and clothed him in garments of fine linen, and put the chain of gold upon his neck; 42 and made him ride in the second chariot which belonged to him, and they* cried out before him.

Bow the knee !

thus setting him over all the land of Egypt. 44 And Pharaoh said unto Joseph, "I am Pharaoh, <Without thee> therefore, shall no man raise his hand or his foot, in all the land of Egypt.

And Pharaoh called Joseph's name Zaphe-
And the land produced, in the seven years of plenty. And Joseph went forth over the land of Egypt, and he gathered up all the food of the seven years in cities, and laid up food in cities,—the food of the fields of the city, which were round about it, laid he up within it. Thus did Joseph heap up corn like the sand of the sea, making it exceeding abundant,—until one hath left off reckoning, because it cannot be reckoned.

Thus came in the year of famine,—whom Asenath, daughter of Poti-pherah priest of On, bare to him. And Joseph called the name of the second born, EPHRAIM, for God hath made me fruitful in the land of my humiliation.

Then came to an end the seven years of the plenty,—which was in the land of Egypt; and the seven years of famine began to come in, according as Joseph had said,—and it came to pass that there was a famine in all the lands, but in all the land of Egypt there was bread. Yet was famine felt in all the land of Egypt, and the people made outcry to Pharaoh, for bread,—and Pharaoh said to all Egypt:—Go ye unto Joseph, that which he saith to you shall ye do.

Now the famine was over all the face of the land, so Joseph opened all [places] wherein it was, and sold corn to the Egyptians; and the famine laid fast hold of the land of Egypt. All the earth also came in to Egypt to buy corn unto Joseph,—because the famine had laid fast hold on all the earth.

Then said Joseph unto his brethren, Come near unto me; and they said, We come near unto thee. And he said unto them, Is there yet any bread in the house? And they said, There is none, but we are come to buy corn, because our money is spent. And he said, Except ye bring your youngest brother, I will not deal with you. And they said, Behold, we are come again down to buy food. Five of your brethren be still alive, and Benjamin your brother is not, for we told him, saying, We shall see thee no more. But ye said, Behold, there is corn in Egypt; go down, buy for us from thence, that we may live, and not die. And Joseph said, By this ye shall know also in the coming season of the year, whether it be good or bad; and it shall come to pass, when ye come to my word again, that I will make it a covenant between us; and bring your youngest brother unto me, and I will give you corn, and ye shall live, and not die. But they said, We have no corn. And Joseph said unto them, Even so, except there come in unto me one of your number, your brother, young as ye are, and I will know that ye are not viler than ye are; for ye are come to see the nakedness of the land. And they said, Behold, we are twelve brethren, the sons of one man, in the land of Canaan; and the youngest is with our father, and one is not.—And Joseph said unto them, My brethren, is it possible that ye are come to see the nakedness of the land? And they said, No, my lord; but thy servants are come to buy food. We are twelve brethren, the sons of one man, in the land of Canaan; and the youngest is with our father, and none is not. And Joseph said unto them, Thereby shall ye be proved;—By the life of Pharaoh ye shall not go forth from hence, save only by the coming in of your youngest brother, hither.

Send from among you one, that he may fetch your brother, but ye, hold ye as prisoners, that your words may be proved, whether truth is with you,—and if not,—by the life of Pharaoh ye shall not go forth from hence, save only by the coming in of your youngest brother, hither.

Send from among you one, that he may fetch your brother, but ye, hold ye as prisoners, that your words may be proved, whether truth is with you,—and if not,—by the life of Pharaoh ye shall not go forth from hence, save only by the coming in of your youngest brother, hither.

Thus did Joseph speak unto them. And they said, We are come again down to buy corn. And Joseph's brother, whose name was Benjamin, was with them; but Joseph knew him not. And Joseph said unto his brethren, Bring your youngest brother unto me, and I will give you corn; and ye shall live, and not die. But they said, We have no corn. And Joseph saith unto his brethren, Except there come in unto me one of your number, your brother, young as ye are, and I will know that ye are not viler than ye are; for ye are come to see the nakedness of the land. And they said, Behold, we are twelve brethren, the sons of one man, in the land of Canaan; and the youngest is with our father, and none is not. And Joseph said unto them, Thereby shall ye be proved;—By the life of Pharaoh ye shall not go forth from hence, save only by the coming in of your youngest brother, hither.
And they did so. 21 And they said, each man unto his brother—
<Verily guilty> we are', respecting our brother, in that we saw the distress of his soul, when he appealed unto us for favour, and we hearkened not,—<therefore> hath come in unto us this distress.

And Reuben responded to them, saying—
Spake I not unto you, saying,
<His very blood> therefore, lo! it is required.

But [they] knew not, that Joseph was hearkening,—for [the interpreter] was between them. 24 So he turned away from them, and wept, — then came back unto them, and spake unto them, and took away from them, Simeon, and bound him prisoner before their eyes.

Then commanded Joseph that their bags should be filled with corn, and their silver be returned, each man's into his sack, and provision be given, for the journey,—and it was done to them thus.

So they lifted up their corn on their asses,—and went their way from thence. 27 And the first opened his sack, to give fodder to his ass, at the inn,—and beheld his silver, yea [there] it was, in the mouth of his sack! 28 So he said unto his brethren,
My silver hath been returned, yea verily. IIthere;itis.in my sack! 30 So they came in unto Jacob their father, to the land of Canaan,—and told him all that had befallen them, saying:

The man that is lord of the land, spake unto us harsh things,—and then delivered us up as spies of the land. 31 And we said unto him, Honest men are [we],—we are not spies!

Twelve brethren are [we], sons of our father,—the one isn't, and the youngest is this day with our father, in the land of Canaan.

Then said the man, the lord of the land unto us,
<Hereby> shall I get to know that [honest men] ye are,—<One brother of you> leave ye remaining with me, and <corn> for the famine of your houses> take ye and go your way; And bring ye in your youngest brother unto me,
So must I get to know that ye are not spies, but are [honest men]:
<Your> brother will I give up to you, and <with the land> shall ye traffic.

And it came to pass <when> were emptying their sacks, then lo! [each man's bundle of silver] was in his sack,—and <when> they beheld their bundles of silver—they and their father> they were afraid. 35 And Jacob their father said unto them,
<Me> have ye bereaved,—
|Joseph> is not', and |Simeon> is not', and
|Benjamin> ye would take! 37 Then spake Reuben unto his father, saying, <My two sons> shalt thou put to death, if I bring him not unto thee,—Come, give him up upon my hand, and ||I|| will restore him unto thee.

And he said,
My son shall not go down with you,—For [his brother] is dead, and [he alone] is left, and <as surely as there befell him any mischief by the way wherein ye go> so surely shall ye bring down my grey hairs with sorrow unto hades.

§ 56. Jacob's Sons, with Benjamin, being sent to Egypt a second time, are entertained in Joseph's House.

1 But ||the famine|| was severe in the land. 2 So it came to pass <when> they had made an end of eating the corn which they had brought in out of Egypt > that their father said unto them,—Return, buy for us a little food.

3 Then spake Judah unto him, saying,—
The man [did protest] to us, saying—Ye shall not see my face, except [your brother] is with you.

4 <If thou art sending our brother with us> we will certainly go down, and buy for thee food; but <if thou art not sending him> we will not go down', for [the man] said unto us,
Ye shall not see my face, except [your brother] is with you.

6 And Israel said,
Wherefore did ye ill to me,—to tell the man, there yet remained to you. a brother? 7 And they said,
The man did ask concerning ourselves and concerning our kindred, saying—Is your father yet alive? Have ye a brother? 8 So we told him according to the tenor of these words. Could we [at all know] that he would say,
Bringing down your brother?

9 Then said Judah unto Israel his father—
Come! send thou down the young man with me, that we may arise and go our way,—and live and not die, both [we and thou, and our little ones].

[1] <I> will be surety for him, [at my hand] shalt thou require him,—<as surely as I

* Or: "What, now, hath God done to us?" Cp. O.G. 281, 4, 4.
* MI: "we have not become a": mf: "we have not turned a:"
* Some cod. (w. Sam., Syr.):

"but the one"—O.n.
So it shall be (w. Aram., O.G. 291. 4, 4.
"And your":—G.n.

"and live and not die, both [we and thou, and our little ones]."

* MI: "upon the mouth."
GENESIS XLIII. 10—34; XLIV. 1—4.

... For if we had not lingered surely if now had we come back here a second time. Then Israel their father said unto them— If so then do this;— your brother also take ye,— and arise, go again unto the man. And God Almighty give you compassion and double silver take in your hand, — then Israel their father said unto them— So the men took this present, double silver, and went down into Egypt, and stood before Joseph. And Joseph saw also took they in their hand, and Benjamin,— because they had been brought into the house of the man brought the men into Joseph's house,— and slay meat, and make ready, for with me shall the men eat, at noon. So the men did as Joseph had said, and the man brought the men into Joseph's house. Then were the men afraid, and said, Is this your youngest brother, of whom ye spake? Is he yet' alive? And they said— It is well with thy servant our father, he is yet' alive. And they bent their heads, and bowed themselves down. Then lifted he up his eyes, and saw Benjamin his brother, son of his mother, and said— Is this your youngest brother, of whom ye spake unto me? And he said, God grant thee favour, my son! And Joseph made haste, for his compassions burned within him for his brother, son of his mother, and said— With me shall the young man come and be brought unto thee. And Joseph made haste, for his compassions burned within him, in his chamber, and wept there. Then bathed he his face, and came forth,— and restrained himself, and said, Set on bread! So they set on, for him— by himself, and for them— by themselves, and for the Egyptians that were eating with him— by themselves, for the Egyptians might not eat bread; with the Hebrews, for an abomination, had that been to Egyptians. So they took their seats before him, the firstborn according to his birthright, and the youngest according to his youth, and the men looked with amazement, each one at his companion. And he sent portions, from before him, unto them, and the portion of Benjamin exceeded the portions of them all five-fold. And they drank and made merry with him.

May it please my lord! We did indeed come down at the beginning to buy food. And it came to pass when we had entered into the inn that we opened our sacks, and lo! the silver of each man was in the mouth of his sack,— our silver in its full weight,— so we have brought it back in our hand! And more silver have we brought down in our hand, to buy food,— we know not where put our silver in our sacks. And he said— Peace to you, do not fear! Your God, and the God of your father, hath given you secret treasure, in your sacks, as for your silver, it came in unto me. And be brought forth unto them, Simeon.

... Then the men took this present, double silver, and went down into Egypt, and stood before Joseph. And Joseph saw also took they in their hand, and Benjamin,— because they had been brought into the house of the man brought the men into Joseph's house,— and slay meat, and make ready, for with me shall the men eat, at noon. So the men did as Joseph had said, and the man brought the men into Joseph's house. Then were the men afraid, and said, Is this your youngest brother, of whom ye spake? Is he yet' alive? And they said— It is well with thy servant our father, he is yet' alive. And they bent their heads, and bowed themselves down. Then lifted he up his eyes, and saw Benjamin his brother, son of his mother, and said— Is this your youngest brother, of whom ye spake unto me? And he said, God grant thee favour, my son! And Joseph made haste, for his compassions burned within him, in his chamber, and wept there. Then bathed he his face, and came forth,— and restrained himself, and said, Set on bread! So they set on, for him— by himself, and for them— by themselves, and for the Egyptians that were eating with him— by themselves, for the Egyptians might not eat bread; with the Hebrews, for an abomination, had that been to Egyptians. So they took their seats before him, the firstborn according to his birthright, and the youngest according to his youth, and the men looked with amazement, each one at his companion. And he sent portions, from before him, unto them, and the portion of Benjamin exceeded the portions of them all five-fold. And they drank and made merry with him.

May it please my lord! We did indeed come down at the beginning to buy food. And it came to pass when we had entered into the inn that we opened our sacks, and lo! the silver of each man was in the mouth of his sack,— our silver in its full weight,— so we have brought it back in our hand! And more silver have we brought down in our hand, to buy food,— we know not where put our silver in our sacks. And he said— Peace to you, do not fear! Your God, and the God of your father, hath given you secret treasure, in your sacks, as for your silver, it came in unto me. And be brought forth unto them, Simeon.
city—they had not gone far, when Joseph said to him who was over his house,
Rise, chase after the men, so shalt thou overtake them, and shalt say unto them,
Wherefore have ye required evil for good?* Is not this that in which my lord drinketh, and whereby he himself doth divine?
Ye have done evil, in what ye have done.
So he overtook them, and spake unto them these words. And they said unto him,
Wherefore should my lord speak such words as these? Far be thy servants, from doing such a thing as this!
So he overtook them, and spake unto them these words. And they said unto him,
What is this deed which ye have done? Know ye not that such a man as I can even divine?
Then he said Judah—What shall we say to my lord, how shall we speak, and how shall we justify ourselves,—when God himself hath found out the iniquity of thy servants? Behold us! my lord's servants, both we, and he in whose hand the cup hath been found.
And he said,
Far be it from me, to do this thing! The man in whose hand the cup hath been found shall be my servant,
Ye yourselves know, that two did my wife bear to me, and the one went forth from me, and I said—Certainly he hath been torn in pieces!,—and I have never seen him since.
As surely as ye take this one also away from before my face, and there befal him any mischief>, so surely shall ye bring down my grey hairs, with misfortune, to hades.
Now therefore, as surely as I go in unto thy servant my father, and the lad is not with us,—seeing that his soul is bound up with the lad's soul,> then will I count myself a sinner against my father all the days.
Then Judah drew near unto him, and said—Pardon, my lord! Pray let thy servant speak a word in the ears of my lord, and do not let thine anger be kindled against thy servant,—for thus art thou, as Pharaoh!
It was my lord who asked his servants, saying,—Have ye a father, or a brother?
So we said unto my lord, We have an aged father, and the child of his old age, a youth,—<his brother> being dead> <the alone> is left of his mother, and <his father> loveth him.
So then thou saidst unto thy servants, Bring him down unto me,—that I may set mine eyes upon him.
And we said unto my lord, The lad cannot leave his father,—<as surely as he leaveth his father> so surely will he die.
And thou saidst unto thy servants, <Except your youngest brother do come down with you> ye shall not again behold my face.
So it came to pass, when we had gone up unto thy servant, my father, that we told him the words of my lord.
Then said our father,—Go again, buy us a little food.
And we said,
We cannot go down, — <If our youngest brother be with us> then will we go down, for we cannot see the face of the man, if our youngest brother is not with us.
Then said thy servant my father, unto us,—Ye yourselves know, that two did my wife bear to me, and the one went forth from me, and I said—Certainly he hath been born in pieces!,—And I have never seen him since.
As surely as ye take this one also away from before my face, and there befal him any mischief>, so surely shall ye bring down my grey hairs, with misfortune, to hades.
Now therefore, as surely as I go in unto thy servant my father, and the lad is not with us,—seeing that his soul is bound up with the lad's soul,> then will I count myself a sinner against my father all the days.
For thy servant became surety for the lad, while away from my father, saying,—If I bring him not unto thee then will I count myself a sinner against my father all the days.
So it had been (w.Sam., Sep.).—O.n.
§ 59. Joseph makes himself known to his Brethren, and sends for his Father.

45 1 And Joseph could not restrain himself, before all who were stationed near him, so he cried out—

"Have forth every man from me! And there stood no man with him, when Joseph made himself known unto his brethren. Then gave he forth his voice, in weeping,—and the Egyptians heard, and the house of Pharaoh heard. Then said Joseph unto his brethren:

"I am Joseph, is my father [yet' alive]?

But his brethren could not answer him, for they were terrified because of him. Then said Joseph unto his brethren:

"Draw near, I pray you, unto me. And they drew near. And he said—

"I am Joseph your brother, whom ye sold into Egypt.

But [now] do not grieve, neither let it be vexing in your eyes, that ye sold me hither,—for <to save life> did God send me before you.

For these two years hath the famine been in the midst of the land,—and <yet five years> are there, in which there shall be neither ploughing, nor harvest.

So then God sent me before you, to plant for you a remainder, in the earth,—and to save you alive, by a great deliverance. Therefore, it was not [ye] who sent me hither, but [God] himself,—who also appointed me to be a father to Pharaoh, and a ruler over all the land of Egypt.

Haste ye, and go up unto my father, then shall ye say unto him — "Thus saith thy son Joseph, God hath appointed me lord to all Egypt,— come down unto me, do not delay: so shalt thou dwell in the land of Goen, and shalt be near unto me, [thou, and thy sons, and thy sons' sons,—and thy flocks and thy herds, and all that is thine]; so will I sustain thee, there, for there are yet five years of famine,—lest thou come to poverty—[thou, and thy house, and all who are thine]."

Now lo! [your own eyes] do see, and the eyes of my brother Benjamin,— that it is [my own mouth] that doth speak unto you.

<As soon as ye have told my father all my honour in Egypt, and all that ye have seen> so soon shall ye hasten, and bring down my father, hither.

Then fell he upon the neck of Benjamin his brother, and wept,—and [Benjamin] wept on his neck. Then kissed he all his brethren, and wept upon them,—and [thereafter] his brethren spake with him.

Now [the report] was heard by the house of Pharaoh, saying, The brethren of Joseph have come in. And it was good in the eyes of Pharaoh, and in the eyes of all his servants. 17 So then Pharaoh said unto Joseph—

"Say unto thy brethren, [This] do,—lade your asses, and go, enter into the land of Canaan; [and] fetch your father and your households, and come in unto me,—that I may give you the best of the land of Egypt, and eat ye the fat of the land.

Then therefore, command them,—[This] do ye,— Take you, out of the land of Egypt, waggons for your little ones, and for your wives, so shall ye bring your father, and come in.

[Your eye] more, moreover, let it not look with pity upon your goods,—for [the best of all the land of Egypt] is [yours].

And the sons of Israel did so, and Joseph gave them waggons, at the bidding of Pharaoh,—and gave them provisions for the way: <to all of them> gave he, to each man, changes of raiment,—but <to Benjamin> he gave three hundred pieces of silver, and five changes of raiment. Moreover <to his father> sent he as followeth—ten he-asses, laden from the best of Egypt,—and ten she-asses, laden with corn and bread and nourishing food for his father, for the way. Thus sent he forth his brethren, and they departed,—and he said unto them,

Do not fall out, by the way. And they went up out of Egypt,—and came into the land of Canaan, unto Jacob their father. And they told him, saying— Joseph is [yet alive], yea, indeed [he] is ruler in all the land of Egypt.

And his heart became faint, 4 for he believed them not. 5 So they spake unto him all the words of Joseph, which he had spoken unto them, then saw he the waggons, which Joseph had sent to carry him,—and the spirit of Jacob their father revived. 6 And Israel said,

"Enough! Joseph my son is [yet alive]; I must go and see him before I die!"

§ 60. Jacob, encouraged by God, goes down into Egypt.

1 So Israel brake up, with all that he had, and came in to Beer-sheba,—and offered sacrifices to the God of his father Isaac. 2 And God said to Israel, in the visions of the night, and he said— Jacob! Jacob! And he said— Behold me!

3 And he said:

"I am God himself,* the God of thy father,— Be not afraid of going down to Egypt, seeing that <for a great nation> will I plant thee there.

4 I will go down with thee to Egypt, and [I] will bring thee up, [yea wholly up]!"

So said he (W. Sep., Gen. 46:4). Mi: "began to cease beating." Regret."—O.G. Mi: "the fil." Mi: "upon the mouth."
So Jacob rose up from Beer-sheba, and the sons of Israel brought Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to bring him; and they took their cattle, and the gains which they had gained, in the land of Canaan, and came into Egypt,—Jacob and all his seed with him. Jacob, and all his seed with him, brought he with him into Egypt. 

Now these are the names of the sons of Israel, who came into Egypt—Jacob and his sons,—

The firstborn of Jacob! Reuben:

And the sons of Reuben,—

Hanoch and Pallu, and* Hezron and Carmi;

And the sons of Simeon,—

Jemuel and Jamin and Ohad, and Jachin and Zohar, and Shaul, son of the Canaanitess;

And the sons of Levi,—

Gershon, Kohath, and Merari;

And the sons of Judah,—

Er and Onan and Shelah, and Perez and Zerah,—but Er and Onan died, in the land of Canaan, and the sons of Perez were Hezron and Hamul;

And the sons of Gad,—

Zaphon and Haggi, Shunic and Ezbon,—Eri and Arodi, and Areli;

And the sons of Asher,—

Imnah and Ishvah and Ishvi and Beriah, and Serah their sister,—and the sons of Beriah—Heber and Malchiel.

These are the sons of Leah, whom she bare to Jacob, in Padan-aram, with Dinah also his daughter,—All the souls of his sons and of his daughters were thirty-three.

The sons of Gad,—

Zaphon and Haggi, Shuni and Ezbon,—Eri and Arodi, and Areli;

And the sons of Asher,—

Imnah and Ishvah and Ishvi and Beriah, and Serah their sister,—and the sons of Beriah—Heber and Malchiel.

These are the sons of Zilpah, whom Laban gave to Leah his daughter,—so she bare these to Jacob,—all the souls were fourteen.

The sons of Rachel, Jacob's wife,—

Joseph, and Benjamin;

And were born to Jacob,—all the souls were fourteen.

And the sons of Dan,—

Hushim;

And the sons of Naphtali,—

Jahzel and Guni, and Jezer and Shillem.

These are the sons of Bilhah, whom Laban gave to Rachel his daughter,—so she bare these to Jacob,—all the souls were seven.

All the souls that came in with Jacob to Egypt, that had come forth of his loins, besides Jacob's sons' wives,—all the souls were sixty-six; and the sons of Joseph who were born to him in Egypt were two souls: All the souls of the house of Jacob that came into Egypt were seventy.

And he sent Judah before him unto Joseph, to direct his face to Goshen, so they came in towards the land of Goshen.

Then yoked Joseph his chariot, and went up to meet Israel his father, towards Goshen, and he appeared unto him, and fell upon his neck, and wept upon his neck a good while. Then said Israel unto Joseph,

I am ready to die at last, now that I have seen thy face, in that thou art yet alive.

Then said Joseph unto his brethren, and unto the house of his father,

I must go up, and must tell Pharaoh, and must say unto him, My brethren, and the house of my father, who were in the land of Canaan have come in unto me.

Now the men are feeders of flocks, for men of cattle they are,—and their flocks, and their herds, and all that they have have they brought in.

So shall it come to pass when Pharaoh shall call for you,—and shall say—What is your occupation?

Then shall ye say—

Men of cattle have thy servants been, from our youth even until now, both we, and our fathers;

To the end ye may dwell in the land of Goshen, for is every feeder of a flock an abomination to Egyptians.

§ 61. Joseph introduces his Brethren and Father to Pharaoh, and relievesthe Distress of the Egyptians. Israel multiplies.

So then Joseph went in, and told Pharaoh, and said—

My father and my brethren, and their flocks and their herds and all that they have are come in, from the land of...
Canaan,— and there they are in the land of Goshen.

Moreover out of the whole number of his brethren he took with him five men,— and set them before Pharaoh.

And Pharaoh said unto the brethren of Joseph— What is your occupation?

And they said unto Pharaoh— Feeders of flocks are thy servants, both we and our fathers.

And they said unto Pharaoh— To sojourn in the land are we come in, for there is no pasture for the flocks which pertain to thy servants, for severe is the famine, in the land of Canaan.

Now therefore, let thy servants dwell, we pray thee, in the land of Goshen.

Then spake Pharaoh unto Joseph, saying,— Thy father and thy brethren are come in unto thee. I The land of Egypt is before thee, in the best of the land causeth thou thy father and thy brethren to dwell,—let them dwell in the land of Goshen.

If thou knowest that there are among them, men of ability thou settest them as chieftains of cattle, over mine.

So Joseph brought in Jacob his father, and caused him to stand before Pharaoh,— and Jacob blessed Pharaoh.

And Pharaoh said unto Jacob:

About how many have been the days of thy life?

And Jacob said unto Pharaoh,
The days of the years of my sojournings have been a hundred and thirty years,— Few and evil have been the days of the years of my life, neither have they attained unto the days of the years of the lives of my fathers, in the days of their sojournings.

And Jacob blessed Pharaoh,— and came forth from the presence of Pharaoh.

So then Joseph fixed the dwelling of his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses,— as Pharaoh had commanded.

And Joseph nourished his father and his brethren, and all his father's house,— with bread, according to the need of their little ones.

But bread was there none, in all the land,— for the famine was very severe,— so that the land of Egypt and the land of Canaan, fainted by reason of the famine.

So Joseph gathered up all the silver that was found in the land of Egypt, and in the land of Canaan, for the corn which they were buying,— and Joseph brought the silver into the house of Pharaoh.

And the silver was spent out of the land of Egypt, and out of the land of Canaan, so all the Egyptians came in unto Joseph, saying—

Do give us bread, for why should we die before thee, although silver hath failed?

Then said Joseph:

Give your cattle, and I will give you for your cattle,— if silver hath failed.

So they brought in their cattle unto Joseph, and Joseph gave them bread in exchange for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses,— and he provided them with bread, for all their cattle, throughout that year.

When that year was ended, then came they unto him, in the second year, and said to him—

We will not hide from my lord, how that the silver, and the herds of beasts for my lord, are come to an end,— there is nothing left before my lord, save only our bodies, and our ground:

Wherefore should we die before thine eyes both we, and our ground? Buy thou us and our ground, for bread,— and we and our ground will become servants to Pharaoh, and give seed, that we may live, and not die, and the ground not lie waste.

So Joseph bought all the ground of the Egyptians for Pharaoh, for the Egyptians sold every man his field, because the famine had laid fast hold upon them,— so the land became Pharaoh's.

And as for the people he brought them into bondage as servants,— from one end of the boundary of Egypt unto the other end thereof. Only the ground of the priests bought he not,— for the priests had a statutory-portion from Pharaoh, and they had been eating their statutory-portion, which Pharaoh had given them, for which cause they had not sold their ground.

And Joseph said unto the people, Lo! I have bought you this day, and your ground, for Pharaoh,— see, here is seed for you, so shall ye sow the ground; and it shall come to pass that, of the yield ye shall give a fifth to Pharaoh, but the four parts shall be your own—for seed for the field, and for your food, and for them who are in your households, and for food for your little ones.

And they said— Thou hast saved our lives! let us find favour in the eyes of my lord, so will we become Pharaoh's servants.

And Joseph appointed it for a statute— until this day, regarding the ground of Egypt, that the ground of the priests was theirs alone, it had not become Pharaoh's.

Thus Israel dwelt in the land of Egypt, in the land of Goshen,— and gained possessions therein, and became fruitful and multiplied, exceedingly.
§ 62. Jacob blesses Ephraim and Manasseh.

26 And Jacob lived in the land of Egypt seventeen years;—so it came to pass that the days of Jacob, the years of his life, were a hundred and forty-seven years. 28 And the days of Israel drew near that he must die, so he called for his son, for Joseph, and said to him—

"If I pray thee, I have found favour in thine eyes;—place, I pray thee, thy hand under my thigh,—so shalt thou deal with me in lovingkindness and faithfulness—

Do not, I pray thee, bury me in Egypt. 30 When I shall lie down with my fathers then shalt thou carry me out of Egypt, and bury me in their buryingplace.

And he said:

"I will do according to thy word."

31 Then he said:

"Come, swear to me!"

And he sware to him. Then did Israel bow himself down on the head of the couch.

And it came to pass after these things that one said to Joseph,

"Lo! thy father is sick."

So he took his two sons with him, Manasseh and Ephraim. 44 And one told Jacob, and said—

"Lo! thy son Joseph coming in unto thee."

So Israel strengthened himself, and sat up on the couch. Then said Jacob unto Joseph,

"God Almighty appeared unto me in Luz in the land of Canaan,—and blessed me; and said unto me—

Behold me! about to make thee fruitful, so will I multiply thee, and give thee to become a multitude of peoples,—so will I give this land to thy seed after thee, as an age-abiding possession."

Now therefore, thy two sons who were born to thee in the land of Egypt, before I came in unto thee in Egypt are mine! Ephraim and Manasseh shall be mine! But thou hast begotten after them thou shalt be, after the name of their brethren, shall be their inheritance.

But as for me, I came in from Padan Rachel died by me, in the land of Canaan, in the way, while yet there was a stretch of country to come into Ephrath,—so I buried her there, in the way to Ephrath, the same is Bethlehem. Then Israel saw Joseph's sons,—and said—

Who are these? And Joseph said unto his father, "My sons they are", whom God hath given me, in this place. And he said—

Bring them, I pray thee, unto me, that I may bless them.

Now the eyes of Israel had become dim from old age,—he could not see,—so he drew them near unto him, and kissed them, and embraced them. And Israel said unto Joseph,

"To see thine own face had I not thought,—and lo! God hath caused me to see even thy seed!"

And Joseph brought them out from beside his knees, and bowed himself down with his face towards the earth. And Joseph took them both,—Ephraim in his right hand, on Israel's left hand, and Manasseh in his left hand, on Israel's right hand,—and drew them near unto him. Then Israel put forth his right hand, and laid it upon the head of Ephraim, though he was the youngest, and his left hand, upon the head of Manasseh,—crossing his hands, although Manasseh was the first-born. Thus blessed he Joseph, and said—

"God himself—before whom walked my fathers, Abraham and Isaac, God himself—who hath been my shepherd, since I came into being until this day;—

The Messenger—who hath been my redeemer from all evil—bless the lads! And may there be called upon them, my name, and the name of my fathers, Abraham and Isaac; And may they swarm into a multitude in the midst of the earth!"

And Joseph saw that his father had laid his right hand on the head of Ephraim, and it was displeasing in his eyes,—so he took hold of his father's hand, to remove it from off the head of Ephraim, on to the head of Manasseh. And Joseph said unto his father—

"Not so, my father! for this is the firstborn, lay thy right hand upon his head."

And his father refused, and said—

"I know—my son, I know! He also shall become a people, and he also shall become great,—but nevertheless, his younger brother shall become greater than he, and his seed shall become a filling up of the nations."

And he blessed them on that day, saying—

"In thee let Israel bless himself, saying, God set thee as Ephraim, and as Manasseh!"

And Israelsaid unto Joseph:

"Lo! I am about to die,—but it shall come to pass that God will be with you, and will take you back into the land of your fathers."

But I will have given to thee one mountain-track, above thy brethren,—which I took out of the hand of the Amorite, with my sword and with my bow.

"And some cod. (w. Jom., Sep., Syr.) "lived"; also "wandered." Or: "land." "walked to and fro" =

"walked about."
§63. Jacob's Prophecy of the Future of his Sons.

1 Then called Jacob unto his sons,—and said—

"Gather yourselves together, and let me tell you, that which shall befall you in the afterpart of the days."

2 Assemble yourselves and hear, ye sons of Jacob,—

"And hearken, unto Israel your father!"

3 Reuben] <my first-born> thou',

"My vigour, and the first-fruit of my strength,—"

Re-eminence of elevation, and pre-eminence of power:

4 Boiling over like water, thou mayest not have pre-eminence,

Because thou didst mount the bed of thy father,—

"Then wast thou profane—"

"My marriage-bed" he mounted!

5 Simeon and Levi are brethren,—

"Instrumentsof violence" are their agreements:

6 Into their circle do not thou enter, my soul!

"In their convocation do not thou join mine honour!"

For <in their anger> they slew brave men,

And <in their wantonness>, they ham-strung oxen.

7 Accursed be their anger, because fierce,

And their wrath, because cruel,—

I divide them in Jacob,

And I disperse them in Israel.

8 Judah] <as for thee> thy brethren shall praise thee [when] "thy hand" is on the neck of thy foes,—

The sons of thy father [shall bow themselves down to thee]:

9 A lion's whelp is Judah,

"From the prey", my son, hast thou come up!

He hath stooped—hath crouched,

As a lion—or as a lioness.

Who shall rouse him?

10 The sceptre shall not depart from Judah,

Nor the commander's staff from between his feet,—

Until that he come in as a Shiloh,

And [his] be the obedience of the peoples:

11 Binding, to the vine, his ass,

And, to the choice vine, his ass's colt,

He hath washed, in wine, his raiment,

And, in the blood of grapes, his mantle:

12 Darker—his eyes, than wine,—

Whiter—his teeth, than milk!

13 Zebulon] <by a haven of seas> shall he settle down,—

14 Issachar] <an ass of strength,—couching between the pens;>

Then beholdeth he rest, that it is good,

And the ground, that it is pleasant,—

So he bendeth his shoulder, to bear,

And becometh a tributary servant.

15 Dan] shall vindicate his people,—as one of the tribes of Israel;

It cometh to pass that <Dan> is a serpent upon the way,

A horned viper, upon the path,—

That biteth the heels of the horse,

And his rider falleth backwards:

16 For thy salvation have I waited, O Yahweh!

17 Gad: "a troop shall troop on him,—"

But the shall troop on the rear.

18 Out of Asher] fatness, is his food,—

So he setteth forth dainties for a king.

19 Naphtali] is a slender hind,—

That putteth forth antlers of beauty.

20 A fruitful bough is Joseph,

A fruitful bough, over a fountain,—

Branches, creeping over a wall.

So they attack him, and have shot,—

So they enclose him, do the masters of arrows.

But abideth, as an enduring one, his bow,

And supple are the arms of his hands,—

From the hands of the Mighty One of Jacob,

<From thence> is the Shepherd, the Stone of Israel:

21 From thence is the Shepherd, the Stone of Israel:

22 The blessings of thy father have prevailed

Over the blessings of the perpetual mountains,

The charm of the age-abiding hills,—

They turn out to be, for the head of Joseph,

And for the crown of the head, of him who was set apart from his brethren."
GENESIS XLIX. 27—33; L. 1—23.

§ 57. Benjamin

27 A wolf that teareth in pieces, in the morning he eateth prey, and at evening he divideth spoil.
28 All these are the twelve tribes of Israel. This is that which their father spake to them, when he blessed them, each man severally according to the blessing wherewith he blessed them.

§ 64. Jacob charges his Sons to bury him in Machpelah. His Death, and his Burial in Canaan.

29 Then commanded he them, and said unto them— I am about to be gathered unto my people, bury me among my fathers, within the cave, that is in the field of Ephron the Hittite: in the cave, that is in the field of Machpelah, which is over against Mamre, in the land of Canaan, which Abraham bought, along with the field, from Ephron the Hittite, for a possession of a burying-place:—
30 There buried they Abraham, and Sarah his wife, and there buried they Isaac, and Rebekah his wife, and there buried I Leah;—
31 buying the field, and the cave that is there in, from the sons of Heth. So Jacob made an end of commanding his sons, and gathered up his feet, into the couch, and ceased to breathe, and was gathered unto his people.

50 And Joseph fell upon the face of his father, and wept upon him, and kissed him. Then Joseph commanded his servants, the physicians, to embalm his father;—and they fulfilled for him forty days, for so are they wont to fulfill the days of the embalmed, and the Egyptians wept for him seventy days. And when the days of weeping for him were passed, Joseph spake unto the house of Pharaoh, saying:

51 If, I pray you, I have found favour in your eyes, speak ye, I pray you, in the ears of Pharaoh, saying:—
52 Thus shall ye say to Joseph— Ah now! do forgive, we pray thee, the transgression of thy brethren and their sin, in that with evil they requited thee. Now therefore, grant forgiveness, we pray thee, for the transgression of the servants of the God of thy father! And Joseph wept, when they spake unto him. And Joseph said unto them— Do not fear, although in place of God I am. Yea, indeed, planned against me evil, [God] planned it for good, for the sake of doing, as at this day, to save alive much people. Now therefore, do not fear! I will nourish you, and your little ones. Thus he consoled them, and spoke unto their heart.

55 And Joseph abode in Egypt, he, and his father's house, and Joseph lived a hundred and ten years. And Joseph saw Ephraim's

sons of three generations,— moreover ||the sons of Machir, son of Manasseh|| were born upon Joseph's knees. 24 Then said Joseph unto his brethren, I am about to die,— but ||God|| will ||surely concern|| himself for you, so will he take you up out of this land, into the land, which he sware to Abraham, to Isaac, and to Jacob.

Then Joseph made the sons of Israel swear, saying,— God will ||surely concern|| himself for you, So shall ye carry up my bones, from hence.*

So Joseph died, being a hundred and ten years old,— and they embalmed him, and put him in a coffin, in Egypt.

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§ 1. The Sons of Israel in Egypt become a numerous People, notwithstanding Oppression and Peril.

1 Now lthese are the names of the Sons of Israel, who came into Egypt,— c with Jacob> did each man and his household come in:—

2 Reuben, Simeon, Levi, and Judah ;
3 Issachar, Zebulon, and Benjamin ;
4 Dan and Naphtali, Gad and Asher.

And it came to pass that ||all the persons|| who were descended from ||Jacob|| were seventy souls,— but ||Joseph|| was already in Egypt. 6 So then Joseph died, and all his brethren, and all that generation. 7 But ||the sons of Israel|| were fruitful, and swarmed and multiplied and waxed mighty, with ||exceeding vigour||,— so that the land was filled with them.

Then arose a new king over Egypt,— who had not known Joseph. 9 So he said, unto his people,— Lo! ||the people of the sons of Israel|| are too many and mighty for us! 10 Come on! let us shew ourselves wise with regard to them,— lest they so multiply that it shall come to pass when war befalleth us,— that they also shall join themselves unto them who hate us, and shall make war upon us, and then go up out of the land.

11 So they set over them chiefs of tribute, to the end they might humiliate them with their burdens,— and they built store-cities for Pharaoh, even Pithom and Raamses. 12 But ||the more they were humiliating them|| ||the more|| were they multiplying, and ||the more|| were they breaking forth,— so they were filled with alarm, because of the sons of Israel. 13 And the Egyptians rigorously* made the sons of Israel serve; 14 and embittered their lives with harsh service, in clay and in bricks, and in all manner of service in the field,— all their service, wherein they rigorously* made them serve.

15 Then said the king of Egypt to the Hebrew midwives,— of whom |the name of the one|| was ||Shiphrah|| and |the name of the other|| ||Puah||;— then he said—

<When ye act as midwives unto the Hebrew women> then shall ye look out for the sex,—

<If it is ||a son||> then shallye killit,

But <if it is ||a daughter||> then shall it live.

But the midwives feared God, and did not as the king of Egypt spake unto them,— but suffered the male children to live. 17 Then called the king of Egypt for the midwives, and said to them—

Wherefore have ye done this thing,— that ye should let the male children live?

And the midwives said unto Pharaoh.

Because <not like the Egyptian women> are the Hebrew women,— for they are ||full of life||, <ere yet the midwife can come in unto them> they have given birth. 19 So then God dealt well with the midwives,— and the people multiplied, and waxed exceeding mighty. 20 And it came to pass, <because the midwives feared God> that he made for them households.

THE BOOK OF

EXODUS.

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Then gave Pharaoh command to all his people, saying—

"Every son that is born to the Hebrews shall into the river ye cast him; but every daughter shall ye suffer to live.

§ 2. Moses the Deliverer: his Birth, Rescue, Adoption by Pharaoh's Daughter. First Attempts to help his Kinsmen, and sudden Departure to Midian, where he dwells thenceforth.

And there went a man of the house of Levi,—and took a daughter of Levi. And the woman conceived, and bare a son,—and she saw him, that he was a goodly child, so she hid him three months. And when she could no longer hide him, she took for him an ark of paper-reed, and covered it over with bitumen, and with pitch,—and put therein the child, and laid it among the rushes, upon the bank of the river. Then did her sister stand at a distance,—to see what would be done to him.

So then the daughter of Pharaoh came down to bathe by the river, and her maidens were walking by the side of the river,—when she saw the ark in the midst of the rushes, and sent her handmaid and fetched it. And she opened, and beheld it,—even the child, and lo! a boy weeping,—so she took pity on him, and said—Of the children of the Hebrews is this.

Then said her sister unto Pharaoh's daughter,—Shall I go and call the nurse, of the Hebrew women,—that she may nurse for thee the child?

And Pharaoh's daughter said to her—

Go. So the maid went, and called the mother of the child. And Pharaoh's daughter said to her—

Take this child, and nurse it for me, and I will give thee thy wages. So the woman took the child, and nursed it. And the child grew, and she brought him in to Pharaoh's daughter, and he became her son. And she called his name Moses, and said—For out of the water I drew him.

And it came to pass in the days when Moses grew up that he went out unto his brethren, and looked on their burdens,—and saw an Egyptian smiting a Hebrew of his brethren. So he turned this way and that, and when he saw that there was no man he smote the Egyptian, and hid him in the sand.

And he went out on the second day, and lo! two Hebrews striving together,—so he said to him that did the wrong, Wherefore shouldst thou smite thy fellow?

And he said—Who hath set thee' for a chief and a judge over us? To slay me art thou' thinking, as thou didst slay the Egyptian? Then was Moses afraid, and said—Surely the thing is known!

So Pharaoh heard this thing, and sought to slay Moses,—and Moses fled from the face of Pharaoh, and dwelt in the land of Midian, and sat down by the well.

Now the priest of Midian had seven daughters,—and they came and drew, and filled the troughs, to water their father's flock. Then came the shepherds, and drove them away,—so Moses rose up, and succoured them, and watered their flock. Then came they in unto Reuel his father,—and he said, Wherefore have ye so early come in to-day?

And they said,—An Egyptian delivered us out of the hand of the shepherds,—Moreover also he drew for us, and watered the flock.

And he said unto his daughters—And where is he? wherefore is it that ye left the man? Call him, that he may eat bread.

And Moses was well-pleased to dwell with the man,—and he gave Zipporah his daughter to Moses. And she bare a son, and he called his name Gershom,—for he said, A sojourner I am, in a strange land.

§ 3. Moses commissioned from the Burning Bush to deliver Israel.

And it came to pass during those many days that the king of Egypt died, and the sons of Israel sighed by reason of the servitude, and lamented,—and their cry for help went up to God, by reason of the servitude. And God heard their groaning,—and God remembered his covenant, with Abraham, with Isaac and with Jacob; so then, God looked upon the sons of Israel,—and God regarded.

Now Moses was shepherding the flock of Jethro his father-in-law, priest of Midian,—so he led forth the flock behind the desert, and came in unto the mountain of God, to Horeb. Then appeared the messenger of God from the bush.
Yahweh * unto him, in a flame of fire, from the midst of the thorn-bush;—so he looked, and lo! ||the thorn-bush, burning with fire|| and yet ||the thorn-bush was not' consumed. 3 And Moses said,

Let me turn aside, pray, and see this great sight,—why the thorn-bush doth not burn up. 4 And Yahweh saw, that he turned aside to see,—so God called unto him, out of the midst of the thorn-bush, and said—

Moses! Moses! And he said—

Behold me! 5 And he said—

Do not draw nigh hither,—put off thy sandals from thy feet, for ||the place whereon thou' art standing|| is holy ground. 6 And he said—

I am the God of thy father, God of Abraham, God of Isaac, and God of Jacob. And Moses hid his face, for he was afraid to look upon God. 7 Then said Yahweh,

I have seen the humiliation of my people, who are in Egypt,—and <their outcry> have I heard, by reason of their task-masters, for I know their pains; 8 therefore have I come down to deliver them from the hand of the Egyptians, and to take them up out of that land, into a land good and large, into a land flowing with milk and honey,—into the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite. 9 Therefore, lo! ||the outtry of the sons of Israel|| hath come in unto me,—moreover also' I have seen the oppression, wherewith ||the Egyptians|| are oppressing them. 10 Therefore, come thou! that I may send thee unto Pharaoh,—and bring thou forth my people—the sons of Israel—out of Egypt.

11 And Moses said unto God,

Who am ||I , thatI should gounto Pharaoh,—and thatI should bringforth the sons of Israel, out of Egypt! 12 And he said—

I will be with thee, and ||this||<to thee> [shall be] the sign, that ||I|| have sent thee,—<When thou bringest forth the people out of Egypt> yeshalldo service unto God, upon this mountain. 13 And Moses said unto God—

Lo! ||as surely as ||I|| go in unto the sons of Israel, and say unto them, ||The God of your fathers' hath sent me unto you>

So surely will they say unto me—

What is his name?

What shall I say unto them?

And God said unto Moses,

I Will Become whatsoever I please. a And he said—

Thus shalt thou say to the sons of Israel, I Will Become hath sent me unto you.

And God said yet further unto Moses—

Thus shalt thou say unto the sons of Israel, Yahweh, b God of your fathers, God of Abraham, God of Isaac, and God of Jacob, hath sent me unto you. 16 ||This|| is my name to times age-abiding, And ||this|| my memorial to generation after generation.

Go—and thou shalt gather together the elders of Israel, and shalt say unto them—

Yahweh, God of your fathers hath appeared unto me, the God of Abraham, Isaac, and Jacob, saying,—

I am [concerned] for you, and for what is done to you in Egypt; 17 therefore do I say—

I will bring you up out of the humiliation of Egypt, into the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite,—into a land flowing with milk and honey.

So will they hearken to thy voice,—and thou shalt go in—||thou, and the elders of Israel|| unto the king of Egypt, and ye shall say unto him—

Yahweh, God of the Hebrews hath fallen in with us, 19 therefore, let us go, we pray thee, a journey of three days, into the desert, that we may sacrifice to Yahweh, our God. But ||I|| know, that the king of Egypt will not suffer you to go,—not even by a firm hand.

So then I will put forth my hand, and smite Egypt, with all my wonders, which I will do in the midst thereof, and <after that> he will send you forth.

Thus will I give favour to this people, in the eyes of the Egyptians,—so shall it come to pass that <when ye do go> ye shall not go [empty] ; 20 but every woman shall ask of

a To follow the weighty explanation subjoined, it should be borne in mind that the Hebrew in ver. 14 is, second line, 'ךְָּֽשָּֽׁהָֽבָּר 'ךָֽבָּלָּה' thenthen in the fifth line 'ךְָּֽשָּֽׁהָּר יְֽחָּרָֽשׁ only; then that 'ךְָּֽשָּֽׁהָּר יְֽחָּרָֽשׁ takes up the strain in ver. 15. "Ye shall come out, when ye be possessed", does not mean 'to be essentially or ontologically, but phenomenally. . . . It seems evident that in the view of the writer 'ךָּֽשָּֽׁהָּר יְֽחָּרָֽשׁ are the same: that God is 'ךָּֽשָּֽׁהָּר יְֽחָּרָֽשׁ . 'I will be,' when speaking of Himself, and 'ךְָּֽשָּֽׁהָּר יְֽחָּרָֽשׁ . 'He will be,' when spoken of by others. What he will be is left unexpressed—He will be with them, helper, strengthen'er, deliverer.' —Professor A. B. Davidson, in Hastings' Bible Dictionary, Vol. II: 199. [It will be seen by the discriminating that the above brief exposition of the meaning of the Divine Name 'Yahweh' is in essential accord with that offered in Chapter IV., of the Introduction to this Bible.

b 'He who becometh.' Cp. Intro., Chap. IV., p. 26
her neighbour, and of her that sojourneth in her house, jewels * of silver, and jewels * of gold, and mantles,—and ye shall put them upon your sons, and upon your daughters, so shall ye spoil the Egyptians.

4 Then responded Moses, and said,
   And lo! b they will not believe me, neither hearken to my voice,—for they will say,
   Yahweh [hath not appeared unto thee].

9 And Yahweh said unto him—
   What is this in thy hand?

10 And he said—
   A staff.

11 Then said Yahweh unto him, ye shall go and talk with Pharaoh, — and I will harden his heart, and Pharaoh shall not hearken to thee, so will I deliver My people, the children of Israel, out of Egypt.

12 Then said Moses, Lord, behold, I cannot speak well; for I am slow of speech, and of a slow tongue.

13 And Yahweh said unto him, who made man's mouth? or who giveth him speech? and who giveth him understanding and knowledge, and wisdom? and who giveth power and strength to any?'

14 Then was kindled the anger of Yahweh against Moses, and he said—
   Is there not Aaron, thy brother, the Levite? I know that he can speak better.
   Moreover also! lo! the selfsame God is about to harden Pharaoh's heart, so that he will not hearken unto thee, according to all that I shall command thee.

15 Then shall thou say unto him, Yahweh, God of the heavens, God of the earth, the God of thy father, God of mine father, and God of mine mother, hath appeared unto me—

16 And said, And I will multiply more of My signs and My wonders that shall happen to the Egyptians: so that thou shalt do the thing which I say. And the Egyptians shall know that I am Yahweh, when I have stretched out My hand against this land, and against the Egyptians; and Pharaoh shall be hardened of heart, and will not hearken unto thee.

17 And Yahweh said unto Moses, But I will harden Pharaoh's heart, and Pharaoh shall not hearken unto thee; in very deed for I will multiply My signs and My wonders in the land of Egypt.

18 So Moses went and returned unto Jethro, his father-in-law, and said unto him—
   Go, return to Egypt, — for I have magnified thee before Pharaoh, and he will not hearken unto thee; but I will harden Pharaoh's heart, and will multiply My signs and My wonders in Egypt.

19 Then said Moses, I pray thee, show me a sign unto me, that I may go unto the children of Israel, and unto Pharaoh; and I will speak unto Pharaoh, that he may let the children of Israel go out of Egypt.

20 And Moses said unto his brother Aaron—
   Go, I pray thee, speak unto Pharaoh, the king of Egypt, saying, Let My people go, that they may serve Me.

21 And Moses and Aaron did all that Yahweh had commanded them; and they spoke unto Pharaoh, saying, Let My people go, that they may serve Me. But he would not hearken unto them; for Yahweh had hardened Pharaoh's heart, lest he should let them go.

22 Then said Yahweh unto Moses, Go in and speak unto Pharaoh, saying, Thus saith Yahweh, Let My people go, that they may serve Me.

23 And if Pharaoh will not hearken unto you, then shalt thou say unto him, Thus saith Yahweh, In the same manner that I brought thee up out of the water, in like manner shall I bring up this people out of the land of Egypt: and thou shalt do the sign wherewith I shall send unto thee; and thou shalt do it before Pharaoh: but I will harden Pharaoh's heart, that he will not hearken unto you; and I will smite Egypt with all My signs.

24 And when the king of Egypt shall say unto you, What is this which ye do? say, It is a matter of the gods of your father: for that which was before, saith Yahweh; because I spake unto your father Jacob.

25 Then said Moses, I pray thee, show me a sign unto me, that I may go unto the children of Israel, and unto Pharaoh; and I will speak unto Pharaoh, saying, Let My people go.

26 And he said, Thus saith Yahweh, In My hand shall be the blood of My people; for the Egyptians shall know that I am Yahweh, when I shall smite the waters of the river, the fountains, and the springs, with My sword; and there shall be blood throughout all the land of Egypt, and this shall be the sign unto thee: when I shall smite all the land of Egypt with the stroke of My sword, and the Egyptians shall know that I am Yahweh.

27 And God said unto Moses, I will harden Pharaoh's heart, and Pharaoh will not hearken unto you; as at first I hardened Pharaoh's heart so that he would not let the children of Israel go out of Egypt:

28 But I will harden Pharaoh's heart, that he will not hearken unto you, that My name may be called in all the land of Egypt, and that ye may know that I am Yahweh. And I said, I will go up and smite the Egyptians, and that ye may hear a tale of My name throughout all the earth. And it shall be unto thee a token unto the children of Israel.

29 And Moses and Aaron did all the signs which Yahweh had commanded them; and they did them in the sight of Pharaoh, and in the sight of his servants. And yet Pharaoh hardened his heart, and would not hearken unto them; as at the first.

30 And Yahweh said unto Moses, Why dost thou cry unto Me? speak not with a stumbling tongue; for I will not be patient with thee.

31 Then said Moses, Lord, I cannot speak well; for I am slow of speech, and of a slow tongue.

32 And Yahweh said, Look. Now therefore, I will put My words in thy mouth; and I will be with thee, and will deliver thee and Pharaoh, and will deliver the people of Israel, and will glorify My name in the Egyptians; and I will multiply more of My signs and My wonders in the land of Egypt.
behold I am going to slay thy son, thy firstborn.

24 And it came to pass <on the way, in the resting-place for the night> that Yahweh fell upon him, and sought to kill him. 25 So Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it down at his feet, — and said—

Surely, <a bridegroom by rites of blood> art thou to me!

26 So he let him go. ||Then it was that she said, A bridegroom by rites of blood— with regard to the rites of circumcision.

27 And Yahweh said unto Aaron,

Go thy way to meet Moses, towards the desert. So he went his way, and fell in with him in the mountain of God, and kissed him. 28 And Moses told Aaron, all the words of Yahweh, wherewith he had sent him, — and all the signs wherewith he had charged him. 29 So Moses and Aaron went their way, — and gathered together all the elders of the sons of Israel.

30 And Aaron spake all the words which Yahweh had spoken unto Moses, — and did the signs, before the eyes of the people. 31 And the people believed, — and when they heard that Yahweh had concerned himself for the sons of Israel, and that he had looked upon their humiliation— then bent they their heads and bowed themselves down.

§ 5. The First Interview with Pharaoh, and its Results.

1 And afterwards Moses and Aaron went in, and said unto Pharaoh,—

||Thus|| saith Yahweh, God of Israel,

Let my people go, that they may hold a festival to me, in the desert.

2 Then said Pharaoh,

Who is Yahweh, that I should hearken to his voice, to let Israel go?

I know not Yahweh, and certainly Israel will not go!

3 And they said,

The God of the Hebrews hath met with us, — let us go, we pray thee, a journey of three days into the desert, and sacrifice to Yahweh our God, lest he fall upon us, with pestilence or with sword.

4 And the king of Egypt said unto them, Wherefore, O Moses and Aaron, should ye loose the people, from their works? Get you to your burdens.

5 And Pharaoh said,

Lo! <many—now> are the people of the land,— and are ye to make them rest from their burdens?

6 So then Pharaoh gave command, on that day, unto the taskmasters over the people, and unto their overseers— saying:

7 Ye shall no more give straw unto the people, for making the bricks, as heretofore: Let them go themselves, so shall they gather for themselves straw: 8 Nevertheless, <the fixed number of bricks, which they have been making heretofore> shall ye lay upon them, ye shall not diminish therefrom, — for <idle> they are, <on this account> it is that they are making an outcry, saying,

We must go our way, we must* sacrifice to our God.

9 The service must be made heavy on the men, that they may labour on it,— and let them not pay regard to words of falsehood.

10 Then went forth the taskmasters of the people, and their overseers, and spake unto the people,— saying,—

||Thus|| saith Pharaoh,

I am not* going to give you straw,

11 Ye yourselves go fetch you straw, of any ye can find,—yet hath there not been diminished from your service a single thing.

12 So the people dispersed themselves throughout all the land of Egypt,— to gather stubble for straw: 13||the taskmasters|| meanwhile, being urgent, saying,— Complete your works, <The task of a day> in its day, as when the straw was provided'.

14 Then were beaten the overseers of the sons of Israel, whom the taskmasters of Pharaoh had set over them, saying:

Wherefore have ye not completed your task for making bricks, <as heretofore> ||so also|| yesterday and to-day?

15 Then came in the overseers of the sons of Israel, and made outcry unto Pharaoh, saying, Wherefore shouldst thou do thus, to thy servants?

16 ||No straw|| is given to thy servants, yet <bricks>—they keep saying to us— make ye! And lo, ||thy servants|| are beaten—thou dost, therefore, wrong thy people.

17 But he said:

<Idle> ye are—<idle> <on this account> are <ye> saying;

We must take our journey, we must sacrifice to Yahweh.

18 ||Now|| therefore, go labour, but <straw> shall not be given you,—yet <the tale of bricks> shall ye render.

19 Then did the overseers of the sons of Israel see themselves to be in an evil case, when it was said,—

Ye shall not diminish from your bricks— <the task of a day> in its day !

20 So they fell upon Moses and upon Aaron, stationing themselves to meet them,— as they came forth from Pharaoh; 21 and they said unto them, Yahweh look upon you, and judge,—in that ye have made us odious* in the eyes of Pharaoh, and in the eyes of his servants, putting a sword into their hand to slay us.

* Some cod. (w. 1 ear. pr. edn., Oak. MS., Sep.): Syr.—G.n. edn., Oak. MS., Sep.; Mi: "made loathsome our odour.'
22 And Moses returned unto Yahweh, and said,—

O My Lord, wherefore hast thou caused harm to this people?

Wherefore now didst thou send me? seeing that, from what time I came in unto Pharaoh to speak in thy name, he hath done harm to this people, and thou hast not delivered thy people.

6 Then said Yahweh unto Moses,

Now shalt thou see, what I will do to Pharaoh,—for with a strong hand shall he let them go, and with a strong hand shall he drive them out from his land.

§6. The Commission of Moses renewed.

1 And God spake unto Moses,— and said unto him:

I am Yahweh:

I appeared, therefore, unto Abraham, unto Isaac, and unto Jacob, as God Almighty,—although by my name Yahweh was I not made known to them;

Moreover also I established my covenant with them, to give them the land of Canaan,—even the land of their sojournings wherein they sojourned;

Moreover also I heard the groaning of the sons of Israel, whom the Egyptians were holding in servitude,—So then I remembered my covenant.

Therefore say thou to the sons of Israel—

I am Yahweh, Therefore will I bring you forth from under the burdens of Egypt, And will deliver you out of their service,—And I will redeem you with an outstretched arm, and with great judgments;

And I will bring you into the land as to which I uplifted my hand to give it to Abraham, to Isaac, and to Jacob,—and will give it to you as an inheritance:

I am Yahweh.

9 And Moses spake thus unto the sons of Israel—

I am Yahweh, Therefore will I bring you forth from under the burdens of Egypt, And will deliver you out of their service,—And will redeem you with a stretched-out arm, and with great judgments;

And will take you to myself, for a people, And will become your God,—And ye shall know that I am Yahweh, your God, who brought you forth from under the burdens of Egypt:

And I will bring you into the land as to which I uplifted my hand to give it to Abraham, to Isaac, and to Jacob,—and will give it to you as an inheritance:

I am Yahweh.

10 And Moses spake unto Moses—saying:

Go in, speak unto Pharaoh king of Egypt,—that he let the sons of Israel go out of his land.

12 And Moses spake before Yahweh, saying,—

Lo! the sons of Israel have not hearkened unto me, how then shall Pharaoh hear, I also, being of uncircumcised lips.

13 Thus then did Yahweh speak unto Moses and unto Aaron, yea he gave them a charge unto the sons of Israel, and unto Pharaoh king of Egypt,—for the bringing forth of the sons of Israel out of the land of Egypt.

14 These are the heads of their ancestral house:

The sons of Reuben the first-born of Israel

Jemuel and Jamin, and Ohad and Jachin and Zohar, and Shaul, the son of a Canaanitess.

These are the families of Reuben.

15 And the sons of Simeon

Jemuel and Jamin, and Ohad and Jachin and Zohar, and Shaul, the son of a Canaanitess.

These are the families of Simeon.

16 And these are the names of the sons of Levi by their generations.

Gershon, and Kohath, and Merari,—

And the years of the life of Levi were a hundred and thirty-seven years.

17 The sons of Gershon

Libni and Shimei.

The families of the Levites.

18 And the sons of Kohath

Amram and Izhar, and Hebron, and Uzziel.

And the years of the life of Kohath were a hundred and thirty-three years.

19 And the sons of Merari

Mahli and Mushi.

The families of the Korahites.

20 And Korah took Assir and Elkanah, and Abiasaph.

These are the heads of the families of the Levites, by their families.

21 And the sons of Izhar.

Korah and Nepheg, and Zichri.

22 And the sons of Izhar.

Mishael and Elzaphan, and Sathi.

23 And Aaron took Elisheba, daughter of Amminadab, sister of Nahshon, to himself to wife,—and she bare to him—Nadab, and Abihu, Eleazar, and Itamar.

24 And the sons of Korah.

Assir and Elkanah, and Abiasaph.

These are the heads of the families of the Levites, by their families.

25 And Eleazar, son of Aaron, took to himself one of the daughters of Putiel, to himself to wife, and she bare to him Phinehas.

These are the heads of the fathers of the Levites, by their families.

26 The same Aaron and Moses,—to whom said Yahweh,

Bring ye forth the sons of Israel out of the land of Egypt, according to their hosts:

27 They who were to speak unto Pharaoh king of Egypt, to bring forth the sons of Israel out of Egypt:

The same Moses and Aaron.

By this greater fulness of expression, wakening up the reader here to expect more details.

Note here, first, the solemn identification of Moses and Aaron as the crown of the previous genealogies; and, second,
Then said Yahweh unto Moses—

Go in unto Pharaoh, then shalt thou say unto him—


Then said Yahweh unto Moses,

Dull is the heart of Pharaoh,—he hath refused to let the people go.

Get thee unto Pharaoh in the morning—lo! he is coming out to the waters, therefore shalt thou station thyself to meet him, on the bank of the river, and shalt thou take in thy hand. 16 Then thou shalt take in thy hand—

Yahweh, God of the Hebrews hath sent me unto thee, saying,—

Let my people go, that they may serve me in the desert,—And lo! thou hast not hearkened, hitherto.

§ 10. The Second Plague: Frogs.

Then said Yahweh unto Moses,

Go in unto Pharaoh, then shalt thou say unto him—

1 Then said Yahweh unto Moses,

Go in unto Pharaoh, then shalt thou say unto him—

Acts xiii.

§ 11. The Third Plague: Gnats.

16 Then said Yahweh unto Moses,
SAY UNTO AARON—Stretched forth thy staff, and smite the dust of the land, so shall it become gnats in all the land of Egypt.

17 And they did so, and Aaron stretched forth his hand with his staff, and smote the dust of the land, and there came to be gnats among men, and among beasts—all the dust of the land became gnats [in all the land of Egypt].

18 And the sacred scribes did in like manner, with their secret arts, to bring forth the gnats, but they could not. So there came to be gnats among men and among beasts.

19 Then said the sacred scribes unto Pharaoh,
The finger of God it is! But the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh.


20 Then said Yahweh unto Moses—Rise thou early in the morning, and station thyself before Pharaoh, lo! he is coming forth to the waters, then shalt thou say unto him—

Thus saith Yahweh: Let my people go, that they may serve me. But if thou art not letting my people go, behold me sending forth against thee, and against thy servants, and against thy people, and against thy houses, the gad-fly, and the houses of the Egyptians shall be full of the gad-fly, moreover also the ground whereon they are: then will I make to differ, on that day, the land of Goshen, wherein my people do dwell, so that there shall not be, there's a gad-fly! in order that thou mayest know, that I, Yahweh am in the midst of the land; so will I put a separation betwixt my people and thy people.

By to-morrow shall come to pass this sign.

And Yahweh did so, and brought a grievous gad-fly unto the house of Pharaoh, and the houses of his servants, and in all the land of Egypt, and the land was laid waste, by reason of the gad-fly.

24 Then did Pharaoh cry out—unto Moses, and to Aaron, and said—Go your way, sacrifice to your God [in the land].

And Moses said:
Not meet is it, to do thus, for an abomination to the Egyptians we should sacrifice to Yahweh our God.

6 So a sp. v.r. (sevir). And so in some cod. (w. Syr.) it is both written and read.
But other cod. (w. Sep.): "and in all the dust of the land there came to be gnats." —G.n.

□ Here, at last, they fail.
□ Cp. chap. iv. 21.
□ A sp. v.r. (sevir). "and into the houses." In some cod. the "into" is both written and read—G.n.

□ "Morass-croakers." or cattle-yards, distinct from houses and from fields. —O.G. 364b.
□ "glory over me!"—Kalah.
□ Or, "enclosures." B.c.
Then said Yahweh unto Moses, 27 A journey of three days must we go, in the desert,—then will we sacrifice to Yahweh our God, as ||Yahweh|| hath saidb unto us.

Then said Pharaoh: 28 <A journey of three days> must we go. in the desert,—then will we sacrifice to Yahweh our God, as ||Yahweh|| hath saidb unto us.

And Moses said: 29 And Moses said:

So Moses went out from Pharaoh,—and made entreaty unto Pharaoh, so will he take away the gad-fly— from Pharaoh, from his servants, and from his people, to-morrow,—only let not Pharaoh again deceive, in not letting the people go, to sacrifice to Yahweh.

So Moses went out from Pharaoh,—and made entreaty unto Yahweh. 31 And Yahweh did's this thing, on the morrow, and took away the gad-fly, from Pharaoh, from his servants, and from his people,—there remained not one. 32 And Pharaoh made his heart dull, |this time also|,— and did not let the people go.


Lo! could we sacrifice that which is an abomination to the Egyptians before their eyes, and they not stone us?* 5 Then said Yahweh unto Moses, Go in unto Pharaoh,—then shalt thou say unto him— ||Thus|| saith Yahweh, God of the Hebrews, Let my people go, that they may serve me.

But <if |refusing| thou art'to let them go,— and still'art holding them fast> s lo !||the hand of Yahweh|| is coming on thy cattle, which are in the field, on the horses, on the asses, on the camels, on the herds, and on the flocks,—|a very grievous pestilence|; 4 and Yahweh will make a difference between the cattle of Israel, and the cattle of the Egyptians,—so that there shall not die from among all that pertaineth to the sons of Israel [a thing]! 5 And Yahweh appointed a set time—saying,—<To-morrow> will Yahweh do this thing, in the land.

Lo! ||I|| am going out from thee, and will make entreaty unto Yahweh, so will he take away the gad-fly, from Pharaoh, from his servants, and from his people, to-morrow,—only let not Pharaoh again deceive, in not letting the people go, to sacrifice to Yahweh.

So Yahweh did's this thing, on the morrow, and took away the gad-fly, from Pharaoh, from his servants, and from his people,—there remained not one. 7 And Pharaoh sent, and lo ! there had not died of the cattle of Israel! |so much as one|.

But Pharaoh's heart became dull, and he did not let the people go.

Or: <"If we should sacrifice an abomination to the Egyptians before their eyes > would they not stone us?"—Cp. O.G. 243 b. 10 So it shd be (w. Sep.;—G.n. [Result of re-grouping letters, and allowing for abbreviation.]

Some cod. (w. Sam., Sep., Syr.) : "and from"—G.n. 4 Mi: "speak"; but some cod. (w. Sam., Sep., Syr.) have:||it;="say"—G.n.

Some cod. (w. Sam., Sep., Syr.) : "and on"—G.n.

Some cod. (w. 1 can. pr. edn., Sam., Jon., Sep.): "the sons of Is."—G.n.


Then said Yahweh, unto Moses and unto Aaron, Take you, your hands full of the ashes of an oven,—and Moses shall scatter them towards the heavens, before the eyes of Pharaoh:

Then shall they become fine dust, over all the land of Egypt,—and shall become on man and on beast, a burning out in pustules, in all the land of Egypt.

So they took the ashes of an oven, and stood before Pharaoh, and Moses scattered them towards the heavens,—and it came to pass that there was a burning sore, in pustules breaking out, among men, and among beasts; 9 and the sacred scribes could not stand before Moses, because of the burning sore,—for the burning sore had come on the sacred scribes, and on all the Egyptians.* 10 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.

§ 15. The Seventh Plague: Hail.

Then said Yahweh unto Moses, Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—

||Thus|| saith Yahweh, God of the Hebrews, Let my people go, that they may serve me; for <this time> am ||I|| sending all my plagues unto thy heart, and amongst thy servants, and amongst thy people,—to the intent thou mayest get to know, that there is none like me, in all the earth. 15 For <now> might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldest have secretely disappeared from the earth; but [in very deed] <for this purpose> have I let thee remain,* for the purpose of showing thee my might,—and that my name may be celebrated in all the earth. 16 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.

Then said Yahweh unto Moses, 13 Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—

||Thus|| saith Yahweh, God of the Hebrews, Let my people go, that they may serve me; for <this time> am ||I|| sending all my plagues unto thy heart, and amongst thy servants, and amongst thy people,—to the intent thou mayest get to know, that there is none like me, in all the earth. 15 For <now> might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldest have secretely disappeared from the earth; but [in very deed] <for this purpose> have I let thee remain,* for the purpose of showing thee my might,—and that my name may be celebrated in all the earth. 16 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.


Then said Yahweh, unto Moses and unto Aaron, Take you, your hands full of the ashes of an oven,—and Moses shall scatter them towards the heavens, before the eyes of Pharaoh:

Then shall they become fine dust, over all the land of Egypt,—and shall become on man and on beast, a burning out in pustules, in all the land of Egypt.

So they took the ashes of an oven, and stood before Pharaoh, and Moses scattered them towards the heavens,—and it came to pass that there was a burning sore, in pustules breaking out, among men, and among beasts; 9 and the sacred scribes could not stand before Moses, because of the burning sore,—for the burning sore had come on the sacred scribes, and on all the Egyptians.* 10 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.

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Then said Yahweh, unto Moses and unto Aaron, Take you, your hands full of the ashes of an oven,—and Moses shall scatter them towards the heavens, before the eyes of Pharaoh:

Then shall they become fine dust, over all the land of Egypt,—and shall become on man and on beast, a burning out in pustules, in all the land of Egypt.

So they took the ashes of an oven, and stood before Pharaoh, and Moses scattered them towards the heavens,—and it came to pass that there was a burning sore, in pustules breaking out, among men, and among beasts; 9 and the sacred scribes could not stand before Moses, because of the burning sore,—for the burning sore had come on the sacred scribes, and on all the Egyptians.* 10 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.

§ 15. The Seventh Plague: Hail.

Then said Yahweh unto Moses, Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—

||Thus|| saith Yahweh, God of the Hebrews, Let my people go, that they may serve me; for <this time> am ||I|| sending all my plagues unto thy heart, and amongst thy servants, and amongst thy people,—to the intent thou mayest get to know, that there is none like me, in all the earth. 15 For <now> might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldest have secretely disappeared from the earth; but [in very deed] <for this purpose> have I let thee remain,* for the purpose of showing thee my might,—and that my name may be celebrated in all the earth. 16 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.


Then said Yahweh, unto Moses and unto Aaron, Take you, your hands full of the ashes of an oven,—and Moses shall scatter them towards the heavens, before the eyes of Pharaoh:

Then shall they become fine dust, over all the land of Egypt,—and shall become on man and on beast, a burning out in pustules, in all the land of Egypt.

So they took the ashes of an oven, and stood before Pharaoh, and Moses scattered them towards the heavens,—and it came to pass that there was a burning sore, in pustules breaking out, among men, and among beasts; 9 and the sacred scribes could not stand before Moses, because of the burning sore,—for the burning sore had come on the sacred scribes, and on all the Egyptians.* 10 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.

§ 15. The Seventh Plague: Hail.

Then said Yahweh unto Moses, Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—

||Thus|| saith Yahweh, God of the Hebrews, Let my people go, that they may serve me; for <this time> am ||I|| sending all my plagues unto thy heart, and amongst thy servants, and amongst thy people,—to the intent thou mayest get to know, that there is none like me, in all the earth. 15 For <now> might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldest have secretely disappeared from the earth; but [in very deed] <for this purpose> have I let thee remain,* for the purpose of showing thee my might,—and that my name may be celebrated in all the earth. 16 But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.
He that feared the word of Yahweh, among the servants of Pharaoh, made his servants and his cattle flee, under shelter; but whose applied not his heart unto the word of Yahweh, left his servants and his cattle, in the field.

Then said Yahweh unto Moses—
Stretch forth thy hand over the heavens, that there may be hail, in all the land of Egypt,—on man and on beast, and on every herb of the field, in the land of Egypt.

So Moses stretched forth his staff over the heavens, and ||Yahweh|| gave forth thunders, and hail, and there came fire, towards the earth,—and Yahweh rained down hail, on the land of Egypt.

So there came to be hail, and fire catching hold of itself, in the midst of the hail,—exceeding heavy, such as had not been in all the land of Egypt, from the very time it became a nation.

And the hail smote, in all the land of Egypt, all that was in the field, both man and beast,—and <every herb of the field> did the hail smite, and <every tree of the field> did it shiver.

Only <in the land of Goshen, where were the sons of Israel> was there no hail.

Then sent Pharaoh, and called for Moses and for Aaron, and said unto them—
I have sinned this time,—||Yahweh|| is the righteous one, and ||I and my people|| are the wrong-doers.

Make ye request unto Yahweh, and it shall be enough, without there being any more thunders, and hail, and rain, which I have brought upon the land of Egypt, for I know, that not yet will ye stand in awe of the word of Yahweh.

And Moses said unto him,
<As soon as I am gone out of the city> will I spread out my hands unto Yahweh,—<the thunders shall cease, and the hail shall come no more,—that thou mayest know, that <to Yahweh> belongeth the earth.

But <as touching thee and thy servants> I know, that not yet will ye stand in awe of Yahweh Elohim.

Now <the flax and the barley> were smitten, —for <the barley> was in the ear, and ||the flax> was in flower;—but <the wheat and the spelt> were not smitten,—for they were <not ripe>.

So Moses went away from Pharaoh, out of the city, and spread out his hands unto Yahweh,—then did the thunders and the hail cease, and <rain> was not poured out on the earth.

And <when Pharaoh saw that the rain and the hail and the thunders had ceased> he again sinned,—and made his heart dull, ||he.

and his servants. And the heart of Pharaoh waxed bold, and he did not let the sons of Israel go,—as spake Yahweh by the hand of Moses.

§16. The Eighth Plague: Locusts.

1 Then said Yahweh unto Moses,
Go in unto Pharaoh,—for ||I|| have suffered his heart to be dull, and the heart of his servants, that I may show these my signs, in their midst;—and that thou mayest recount in the ears of thy son, and thy son's son, what I did in derision of the Egyptians, and my signs, which I displayed among them,—so shall ye know that

||I|| am Yahweh.

3 And Moses and Aaron went in unto Pharaoh, and said unto him—
<Thus> saith Yahweh, God of the Hebrews, How long hast thou refused to humble thyself before me?
Let my people go, that they may serve me.

4 But <if refusing thou art> to let my people go> behold me bringing in, tomorrow, a locust, within thy bounds; and it shall cover the eye of the land, so that one shall not be able to see the land,—and it shall eat the residue that hath escaped, that is left you from the hail, and shall eat up all the trees that sprout for you, out of the field;—and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, such as thy fathers and thy fathers' fathers have never seen, from the day they came to be on the ground, until this day.

And he turned away, and came out from the presence of Pharaoh.

7 Then said the servants of Pharaoh unto him,
How long shall this [man] become to us a snare? Let the men go, that they may serve Yahweh their God.

<Not yet> knowest thou, that Egypt is ruined?

6 So Moses and Aaron were brought back unto Pharaoh, and he said unto them—
Go, serve Yahweh your God,—<who> are they that are going?

9 And Moses said,
<With our young and with our old> will we go,—<with our sons and with our daughters, with our flocks and with our herds> will we go,—<for the festival of Yahweh> is ours.

10 Then he said unto them:
Let Yahweh ||so|| be with you, when I let go you and your little ones!

Look out, for ||harm|| is straight before your faces.

11 Not so! Go, I pray you, ye grown men, and serve Yahweh, for ||that|| is what ||ye|| were seeking.

And they were driven out from the presence of...
Pharaoh. 12 Then said Yahweh unto Moses—
Stretch forth thy hand over the land of Egypt, for the locust, that it may come up over the land of Egypt,—and may eat up every herb of the land, all that the hail hath left.

And Moses stretched forth his staff over the land of Egypt, and Yahweh caused an east wind to drive through the land, all that day, and all the night,—<when 'the morning' had come> the east wind had brought the locust. 14 And the locust came up over all the land of Egypt, and settled in all the bounds of Egypt,— very grievous, <before it> had not been such a locust [as that], neither <after it> should be one like it. 15 So it covered the eye of all the land, and the land was darkened, and it did eat every herb of the land, and all the fruit of the trees, which the hail had left remaining,—so that there was not left remaining any green sprout in the trees, or in the herb of the field, in all the land of Egypt.

Then hastened Pharaoh, to call for Moses and for Aaron,—and said—
I have sinned against Yahweh your God, and against you.

Now therefore, forgive.* I pray you, my sin—only this time, and make entreaty to Yahweh your God,—that he may take away from me [at least, this death].

So he came out from Pharaoh,—and made entreaty unto Yahweh; 19 and Yahweh turned back a west wind, strong exceedingly, and carried away the locust, and cast it into the Red Sea,—there was not left a single locust in all the bounds of Egypt. 20 But Yahweh suffered the heart of Pharaoh to wax bold,*—and he was not willing to let them go.

Then said Yahweh unto Moses:
Stretch forth thy hand over the heavens, that there may be darkness, over the land of Egypt,—and that one may feel the darkness.

And Moses stretched forth his hand, over the heavens,—and there was thick darkness in all the land of Egypt,—and every man of his neighbour, and every woman of her neighbour, was not able to find his hand. 24 Then Pharaoh called out unto Moses, and said—
Go, serve Yahweh, only* [your flocks and your herds] shall be left,—[even your little ones] shall go with you.

And Moses said,
Even thou thyself shalt give into our hands, sacrifices and ascending-offerings,—so shall we present offerings to Yahweh our God.

Moreover also* [our own cattle] shall go with us—there shall not be left behind [a hoof], for <thereof> must we take, to serve Yahweh our God,—[even we ourselves] cannot know wherewith we must serve Yahweh, until we have come in thither.

And Yahweh let the heart of Pharaoh wax bold,*—and he was not willing to let them go.

Get thee from me,—take heed to thyself—do not [any more] see my face, for <in the day thou dost see my face> thou shalt die.

And Moses said—
||Well] hast thou spoken,—[no more again] to see thy face.

§18. The Tenth Plague threatened: the Death of the Egyptian Firstborn.

Then said Yahweh unto Moses—
Yet one plague I will bring in upon Pharaoh, and upon Egypt, <after that> he will let you go from hence,—<when he doth let you go> he will [[altogether drive]] you out from hence.

Speak, I pray you, in the ears of the people,—and let them ask—every man of his neighbour, and every woman of her neighbour, articles* of silver and articles* of gold.

And Yahweh gave the people favour, in the eyes of the Egyptians,—even the man Moses himself was exceeding great in the land of Egypt,—in the eyes of Pharaoh's servants, and in the eyes of the people. 24 And Moses said,

Thus saith Yahweh,—
[About midnight] am I going forth in the midst of Egypt; 5 then shall every firstborn in the land of Egypt die, from the firstborn of Pharaoh who is sitting on his throne, unto the firstborn of the handmaid who is behind the two mills, and every firstborn of beasts; 6 then shall there be a great outcry, in all the land of Egypt,—[such] as never was and [such] as shall not be again.

But against none of the sons of Israel shall a dog sharpen his tongue, neither against man nor beast,—that ye may know that Yahweh maketh a difference between Egypt and Israel.

So shall all these thy servants come down unto me, and bow themselves down to me, saying—
Go forth, ||thou, and all the people who are in thy footsteps,|| and <after that> will I go forth.
And he went forth from Pharaoh, in a heat of anger. 28 And Yahweh had said unto Moses, Pharaoh will not hearken unto you,—that my
Then spake Yahweh, unto Moses and unto Aaron, in the land of Egypt, saying—

This month shall be unto you the beginning of months; ye shall reckon to you the months by the first month. 2 And you shall say, the Lord's passover is it. 3 And ye shall eat unleavened bread: for in the seven days ye shall eat unleavened bread, as I came unto you in the land of Egypt: for ye shall eat unleavened bread, because ye came forth haste out of the land of Egypt. 4 And every man shall stay at his place: no man shall go out of his place on the seventh day. 5 For the Lord shall pass through to smite the gods of Egypt: and ye shall go forth hastening; ye shall not delay. 6 And the Lord said unto Moses and Aaron, when ye go ye out from Pharaoh, speak ye to the children of Israel, saying, 7 Ye shall eat unleavened bread seven days: on the first day shall be a solemn assembly, and on the seventh day shall be a solemn assembly. 8 And ye shall come forth on the seventh day from the land of Egypt. 9 And the Lord will show unto all the gods of Egypt, what is in my hand. 10 And they shall say, the God of the children of Israel hath mete out evil upon us; the Lord hath mete out evil, and afflicted Egypt; for in one day the Lord did smite all the gods of Egypt. 11 And the children of Israel shall go forth in haste on the seventh day. 12 And he spake unto the children of Israel, that they should obtain their bread, which they should fetch for the solemn assembly, to offer an offering unto the Lord; and it shall be on the morrow after the Passover. 13 And Moses and Aaron spake unto the children of Israel, saying, 14 This day is the Passover of the Lord to make an end of all the gods of Egypt: for the Lord will have mercy on his people Israel. 15 And Moses spake, saying unto Aaron, Take a young bullock for a sin offering, and a ram without blemish for a burnt offering, 16 And speak ye unto the children of Israel, saying, Take every man the lamb according to his household, a lamb for a house. 17 And if there be too much for one family, then shall ye bring a lamb for a house. 18 And if there be too little for a family, to bring as a lamb for a house, then shall he bring as his offering for the sin offering a tenth part of a lamb. 19 And the lamb shall be without blemish, a male of the first year, and you shall whisper with it in the door of the tent of meeting. 20 And ye shall take the blood thereof, and put it upon the two door-posts, and upon the upper beam, which is over the door, 21 And they shall eat the flesh in the same night, roasted with fire, and with unleavened bread, and with bitter herbs. 22 And you shall not eat of it raw, nor boiled in water, but roast with fire. 23 And the flesh of the lamb thus shall ye eat: without brazen vessels, without the door-post, with his head, and with his legs, and with all fat. 24 And ye shall eat it with unleavened bread: for in unleavened bread hast thou come out of Egypt; and on this day came forth my strength. 25 And on the morrow after the Passover ye shall begin to remove the leaven; for until morning ye shall eat unleavened bread. 26 And ye shall remove the leaven out of your houses, for the Lord will come in to smite with the destroying angel, and the Lord will remove the leaven from your houses, so that he will not find it in you. 27 And it shall be for a memorial unto you, and ye shall observe this ordinance in your generations, as an everlasting statute. 28 And it shall come to pass, when ye go into the land of your habitation, that ye shall keep this passover. 29 And it shall be, when your children say unto you, what mean ye by this service? 30 Then ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And ye shall remember his mystery, and observe it as an ordinance for you and your children. 31 And ye shall say, the Lord hath brought us out of Egypt with a mighty hand, and with an outstretched arm, and with an hand of judgment. 32 For he hath shewed me his mercy, because I renewed the oath before the Lord, when I took it out of the hand of Moab; he hath been there a witnessing man unto me, saith the Lord. 33 This shall be an ordinance to thee and to thy sons for ever. 34 And it shall come to pass, when ye behold the blood, that ye shall remember the ordinance of the Lord when he delivered you out of the land of Egypt: for he is the blood of the covenant, which the Lord hath made with you. 35 And when one shall say unto you, What mean ye by this service? 36 Ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And ye shall remember his mystery, and observe it as an ordinance for you and your children. 37 And it shall be, when ye shall be come into the land which the Lord will give you, according to all that he spake unto you, ye shall keep this service. 38 And ye shall say in your generations, the Lord did brought me out from Egypt, the house of bondage.
What is this your service? *>

Then shall ye say—

<A passover sacrifice> it is unto Yahweh, who passed over the houses of the sons of Israel, in Egypt, when he plagued the Egyptians, but <our houses> he delivered.

Then did the people bend their heads and bow themselves down.

And the sons of Israel went their way and did,—<as Yahweh had commanded Moses and Aaron> <so> did they.

§ 20. The Tenth Plague inflicted, and Israel urged forth.

And it came to pass [at midnight] that <Yahweh> smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat upon his throne, unto the firstborn of the captive who was in the pit of his prison, and—every firstborn of beasts.

Then rose up Pharaoh by night, and all his servants, and all the Egyptians; and there arose a great outcry throughout Egypt,—for there was not a house, where there was not one dead. So he called for Moses and for Aaron by night, and said—

Rise ye, go forth out of the midst of my people, both ye, and the sons of Israel;— and go, serve Yahweh, according to your word; also <your flocks and your herds> take ye, as ye spake, and go your way,—so shall ye bless, even me.

And the Egyptians became urgent with the people, to send them in haste out of the land,—for they said—

We all are dying.

So the people took up their dough, ere yet it was leavened,—with their kneading-bowls, bound up in their mantles, on their shoulders. And <the sons of Israel> did according to the word of Moses,—and asked of the Egyptians, articles of silver and articles of gold and mantles. And Yahweh gave the people favour in the eyes of the Egyptians, and they gave them gladly,—so they spoiled the Egyptians.

§ 21. The Exodus begun, and the Passover confirmed.

Then did the sons of Israel break up from Rameses, towards Succoth,—about six hundred thousand foot, of men grown, besides little ones.

Moreover also <a mixed multitude> came up with them,—flocks also, and herds, exceeding much cattle. Then baken they the dough which they had brought out of Egypt,—into round unleavened cakes, for it had not been leavened,—for they had been driven out of Egypt, and could not tarry, and indeed no provisions had they made ready for themselves.

†Ml: “What is this your service? *>


Ml: “in the house of his pit = his pit-house.”

Now <the time during which the sons of Israel dwelt in Egypt* was four hundred and thirty years. And it came to pass <at the end of four hundred and thirty years>—yes it came to pass <on this self-same day> that all the hosts of Yahweh had come forth out of the land of Egypt.

<A night of solemn observances> it is unto Yahweh, for bringing them forth out of the land of Egypt,—<this same night> pertaineth to Yahweh, for solemn observances, by all the sons of Israel, to their generations.

And Yahweh said unto Moses and Aaron:

This is the statute of the passover,—<No stranger> shall eat thereof; but <every man’s servant bought with silver>,—when thou hast circumcised him, shall he eat thereof: An alien or a hireling shall not eat thereof. <In one house> shall it be eaten, thou shalt not take thereof, out of the house, any of the flesh, outside; and a <bone thereof> shalt thou not break.

All the assembly of Israel shall keep it. And <when there may sojourn with thee> a sojourner who may wish to keep a passover to Yahweh> there must be circumcised to him every male, and <then> may he draw near to keep it, so shall he be as a native of the land,—but <no uncircumcised male> shall eat thereof. <One law> shall there be for the native,—and for the sojourner that sojourneth in your midst.

Thus did all the sons of Israel,—<as Yahweh had commanded Moses and Aaron> <so> did they.

And it came to pass <on this self-same day> that Yahweh brought forth the sons of Israel out of the land of Egypt, by their hosts.

§ 22. The Law of the Firstborn, and further Instructions as to the Passover.

1 And Yahweh spake unto Moses, saying:

2 Hallow to me every firstborn, that which any female first beareth, among the sons of Israel, among men and among beasts,—mine it is.

3 And Moses said unto the people—

[Ye are] to remember this day, on which ye came forth out of Egypt, out of the house of slaves, that <with strength of hand> did Yahweh bring you forth from hence,—there shall not, therefore, be eaten anything leavened. "Todays' are <ye> coming forth,—in the month Abib.

And it shall be, <when Yahweh> shall bring thee into the land of the Canaanite and the Hittite and the Amorite, and the Hivite.
...and the Jebusite, which he sware to thy fathers to give thee, a land flowing with milk and honey> then shalt thou serve with this service, in this month. 6 <Seven days> shalt thou eat unleavened cakes,—and on the seventh day > shall be a festival to Yahweh. 7 <Unleavened cakes> shall be eaten for the seven days,—neither shall there be seen with thee anything leavened, nor shall there be seen with thee leaven, within any of thy bounds. 8 And thou shalt tell thy son, on that day, saying,—This is because of that which Yahweh did for me, when he brought me forth out of Egypt.

10 And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes, in order that the law of Yahweh may be in thy mouth,—for <with a strong hand> did Yahweh bring thee forth out of Egypt. 11 So shalt thou observe this statute, in its appointed time,—from year to year. 12 And it shall be when Yahweh shall bring thee into the land of the Canaanite, as he sware to thee and to thy fathers,—and shalt give it thee> 13 that thou shalt set apart whatsoever is born first,d to Yahweh; and <of all firstlings of beasts which thou shalt have> ||the males|| shall pertain to Yahweh. 14 But <every firstling of an ass> shalt thou redeem with a lamb* or <if thou wilt not redeem it> then thou shalt break its neck,—but <every firstborn of men among thy sons> shalt thou redeem.

16 And it shall be when thy son shall ask thee, in time to come, saying,—What is this?—Then shalt thou say unto him: <With strength of hand> did Yahweh bring us forth out of Egypt, out of the house of slaves. 17 And it came to pass <when Pharaoh had shown himself too hardened to let us go> then did Yahweh slay every firstborn in the land of Egypt, from the firstborn of men, even unto the firstborn of beasts. <For this cause> shall the Egyptians know, that I am ||I|| Yahweh. And they did so.

§ 23. The Exodus completed; the Red Sea passed through; Pharaoh and his Host destroyed.

17 And it came to pass <when Pharaoh had let the people go> that God did not lead by the land-way of the Philistines, although it was near,—for God said—Lest the people be dismayed when they see war, and turn back to Egypt. 18 So God took the people round the desert-way of the Red Sea,—and the sons of Israel went up <armed> out of the land of Egypt. 19 And Moses took the bones of Joseph, with him,—for he had <taken an oath> of the sons of Israel, saying, God will surely visit you, so then ye shall carry up my bones from hence, with you. 20 And they brake up from Succoth,—encamped in Etham, at the edge of the desert.

21 Now ||Yahweh|| was going before them — <by day> in a pillar of cloud to lead them the way, and <by night> in a pillar of fire to give them light,—that they might journey day and night : 22 the pillar of cloud by day ceased not, nor the pillar of fire by night,—from before the people. 1 Then spake Yahweh unto Moses, saying: 3 Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea,—before Baal-zephon, <cover against it> shall ye encamp, by the sea.

3 Then will Pharaoh say, of the sons of Israel, <Entangled> they are in the land,—the desert hath closed in upon them. 4 So will I let the heart of Pharaoh wax bold, and he will pursue them, that I may get me honour over Pharaoh, and over all his forces, and the Egyptians shall know, that I am ||I|| Yahweh.

And they did so.

8 And it was told the king of Egypt, that the people had fled,—and the heart of Pharaoh and his servants was turned against the people, and they said—What is this we have done, that we have let Israel go from serving us? 6 So he yoked his chariot,—and <his people> took he with him. 7 And he took six hundred chosen chariots, and all the chariots of Egypt,—with warriors, in every one. 8 And Yahweh let the heart of Pharaoh king of Egypt wax bold, and he pursued the sons of Israel,—when ||the sons of Israel|| were going out with a high hand.

9 So the Egyptians pursued them, and overtook them, encamping by the sea—all the horses and chariots of Pharaoh, and his horsemen, and his forces,—by Pi-hahiroth, before Baal-zephon.

10 Now <when ||Pharaoh|| had drawn near> the sons of Israel lifted up their eyes, and lo! the Egyptians moving along after them, and they feared greatly, and the sons of Israel made outcry unto Yahweh. 11 Then said they unto Moses, Was it because there were no graves in Egypt, that thou didst fetch us, to die in the desert? What is this thou hast done to us, bringing us forth out of Egypt? 12 And it was told the king of Egypt, that the Egyptians were going back, and the heart of Pharaoh waxed bold,—he turned and went back to the people, with all the hosts of Egypt, and the chariots, and the horsemen.

13 So he hardened Pharaoh's heart, and he pursued the sons of Israel,—when ||the sons of Israel|| were going out with a high hand.

14 And Moses spake, saying: <What is this?> because ||I|| Yahweh brought us up out of Egypt. 15 For I spake unto thee in the desert, saying,—Go to the sons of Israel, and <say unto them> to bring off the congregation of Israel from the house of bondage. 16 And he hardened Pharaoh's heart, and he pursued the sons of Israel,—when ||the sons of Israel|| were going out with a high hand.

17 And it was told the king of Egypt, that the sons of Israel were gone out,—and hardened Pharaoh's heart, and he pursued the sons of Israel,—when ||the sons of Israel|| were going out with a high hand. Then said Moses unto the Lord, <What is this?> because ||I|| Yahweh brought us up out of Egypt. 18 For I spake unto thee in the desert, saying,—Go to the sons of Israel, and <say unto them> to bring off the congregation of Israel from the house of bondage.
12 Is not this the word which we spake unto thee in Egypt, saying, 
Let us alone, that we may serve the Egyptians,—for it is better for us to serve the Egyptians, than to die in the desert?
13 And Moses said unto the people—
Do not fear, stand still, and see the salvation of Yahweh, which he will work for you to-day,—for as for the Egyptians whom ye have seen to-day> ye shall not again see them any more, to times age-abiding.
14 [Yahweh] will fight for you, and ye shall [forbear].
15 And Yahweh said unto Moses,
What outcry wouldst thou make unto me? Speak unto the sons of Israel, that they go forward; 16 and thou liftest high thy staff, and stretch forth thy hand over the sea, and cleave it asunder,—that the sons of Israel may enter into the midst of the sea, on dry ground; 17 and I behold me, letting the heart of the Egyptians wax bold, that they may enter after them,—that I may get me honour over Pharaoh, and over his chariots, and over his horsemen. 18 And the Egyptians shall know, that I am Yahweh,—when I have gotten me honour over Pharaoh, over his chariots, and over his horsemen.
19 And the messenger of God who was going on before the camp of Israel, removed, and came on behind them, — and the pillar of cloud removed from before them, and stood behind them; M so it came in between the camp of the Egyptians, and the camp of Israel, so it became a cloud and darkness, and yet lighted up the night,—so that the one came not near unto the other, all the night.
20 And Moses stretched forth his hand over the sea, and Yahweh carried away the sea by a mighty east wind, all the night, and turned the sea into dry land,—and the waters were a wall, on their right hand, and on their left. M And the Egyptians pursuèd, and entered after them—all the horses of Pharaoh, his chariots, and his horsemen,—into the midst of the sea.
21 And it came to pass <in the morning watch> that Yahweh looked down into the camp of the Egyptians, through the pillar of fire and cloud, and confused the camp of the Egyptians; 22 and he took off the wheels of their chariots, a made them drive heavily,—so that the one came not near unto the other, all the night.
22 Then went the sons of Israel into the midst of the sea, on the dry ground, — and the waters were cloven asunder. 23 And the horses of Pharaoh and his train> hath he cast into the sea,—Yea, the choice of his warriors> were sunk in the Sedgy' Sea.
24 And Moses stretched forth his hand over the sea, — and the waters returned, and covered the chariots, and the horsemen, even all the forces of Pharaoh, that were entering after them into the sea,—there was not left remaining among them [so much as one]. 25 But [the sons of Israel] had gone their way on dry ground in the midst of the sea,—and the waters had been to them a wall, on their right hand and on their left.
26 Then did Yahweh on that day, save Israel, out of the hand of the Egyptians,—and Israel saw the Egyptians, dead on the shore of the sea.
27 And <when Israel saw the mighty hand wherewith Yahweh had wrought against the Egyptians> then did the people revere Yahweh,—and they put their trust in Yahweh, and in Moses, his servant.

§ 24. Israel's Song of Triumph.
1 ||Then|| sang Moses, and the sons of Israel, 15 this song unto Yahweh, and they spake, saying,—

I will sing to Yahweh, for he is exalted, exalted,— <The horse and his rider> hath he cast into the sea.
3 <My might and melody> is Yah, And he became mine, by salvation,— [This] is my God, and I will glorify him, The God of my father, and I will set him on high.
4 ||Yahweh|| is a warlike one,— <Yahweh> is his name.
5 <The chariots of Pharaoh and his train> hath he cast into the sea,— Yea <the choice of his warriors> were sunk in the Sedgy' Sea.
6 ||Roaring deeps|| covered them,— They went down, in the raging depths, like a stone.
7 ||Thy right hand||, O Yahweh, is splendid in power,— ||Thy right hand||, O Yahweh, dasheth in pieces a foe ;
8 And <in the greatness of thine exaltation > dost thou tear down thine oppressors,— Thou dost send forth thy wrath, it consumeth them, as straw ;
9 And <with the blast of thy nostrils> heaped up are the waters,

* Made their chariots glide out — * Made their chariots glide out — Ml: "lip." and Onk.): "and my "
* Intro., Chap. II., Synopsis, B. c. * Intro., Chap. II., Synopsis, B. c.
* Cp. Ps. cxviii.14, 21. * Some cod. (w. Sam. MS.,
* "b Intro., Chap. II., Synopsis, B. c. * "b Intro., Chap. II., Synopsis, B. c.
* "b Intro., Chap. II., Synopsis, B. c. * "b Intro., Chap. II., Synopsis, B. c.
* "b Intro., Chap. II., Synopsis, B. c. * "b Intro., Chap. II., Synopsis, B. c.
* "b Intro., Chap. II., Synopsis, B. c. * "b Intro., Chap. II., Synopsis, B. c.

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EXODUS XV. 9-27; XVI. 1—5.

<Sure strained like a mound> are the flowing waves,—
Roaring deeps are congealed, in the heart of the sea.

9 Said the foe—
I will pursue—overtake, divide spoil,—
Take her fill of them—shall my soul,
I will bare my sword, root them out—shall
my hand.

10 Thou didst blow with thy wind, they were covered by the sea,—
They rolled like lead, into the waters so wide.

11 Who is <like unto thee>, among the mighty, O Yahweh?
Who is <like unto thee>.
Majestic in holiness,—
To be revered in praises,
Doing a marvellous thing?

12 Thou didst stretch forth thy right hand, earth swallowed them up.

13 Thou hast led forth in thy lovingkindness, the people which thou hast redeemed,—
Thou hast guided them in thy might, into the home of thy holiness.*

14 Peoples have heard, they tremble,—
A pang hath seized the dwellers of Philistia:
Then were amazed the chiefs of Edom, The mighty ones of Moab, there seizeth them, a trembling,—
Melted away, have all the dwellers of Canaan:
There falleth upon them a terror and dread,<With the greatness of thine arm> are they struck dumb as a stone,—
Till thy people pass over, O Yahweh,
Till the people pass over, which thou hast made thine own:
Thou bringest them in and plantest them, in the mountain of thine inheritance, Thy dwelling-place to abide in, which thou hast made, O Yahweh,—
A hallowed place, O My Lord,* which thy hands have established.

15 [Yahweh] shall reign, unto times age-abiding and beyond.

16 For the horses of Pharaoh, with his chariots and his horsemen, entered into the sea, Then did Yahweh bring back upon them the waters of the sea,—
But the sons of Israel had gone their way on the dry ground, through the midst of the sea.

17 Then took Miriam the prophetess, sister of Aaron, the timbrel in her hand,—and all the women came forth after her with timbrels, and dances. And Miriam responded to the men,*

Sing to Yahweh, for he is exalted—exalted,
<The horse and his rider> hath he cast into the sea.

§ 25. From the Red Sea to the Desert of Sin.

22 And Moses caused Israel to break up from the Red Sea, and they went out into the desert of Shur,—and journeyed three days in the desert, and found no water; 23 and, when they came in towards Marah, they could not drink the waters of Marah, for they were bitter,—<for this cause> was the name thereof called Marah.*

24 So the people murmured against Moses—saying, What are we to drink?

25 And he made outcry unto Yahweh, and Yahweh pointed out a tree, and he cast it into the waters, and the waters became sweet,—
<There> he appointed him b a statute and regulation, And <there> he put him b to the proof.

26 And he said:
<If thou wilt indeed hearken> to the voice of Yahweh thy God,
And <the thing that is right in his eyes> thou wilt do.
And so give ear to his commandments, And keep all his statutes>
None of the sicknesses which I laid on the Egyptians will I lay upon thee,
For ||I am Yahweh, thy physician.

27 Then came they in to Elim, and <there> were twelve fountains of water, and seventy palm-trees,—so they encamped there, by the waters.

1 Then moved they on from Elim, and all the assembly of the sons of Israel entered into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, by their coming forth out of the land of Egypt.


2 Then did all the assembly of the sons of Israel murmur against Moses and against Aaron, in the desert; 2 and the sons of Israel said unto them—
Oh that we had died by the hand of Yahweh, in the land of Egypt, when we remained by the pot of flesh, when we did eat bread to the full,—for ye have brought us forth into this desert, to cause all this multitude* to die by famine.

4 Then said Yahweh unto Moses,
Behold me! raining down for you bread out of heaven,—and the people shall go out and gather, <the portion> for a day> on its day, that I may prove them, whether they will walk in my law, or not.

5 And it shall come to pass <on the sixth day> that they shall setle what they shall bring in,—and it shall be twice as much as they gather day by day.
So Moses and Aaron said unto all the sons of Israel,—

"At eventide then shall ye know that it was Yahweh who brought you forth out of the land of Egypt; and in the morning then shall ye see the glory of Yahweh, in that he hath heard your murmurings against Yahweh,—what then are ye? Not against us, do ye murmur against Yahweh.

And Moses said—

"In that Yahweh giveth you in the evening flesh to eat, and bread in the morning, to the full, in that Yahweh heareth your murmurings, wherewith ye are murmuring against him,—what then are ye? Not against us, do ye murmur against Yahweh.

And Moses said unto Aaron,

"Say unto all the assembly of the sons of Israel, Draw near before Yahweh,—for he hath heard your murmurings.

And it came to pass, when Aaron spake unto all the assembly of the sons of Israel, then turned they towards the desert, and lo! the glory of Yahweh had appeared in the cloud. Then spake Yahweh unto Moses—saying,

I have heard the murmurings of the sons of Israel,—speak unto them, saying—

"Between the two evenings shall ye eat flesh, and in the morning shall ye be filled with bread,—so shall ye know that Yahweh is your God.

And it came to pass, in the evening, that there came up quail, and covered the camp, round about the camp; and in the morning was the outpouring of dew, to the full, in that the camp was covered with dew, and on the face of the desert a thin flake, thin as hoar-frost, on the earth. And when the sons of Israel saw it, they said one to another—

"What is that?

For they knew not what that was. Then said Moses unto them,

"That is the bread which Yahweh hath given you to eat. This is the thing which Yahweh hath commanded, Gather ye thereof, each man, what he needeth for eating,—an omer a head, by the number of your souls, each man—for them who are in his tent shall ye take.

And the sons of Israel did so, and gathered, [some] more, and [some] less; and when they measured it with the omer he who had gathered more had nothing over, and he who had gathered less had no lack: each man, what he needed for eating,—did they gather.

And Moses said unto them,—

Let no man leave thereof, until morning.

But they hearkened not unto Moses, but certain men left thereof until morning, and it swarmed with worms, and became loathsome,—and Moses was wroth with them.

Thus then they gathered it, morning by morning, each man what he needed for eating,—and as soon as the sun waxed hot so soon it melted.

And it came to pass, on the sixth day, that they gathered food twice as much, two omers for each one,—so all the princes of the assembly came in, and told Moses. And he said unto them—

"That is what Yahweh spake.

The observance of a holy sabbath to Yahweh is to-morrow,—what ye would bake, and what ye would boil, boil, and all that is left over put by you, to keep until the morning.

So they put it by until the morning, as Moses had commanded, and it gave no unpleasant odour, neither was there a worm therein.

Then said Moses—

Eat ye it to-day, for this is a sabbath unto Yahweh,—to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day, a sabbath, it shall not be therein.

And it came to pass, on the seventh day, that there went forth some of the people to gather,—but they found not.

Then said Moses unto all the assembly of the sons of Israel,—

"How long have ye refused to keep my commandments and my laws? See, because Yahweh hath given you the sabbath,—for this cause is he giving you on the sixth day food for two days,—abide ye every man in his place, let no man go forth from his dwelling, on the seventh day.

So the people rested on the seventh day.

And the house of Israel called the name thereof Manna,—and the same was like coriander seed, white, and the taste thereof like flat-cake with honey.

And Moses said—

"This is the thing which Yahweh hath commanded, Fill an omer therefrom, as a thing to be preserved, to your generations,—that they may see the bread wherewith I fed you, in the desert, when I brought you forth, out of the land of Egypt.

So Moses said unto Aaron—

Take a single basket, and put therein an omer-full of manna,—and set it down before Yahweh, as a thing to be preserved, to your generations.

As Yahweh gave command unto Moses so did Aaron set it down before the testimony, as a thing to be preserved.

And the sons of Israel did eat the manna forty years, until they entered into the land wherein they were to dwell,—the manna they did eat..."
until they entered into the bounds of the land of Canaan. 31 Now an omer is the tenth of the ephah.  

§ 27. Water from the Rock at Rephidim.

17 1 And all the assembly of the sons of Israel set forward out of the desert of Sin, by their removals, at the bidding of Yahweh, and encamped in Rephidim, and there was no water for the people to drink. 2 And the people found fault with Moses, and said—

Give us water, that we may drink. And Moses said to them, Why should ye find fault with me? Why should ye put Yahweh to the proof?

3 So the people thirsted, there, for water, and the people murmured against Moses, and said—

Wherefore hast thou brought us out of Egypt, to kill me and my sons and my cattle, with thirst? 4 And Moses made outcry unto Yahweh, saying, What am I to do with this people? Yet a little and they will stone me.

5 Then said Yahweh unto Moses—<Pass over before the people, and take, with thee, some of the elders of Israel,—thy staff also, wherewith thou didst smite the river> takethou in thy hand, so shalt thou go thy way. 6 Behold me standing before thee, there, upon the rock in Horeb, then shalt thou smite the rock, and there shall come forth therefrom water, and the people shall drink. And Moses did so, in the sight of the elders of Israel. 7 So he called the name of the place, Massah, and Meribah,—because of the fault-finding of the sons of Israel, and because of their putting Yahweh to the proof, saying, Is Yahweh in our midst, or is he not?

§ 28. War with Amalek.

8 Then came in Amalek,—and fought with Israel, in Rephidim. *And Moses said unto Joshua—

Choose for us men, and go forth, fight with Amalek,—am I stationing myself upon the top of the hill, with the staff of God in my hand. 9 And Moses said unto Joshua—

Choose for us men, and go forth, fight with Amalek,—to-morrow am I stationing myself upon the top of the hill, with the staff of God in my hand. 10 So Joshua did, as Moses had said to him, to fight with Amalek,—and Moses, Aaron and Hur went up to the top of the hill. 11 And it shall be when Moses shall lift on high his hands, then shall Amalek prevail.

but <when he shall let down his hands> then shall Amalek prevail.  

13 But the hands of Moses were weary, so they took a stone, and put under him, and he sat thereupon, and Aaron and Hur upheld his hands—<on this side> one, and <on that side> one, and so his hands became steady, until the going in of the sun. 14 So Joshua overthrew Amalek and his people, with the edge of the sword. 15 Then said Yahweh unto Moses—

Write this as a remembrance in a book; and rehearse it in the ears of Joshua, that I will wipe out the remembrance of Amalek, from under the heavens.  

16 And Moses built an altar,—and called the name thereof, Yahweh-nissi. And he said—

Because of a hand against the throne of Yah, I Yahweh hath war with Amalek,—from generation to generation!

§ 29. The Visit of Jethro, Moses' Father-in-law.

1 And Jethro, priest of Midian, father-in-law of Moses, heard all that God had done for Moses, and for Israel his people,—in that Yahweh had brought forth Israel out of Egypt. 2 So Jethro, Moses' father-in-law, took Zipporah, Moses' wife,—after she had been sent home; 3 and her two sons,—of whom the name of the one was Gershom, 4 and the name of the other Eliezer, 5 for the God of my father was my help, and delivered me from the sword of Pharaoh. 6 And Jethro, Moses' father-in-law, came in, with his two sons and his wife, unto Moses,—into the desert where he was encamping, the mountain of God; and said unto Moses, I thy father-in-law Jethro am coming in unto thee,—and thy wife, and her two sons, with her. 7 So Moses went forth to meet his father-in-law, and bowed himself down to him, and kissed him, and they asked each other of their welfare,—and came into the tent. 8 Then Moses recounted to his father-in-law, all that Yahweh had done to Pharaoh, and to the Egyptians, for Israel's sake,—all the hardship which had befallen them by the way, and how Yahweh had delivered them. 9 Then did Jethro rejoice, for all the good which Yahweh had done to Israel,—whom he had delivered
out of the hand of the Egyptians. 10 And Jethro said—

Blessed be Yahweh, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,—

Who hath delivered the people from under the hand of the Egyptians:

||Now|| I know, that [greater] is Yahweh than all the gods,—
||Even in the thing wherein they were arrogant over them||.

Then took Jethro, father-in-law of Moses, an ascending-offering and sacrifices* to God,—and Aaron and all the elders of Israel came in, to eat bread with the father-in-law of Moses before God.

Now it came to pass <on the morrow> that Moses sat to judge the people,—and the people stood by Moses, from the morning, until the evening. 14 And <when Moses' father-in-law saw all that he was doing for the people> he said—

What is this thing which thou art doing for the people? Wherefore art thou sitting [alone], with [all the people] stationed by thee, from morning until evening?

And Moses said to his father-in-law,—

Because the people come in unto me, to seek God:

<When they have a matter> they come in unto me, then do I judge between a man and his neighbour,—and make known the statutes of God, and his laws.

Then said Moses' father-in-law unto him,—

||Not good! is the thing that thou art doing. Thou wilt get quite worn out! both thou, and this people that is with thee,—for the thing is [too heavy] for thee; thou canst not do it, [alone].

||Now|| hearken thou to my voice—let me counsel thee, and may God be with thee: Be [thou] for [the people] in front of God, so shalt [thou] bring the matters unto God; and shalt cause to shine upon them, the statutes and the laws,—and make known to them the way wherein they should go, and the work they should do.

||Thou thyself|| therefore, shalt look out, from among all the people,—men of ability, reverers of God, men of fidelity, haters of extortion,—and place [them] over them as rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

So shall they judge the people at any time,—<the hard matters> shall they bring in unto Moses, but <all the small matters> shall [themselves] judge.

And Moses sent forth his father-in-law,—and he went his way by himself, unto his own land.

§ 30. The Arrival at Sinai : Israel invited to enter into Covenant.

1 In the third month, by the coming forth of 19 the sons of Israel out of the land of Egypt> ||on this day|| came they into the desert of Sinai:

2 then was it that they brake up out of Rephidim, and came into the desert of Sinai, and encamped in the desert,—yes Israel encamped there, before the mountain. 3 And <when Moses> had gone up unto God> then called Yahweh unto him, out of the mountain, saying,

||Thus shall thou say to the house of Jacob, And tell the sons of Israel:

4 ||Ye|| have seen, what I did unto the Egyptians,— And how I bare you upon wings of eagles, And brought you in, unto myself:—

5 ||Now||, therefore <if ye will ||indeed hearken|| to my voice, And keep my covenant>

Then shall ye be mine, as a treasure beyond all the peoples, For <mine> is all the earth; 6 But ||ye|| shall be mine, As a kingdom of priests, And a holy nation. ||These|| are the words, which thou shalt speak unto the sons of Israel.

7 Then came Moses, and called for the elders of the people,—and put before them all these words, which Yahweh had commanded him. 8 And all the people responded together, and said,

<All that Yahweh hath spoken> will we do. And Moses took back the words of the people unto Yahweh. 9 Then said Yahweh unto Moses:

Lo! ||I|| am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee,|| moreover also|| that [in thee] they may trust* to times age-abiding.

Then told Moses the words of the people, unto


b Some cod. (w. 1 ear. pr. edn., Sam., Syr.): "even until"—G.n.

* Hence an argument that verse 19 gives the responsive setting of the Ten Commandments. 5 John v. 45.
EXODUS XIX. 10—25; XX. 1—15.

10 And Yahweh said unto Moses—

Go unto the people, and thou shalt hallow them to-day, and to-morrow,—and they shall wash their clothes; and shall be ready, by the third day. Then Moses went down unto the people, and said [these things] unto them. § 31. The Law of Ten Commandments.

11 And Yahweh said unto Moses—

Away, down ! then shalt thou come up, || thou and Aaron with thee;—but <as for the priests> and the people> let it not be that they press through to come up unto Yahweh, lest he break in upon them. 20 And God spake all these words, saying:— 12 Thou shalt not make unto thee an image, or any likeness, that is in the heavens above, or that is in the earth beneath,—or that is in the waters, beneath the earth: thou shalt not bow thyself down to them,—nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. —For || I, Yahweh thy God;—I am a jealous God, visiting the iniquity of fathers, upon sons, unto three generations, and unto four, of them that hate me; but shewing lovingkindness unto thousands || of them who love me, and keep my commandments. 21 Then said Yahweh unto Moses, Go down, adjure the people,—lest they press through unto Yahweh, to see, and so there fall from among them a multitude. 22 And Moses said unto Yahweh,—the people cannot come up into Mount Sinai,—for || thou thyself hast adjured us, saying:—

23 And Moses said unto him—

Set bounds to the mountain and hallow it. 24 And Moses went down unto the people,—and said [these things] unto them.


1. Thou shalt have no other gods, besides me. 4. Thou shalt not make to thee an image, or any form, that is in the heavens above, or that is in the earth beneath,—or that is in the waters, beneath the earth: thou shalt not bow thyself down to them,—nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. —For || I, Yahweh thy God;—I am a jealous God, visiting the iniquity of fathers, upon sons, unto three generations, and unto four, of them that hate me; but shewing lovingkindness unto thousands || of them who love me, and keep my commandments. 7. Thou shalt not utter the name of Yahweh thy God, for falsehood; for Yahweh will not let him go unpunished who uttereth his name, for falsehood.

8. Remember the sabbath day, To hallow it: —Six days shalt thou labour, and do all thy work; but || the seventh day || is a sabbath, unto Yahweh thy God,—thou shalt not do any work || thou, nor thy son, nor thy daughter, nor thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates. —For || in six days || did Yahweh make the heavens and the earth, and the sea,—and all that is in them is, and rested on the seventh day,—<for this cause> Yahweh blessed the sabbath day and hallowed it.

9. Honour thy father, and thy mother,—that thy days may be prolonged upon the soil, which Yahweh thy God is about to give unto thee. 12. Thou shalt not commit murder.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.
Thou shalt not testify against thy neighbour, with a witness of falsehood.

Thou shalt not covet, thy neighbour’s house, —thou shalt not covet, thy neighbour’s wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything which belongeth unto thy neighbour.

§ 32. The People are terrified, and prevail on Moses to hear God in their stead.

And all the people were witnessing the voices and the torches and the sound of the horn, and the mountain, smoking, —so then the people were struck with awe and shrank back, and stood afar off. And they said unto Moses, Speak unto us, and we will hear, —but let not God speak with us, lest we die. And Moses said unto the people— Do not fear, for to the end he may prove to the actual life.

§ 33. Transitional Warnings against Idolatry, and Instructions as to Divine Worship.

Then said Yahweh unto Moses, ||Thou shalt say unto the sons of Israel,— ||Ye yourselves have seen that out of the heavens have I spoken with you. Ye shall not make aught beside me, —neither gods of silver, nor gods of gold shall ye make to yourselves. ||An altar of earth shalt thou make to me, ||and the mountain, smoking, —so then the people were struck with awe and shrank back, and stood afar off. ||Moses approached unto the thick gloom, where God was.


Now these are the regulations which thou shalt put before them. 

16 Thou shalt not testify against thy neighbour, with a witness of falsehood. 

17 Thou shalt not covet, thy neighbour’s house, —thou shalt not covet, thy neighbour’s wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything which belongeth unto thy neighbour.

Hebrew > six years shall he serve,—but in the seventh he shall go out freely for nought. If by himself he came in > by himself he shall go out,—if he was married > then shall his wife go out with him. If his lord gave him a wife, and she have borne him sons or daughters > the wife and her children shall be her lord’s, and (the) shall go out by himself. But if the servant shall plainly say,

I love my lord, and my wife, and my sons,—I will not go out free>

then shall his lord bring him near unto God, and shall bring him near unto the door, or unto the door-post,—and his lord shall pierce his ear with an awl, so shall he serve him all his life.

And when a man shall sell his daughter to be a handmaid > she shall not go out according to the out-going of the maidservants. If she is uncomely in the eyes of her lord, who hath not assigned her in marriage > then shall he suffer her to be redeemed: to a strange people shall he not have power to sell her, in that he hath dealt treacherously with her. And if to his son he assigneth her > (according to the custom for daughters) shall he do for her. If he take to himself another > her food, her clothing, and her marriage-right shall he not withdraw. But if these three shall he will not do for her > then shall she go out for nought, without silver.

He that smiteth a man, so that he die > shall surely be put to death. But he who hath not lain in wait, but God hath occasioned him to come to his hand > then will I appoint for thee a place, whither he may flee. But when a man shall act presumptuously against his neighbour, to slay him with guile > (from mine altar) shalt thou take him to die. And he that smiteth his father or his mother > shall surely be put to death. And he that stealeth a man of the sons of Israel and selleth him, or he be found in his hand > shall surely be put to death. And he that revileth his father or his mother > shall surely be put to death. And when men strive together, and one shall smite the other, with a stone or with...
EXODUS XXI. 19-36; XXII. 1-10.

his fist,—and he die not, but shall fall to his bed;—19 if he rise, and shall walk abroad on his staff> then shall he that smote him be aequitted,—only, <for his loss of time> he shall pay, and <shall surely heal> him.

20 And <when a man smite his servant or his handmaid with a rod, and he die, under his hand> he shall <surely be avenged>; nevertheless <if <for a day or for two days> he continue> he shall not be avenged, for <his silver> he is.

21 And <when men strive together, and push against a woman with child, and she miscarry, but there is no other mischief> he shall <surely be fined>, according as the woman's husband shall lay upon him, but he shall give it through judges. 22 But <if mischief follow> then shalt thou give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, brand for brand, wound for wound, stripe for stripe.

23 And <when a man smiteth the eye of his servant, or the eye of his handmaid, and destroyeth it> he shall send him forth <free> for his eye; 27 or <if <the tooth of his servant, or the tooth of his handmaid> he knock out> he shall send him forth <free> for his tooth.

24 And <when an ox goreth a man or a woman, and death ensueth> the ox shall <surely be stoned>, and his flesh shall not be eaten, and <the owner of the ox> shall be quit.

25 But <if the ox was wont to gore before that time> and it hath been attested to his owner, and he hath not proceeded to put him under guard, and he causeth the death of man or woman> <the ox> shall be stoned, and <his owner also> shall be put to death.

26 <If a sin-covering> be laid on him> then shall he give a ransom for his life, according to whatsoever may be laid on him; 21 <if a son> he gore, or <a daughter> he gore; <according to this regulation> shall it be done to him; 22 <if a servant> he gore, or a handmaid> <thirty shekels of silver> shall he give to his lord, and <the ox> shall be stoned.

27 And <when a man openeth a pit, or when a man diggeth a pit, and doth not cover it, and there falleth therein an ox or an ass> 28 <the owner of the pit> shall make it good, <silver> shall he pay back to the owner thereof,—and <the dead beast> shall be his.

35 And <when the ox of one man thrusteth the ox of his neighbour, so that it dieth> then shall they sell the live ox, and divide the silver thereof, and <the dead ox also> shall they divide. 36 Or <if it was known that an ox was wont to gore before that time, and his owner proceeded not to put him under guard> he shall <surely make good>,—an ox for the ox, and <the dead one> shall be his.

1 <When a man stealeth an ox or a sheep, and slayeth it, or sell eth it> <with five of the herd> shall he make good—for the ox, or <with four of the flock> for the sheep.

2 <If in the place of breaking in the thief be found and is smitten so that he dieth> there is due for him no shedding of blood: 3 <should the sun have risen upon him> there would be shedding of blood due for him,—he is surely to make restitution; <if he hath nothing> then is he to be sold, for his theft. 4 <If the thing stolen is found in his hand> whether ox, or ass, or sheep, alive> he shall make restitution.

5 <When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another> he shall <surely make restitution> out of his own field, according to the yield thereof; or <if all the field> he depasture> with the best of his own field, or with the best of his own vineyard> shall he make restitution.

6 <When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field> he that kindled the fire shall <surely make restitution>.

7 <When a man giveth unto his neighbour silver or jewelry, to keep, and it is stolen> then <the owner of the house be brought near unto God> shall come the affair of them both,—<the whom God shall condemn> shall make restitution of double, to his neighbour.

10 <When a man delivereth unto his neighbour, the words between "another" and "with the best" shall be added.

* Lit.: "her children go out."  
+ U.: "soul."  
| "Burning for burning" —Kalisch.

Observe the primary design of this law, namely, to protect from injury, and how tenderly careful of the weaker class the Divine Lawgiver herein appears!

* Mi.: "yesterday, the third (day)."  
+ Some cod. (w. Onk. MS., Sep. Syr.) have: "But if "—G.n.  
+ U.: "soul." This enactment raises the important question, how far these death-penalties generally were commutable. Cp. chap. xxx. 12.  
| Some cod. have: "with whatsoever" —G.n.

The third is, if so slain in cold
an ase, or an ox, or a sheep, or any beast |to keep|,— and it dieth, or is fractured, or is driven away, no one beholding. 11 [the oath of Yahweh] shall come between them both, That he hath not laid his hand on the property of his neighbour,— then shall the owner thereof accept it, and he shall not make restitution. 12 But if it be verily stolen from him he shall make restitution to the owner thereof. 13 If it be verily torn in pieces he shall bring it in as a witness, for that which was torn, he shall not make restitution.

14 And when a man asketh aught of his neighbour, and it is fractured or dieth, [its owner] not being with it: he shall [surely] make restitution. 15 If [its owner] was with it he shall not make restitution,— if it is [hired] it cometh into its hire. 16 And when a man enticeth a virgin who is not betrothed, and lieth with her: he shall [surely] pay a purchase-price that she may be his wife. 17 If her father utterly refuse to give her to him [silver] shall he weigh out, according to the purchase-price of virgins.

18 A sorceress shall thou not suffer to live. 19 Whosoever lieth with a beast shall [surely] be put to death. 20 He that sacrificeth to the gods shall be devoted to destruction,— except he sacrificeth to Yahweh alone. 21 And a sojourner shalt thou not tread down, neither shalt thou drive him away;— for ye became in the land of Egypt. 22 Neither widow nor fatherless shall thou humble: 23 if thou [do humiliate] him: 24 when he in anyway crieth out unto me I will surely hear his outcry: 25 so shalt thou deal with thy vineyard, with *your* ass, with thine oliveyard.

26 If [silver] thou wilt lend unto my people— unto the humbled one by thee: thou shalt not be to him like one that lendeth on interest, thou shalt not lay upon him interest. 27 If thou [do take in pledge] the mantle of thy neighbour: [by the going in of the sun] shalt thou restore it to him; 28 for [that] is his only covering, [that] is his mantle, for his skin,— wherein shall he sleep? and it shall come to pass, 29 when he maketh outcry unto me then will I hear, because [gracious] I am. 30 [Thus] shalt thou do with thine ox, with thy sheep,— 31 seven days shall it be with its dam, 32 on the eighth day shalt thou give it to me.

21 Holy men > therefore shall ye truly become to me,— and flesh in the field torn to pieces shall ye not eat, 22 to the dogs shall ye cast it.

1 Thou shalt not utter a false report. Do not lay thy hand with a lawless man, to become a witness helping forward violence and wrong. 2 Thou shalt not follow multitudes to commit wickedness,— neither shalt thou answer in a quarrel, so as to turn away after multitudes, to mislead. 3 Even a poor man shalt thou not prefer in his quarrel.

4 When thou meetest the ox of thine enemy, or his ass going astray thou shalt [surely] bring it back to him.

5 When thou seest the ass of him that hateth thee, sinking down under his burden, and mightest have foreborne to unload him thou shalt [surely] help him to unload.

6 Thou shalt not pervert the vindication of thy needy one, in his quarrel.

7 From a matter of falsehood thou shalt keep far away,— and the innocent one and the righteous do not thou slay, for I will not justify a lawless man. 8 And a bribe shalt thou not take,— for the bribe blindeth the clear-sighted, and perverteth the words of the righteous. 9 And a sojourner shalt thou not drive away,— seeing that [eye yourselves] know the soul of a sojourner; for ye became in the land of Egypt.

10 And six years shalt thou sow thy land,— and shalt gather the yield thereof; 11 but the seventh year shalt thou let it rest and be still, so shall the needy of thy people eat, and [what they leave] shall the wild-beast of the field eat,— in like manner shalt thou deal with thy vineyard, with thin oliveyard. 12 Six days shalt thou do thy work, but on the seventh day shalt thou keep sabbath,— that thine ox may rest, and thine ass, and that the son of thy handmaid, and the sojourner, may be refreshed. 13 And in all that I have said unto thee shalt thou take heed to thyself,— and the name of other gods shalt thou not mention, it shall not be heard upon thy mouth.

14 Three times shalt thou keep festival to me, in the year. 15 The festival of unleavened cakes shalt thou keep,— seven days shalt thou eat unleavened cakes, as I commanded thee, at the appointed time of the month Abib; for therein camest thou forth out of Egypt,— and
thy shall not see my face empty-handed. 16 And the festival of harvest, with the firstfruits of thy labours, which thou shalt sow in the field. And the festival of ingathering—at the outgoing of the year, when thou hast gathered in thy labours, out of the field. 17 Three times in the year shall all thy males see the face of the Lord Yahweh. 18 Thou shalt not offer <with anything leavened> the blood of my sacrifice, neither shall the fat of my festival-sacrifice remain until morning. 19 The beginning of the firstfruits of thy ground shalt thou bring into the house of Yahweh thy God. Thou shalt not boil a kid in the milk of its dam.

20 Lo! I am sending a messenger before thee, to guard thee in the way, and to bring thee into the place which I have prepared. 21 Take thou heed of his presence, and hearken to his voice—do not vex him, for he will not pardon your transgression, for my name is within him. 22 But if thou wilt indeed hearken to his voice, and wilt do all that I may speak then will I be an enemy to thine enemies, and an adversary to thine adversaries; for my messenger shall go before thee, and bring thee in—unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the "Hivite, and the Jebusite,—so will I destroy them. 23 Thou shalt not bow thyself down to their gods, neither shalt thou be led to serve them, neither shalt thou do according to their works, but thou shalt verily overthrow them, and completely break in pieces their pillars. 24 So shall ye serve Yahweh your God, and he will bless thy bread, and thy water,—and I will take away sickness out of thy midst. There shall be nothing casting its young or barren in thy land,—<the number of thy days> will I make full. 25 My terror will I send before thee, and will confound all the people, amongst whom thou shalt come,—and will deliver up all thine enemies unto thee as they flee.

26 And I will send the hornet, before thee,—and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 27 I will not drive them out from before thee, in one year,—lest the land should become a desolation, so would the wild-beast of the field multiply over thee. 28 Little by little will I drive them out from before thee,—until thou become fruitful, then shalt thou take possession of the land. 29 So will I set thy bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the River (Euphrates),—for I will deliver into your hand the inhabitants of the land, so shalt thou drive them out from before thee. 30 Thou shalt not make, <with them or with their gods> a covenant: they shall not dwell in thy land, lest they cause thee to sin against me,—for thou mightiest serve their gods, verily! it would become to thee a snare!

§ 35. The Covenant finally ratified.

1 And unto Moses he said— Come up unto Yahweh—thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel,—so shall ye bow yourselves down, from afar. 2 And Moses alone shall draw near unto Yahweh, but they shall not draw near,—and the people shall not come up with him.

3 So Moses came, and recounted to the people all the words of Yahweh, and all the regulations,—and all the people responded with one voice, and said, <All the words which Yahweh hath spoken> will we do.

4 Then wrote Moses all the words of Yahweh, and rose up early in the morning, and built an altar, under the mountain,—and twelve pillars, for the twelve tribes of Israel; and he sent young men of the sons of Israel, and they caused to go up, ascending-sacrifices,—and slew peace-offerings to Yahweh, of oxen. 6 Then took Moses, half of the blood, and put it in basins, and <half of the blood> dashed he over the altar; 7 then took he the book of the covenant, and read in the ears of the people. And they said, <All that Yahweh hath spoken> will we do, and will hearken.

8 Then Moses took the blood, and dashed over the people,—and said, Lo! the blood of the covenant which Yahweh hath solemnised with you, over all these words.

a So it shd be. C. Intro. 468. The Massorites pointed so as to secure harmony with chapter xxiii. 30: «but passages like Exo. xxiii. 15: xxxiv. 20; Is. i. 12, which are most difficult to construe with the accusative, plainly show that the natural vocalisation of the verb in all these phrases is the kaw— as here rendered.»

b Heb. kawdath yahweh. Another example (see Numbers 33:52) of the occurrence of "Lord" along with the incommunicable Name, precluding the use of "Lord" instead of that Name, compelling a resort to "God" instead of "Lord" in A.V. and R.V. Cp. Intro. Chap. IV., I, B. 1. 5 Cp. chap. xxxii. 38; Deut. xiv. 21.

f Or: " upon the basis of."
9 Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel,— and <under his feet>* like a pavement of sapphire, and like the very heavens,² for brightness;* and <against the nobles of the sons of Israel> put he not forth his hand,— so then they had vision of God, and did eat and drink.³

§36. By Divine Command, Moses, attended by Joshua only, ascends Mount Sinai to receive the Two Tables and further Laws; and remains in the Mountain forty Days and forty Nights.

13 Then said Yahweh unto Moses—

Come thou up unto me, in the mountain, and remain thou there,— for I must give thee tables of stone, and the law, and the commandment, which I have written, to direct them.⁶

12 And Moses rose up, and Joshua his attendant, and Moses went up into the mountain of God ; but <unto the elders> he said—

Tarry for us here, until we return unto you.

And lo! [Aaron and Hur]* are with you, [the that hath a cause]* let him draw near unto them'.

10 So then Moses went up into the mountain,— and the cloud covered the mountain. 18 And the glory of Yahweh rested upon Mount Sinai, and the cloud covered it six days,— then called he unto Moses, on the seventh day, out of the midst of the cloud. 17 And [the appearance of the glory of Yahweh] was like a consuming fire,¹ on the top of the mountain,— in the sight¹ of the sons of Israel. 19 And Moses entered into the midst of the cloud, and ascended into the mountain. And it came to pass that Moses was in the mountain forty days and forty nights.

§37. Moses is instructed to make a Sanctuary, and holy Garments; and to consecrate Aaron and his Sons to minister as Priests.

25 And Yahweh spake unto Moses, saying:

2 Speak unto the sons of Israel, that they take for me a heave-offering,— <of every man whose heart urgeth him> shall ye take my heave-offering.

3 And [this] is the heave-offering which ye shall take of them,—gold and silver, and bronze; ⁴ and blue, and purple, and crimson, and fine linen, and goat's hair; ⁵ and rams' skins dyed red, and badgers' skins, and acacia wood; ⁶ oil for giving light,— perfumes for the anointing oil, and for fragrant incense; ⁷ onyx stones, and setting stones,— for the ephod and for the breastpiece:

8 So shall they make for me a sanctuary,— and I will make my habitation in their midst:

9 <according to all that I am shewing thee, the pattern of the habitation, and the pattern of all the furnishings* thereof> even so shall ye make it.

10 And they shall make an ark of acacia wood,— ²² two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. ¹¹ And thou shalt overlay it with pure gold, <within and without> shalt thou overlay it,— and shalt make thereon a rim ⁸ of gold, round about. ¹² And thou shalt cast for it four rings of gold, and shalt put [them] on the four feet thereof,— even two rings on the one's side thereof, and two rings on the other'side thereof. ¹³ And thou shalt make staves, ⁹ of acacia wood,— and shalt overlay them, with gold. And thou shalt bring in the staves, into the rings, on the sides of the ark,— to bear ¹⁰ the ark thither. ¹³ <In the rings of the ark> shall remain the staves,— they shall not be removed therefrom. ¹⁴ And thou shalt put into the ark,— the testimony ¹⁷ which I will give unto thee. ¹⁷ And thou shalt make a propitiatory, ²° of pure gold,— ²² two cubits and a half the length thereof, and a cubit and a half the breadth thereof. ²² And thou shalt make two cherubim of gold,— <of beaten work> shalt thou make them, out of the two ends of the propitiatory. ²² And make thou one cherub out of this' end, and the other cherub out of that' end,— <out of the propitiatory> shall ye ²² make the cherubim, upon the two ends thereof. ²² And the cherubim shall be spreading out two wings on high,— making a shelter with their wings over the propitiatory, with their faces one towards the other,— <towards the propitiatory>²² shall be the faces of the cherubim. ²² And thou shalt put the propitiatory upon the ark, above,— and <in the ark> shalt thou put the testimony, which I will give unto thee. ²² And I will meet with thee there,¹ and will speak with thee therefrom off the propitiatory, from between the two cherubim, which are upon the ark of the testimony,— whatsoever I
EXODUS XXV. 23—40; XXVI. 1—19.

may give thee in charge, for the sons of Israel.

3 And thou shalt make a table, of acacia wood,—
   ||two cubits|| the length thereof, and ||a
cubit|| the breadth thereof, and ||a cubit
and ||half|| the height thereof, ||and thou
shalt overlay it with pure gold,—and shalt
make thereto a rim * of gold, round about ;
and thou shalt make thereunto a border b
of a handbreadth, round about,— and shalt
make to it four rings of gold,— and shalt
place the rings, on the four corners which
pertain to the four feet thereof :
   ||adjoining the border > shall be the rings,—
as receptacles for the staves, for lifting
the table; * and thou shalt make the staves, of
acacia wood, and shalt overlay them, with
gold,— and the table shall be lifted therewith ;
and thou shalt make its dishes, and its pans,
and its basins, and its bowls, for pouring out therewith,— ||of pure gold
shalt thou make them. * And thou shalt
place upon the table— Presence-bread, be
fore me continually.

31 And thou shalt make a lampstand of pure
gold,—<of beaten work> shall the lamp-
stand be made,* | even its base and its shaft,
||its cups, its apples, and its blossoms, <of the
same> shall be ; * ||six branches|| coming out of its sides,— ||three branches of the lampstand|| out the one' side thereof,
   and ||three branches of the lampstand|| out of the other' side thereof : ||three cups like
   almond-flowers| in the one' branch—apple
and blossom, and ||three cups like almond-
   flowers—its apples, and its blossoms ; ||so|| for the six branches, coming out
   of the lampstand. * And ||in the lampstand itself > four cups,—like almond-
   flowers—its apples, and its blossoms ; * and
   ||an apple|| under two' branches, of the
   same, and ||another apple|| under two other'
   branches, of the same, and ||another apple|| under two other' branches, of the same,—
   for the six branches, coming out of the lamp-
   stand : ||their apples and their branches||
   <of the same> shall be,— ||all of it> of one
beaten work, of pure gold. * And thou
shalt make the lamps thereof, seven,— and
one shall light up< its lamps, and it shall
give light, over against the face thereof.
   ||and its snuffers, and its snuff-
trays> of pure gold. * ||With a talent*
   of pure gold > shall be|| the ||all of it|| of one
beaten work, of pure gold. * And thou
shalt make the lamps thereof, seven,— and
one shall light up < its lamps, and it shall
give light, over against the face thereof.
   ||and its snuffers, and its snuff-
trays> of pure gold. * ||With a talent*
   of pure gold > shall be|| the ||all of it|| of one
beaten work, of pure gold. * And thou
shalt make the lamps thereof, seven,— and
one shall light up < its lamps, and it shall
give light, over against the face thereof.  
* Hence the inner structure was emphasized as the
habituation. Outwardly

* Or : "crown."  
* Or : "ledge."  
* Some cod. (w. Sam. Jom., Sep., Syr.): "shall thou
make the l"—G.n.  
* Or : "set on high."  
* A weight equal to 8,000 shekels of the sanctuary.  
1 Also ||the habitation> shalt thou make, with 26
ten curtains,—of twined linen, and blue,
and purple, and crimson, <with cherubim,
the work of a skilful weaver> shalt thou
make them. * ||The length of each' curtain||
   twenty-eight cubits, and ||the breadth|| four
cubits, of each' curtain,— <one measure, for
   all the curtains >.

* Or : "supports."
EXODUS XXVI. 20—37; XXVII. 1—18.

boards,—two sockets, under the one' board, for its two tenons, and two sockets, under the next board, for its two tenons. And <on the second side of the habitation, towards the north> twenty boards; and their forty sockets of silver,—[two sockets] under the one' board, and [two sockets] under the next’ board. And <for the hinderpart of the habitation, westward> shalt thou make six boards. And <two boards> shalt thou make, for the corners of the habitation,—in the hinderpart: that they may be* double beneath, and <at the same time> they shall be entire on the top thereof, into each' ring,—[thus] shall it be for them both, <for the two corners> shall they be. So shall they be eight boards, and [their sockets of silver] sixteen sockets,—[two sockets] under the one’ board, and [two sockets] under the next’ board.

And thou shalt make bars, of acacia wood,—[five] for the boards of the one' side of the habitation, [and five bars] for the boards of the other’ side of the habitation, and [five bars] for the boards of the side of the habitation, at the hinderpart, westward; with the middle bar, in the midst of the boards,—running along from end to end. And <the boards> shalt thou overlay with gold, and <their rings> shalt thou make of gold, as receptacles for the bars,—and thou shalt overlay the bars, with gold.

So shalt thou rear up the habitation, according to the fashion thereof, which thou wast caused to see, in the mount.

And thou shalt make a veil, of blue, and purple, and crimson, and fine-twined linen,—<of the work of a skilful weaver> shall it be made,* [with cherubim]; and thou shalt hang it upon four pillars of acacia, overlaid with gold, with their hooks of gold,—upon four sockets of silver. And thou shalt hang up the veil under the margin of the tent, of blue, and purple, and crimson, and fine-twined linen, the work of an embroiderer,—their pillars three, and their sockets three; 15 and <for the second side-piece> fifteen hangings,—their pillars three, and their sockets three; 16 and <for the gate of the court> a screen of twenty cubits, of blue, and purple, and crimson, and fine-twined linen, the work of an embroiderer,—their pillars four, and their sockets four. 17 All the pillars of the court round about, to be joined with cross-rods f of silver, and their hooks of silver,—and their sockets of bronze. 18 [The length of the court] a hundred cubits, and [the breadth] fifty throughout, and [the height]...
five cubits, of fine-twined linen,—and their sockets, of bronze. 19 All the utensils of the habitation, throughout all the service thereof,—and all the pins thereof, and all the pins of the court> of bronze.

20 Thou shalt therefore, shalt command the sons of Israel, that they bring unto thee — pure, beaten olive-oil, for giving light,— that the lamp may lift up its flame continually. 21 In the tent of meeting, outside the veil which is by the testimony > shall Aaron and his sons order it, from evening until morning, before Yahweh,— a statute age-abiding, to their generations, from the sons of Israel.

22 Thou shalt therefore, bring near unto thee— Aaron thy brother, and his sons with him, out of the midst of the sons of Israel, that they may minister as priests unto me,— Aaron, Nadab and Abihu, Eleazar and Ithamar, sons of Aaron. 23 And thou shalt make holy garments for Aaron thy brother,— for glory and for beauty. 24 Thou shalt therefore, shalt speak unto all the wise-hearted, whom I have filled with the spirit of wisdom,— and they shall make Aaron's garments, to hallow him for ministering as priest unto me. 25 These therefore, are the garments which they shall make—a breastpiece, and an ephod, and a robe, and a tunic of checkerwork, a turban and a girdle,— so shall they make holy garments, for Aaron thy brother, and for his sons, for ministering as priests unto me. 26 They themselves therefore, shall take the gold, and the blue, and the purple,— and the crimson, and the fine linen.

And they shall make the ephod,—of gold, blue and purple, crimson and fine-twined linen, the work of a skilful weaver. 27 Two joining shoulderpieces shall there be to it, upon the two extremities thereof, that it may be joined together. 28 And the curious band for fastening it, that is upon it, <like the work thereof, of the same> shall it be,—of gold, blue and purple and crimson, and fine-twined linen. 29 And thou shalt take two onyx stones,—and engrave upon them, the names of the sons of Israel: 10 six of their names upon the one stone,— and the names of the six that remain upon the second stone, according to their births: 11 with the work of a stone engraver, like seal-ring engravings > shalt thou engrave the two stones, after the names of the sons of Israel,— <to be encircled with settings of gold> shalt thou make them. 30 And thou shalt put the two stones, upon the shoulder-pieces of the ephod, as stones of memorial, for the sons of Israel,—so shall Aaron bear their names before Yahweh, upon his two shoulders, for a memorial. 31 And thou shalt make ouches of gold; 32 and two chains of pure gold, <like cord> shalt thou make them, of wreathein work,—and thou shalt put the wreathein chains on the ouches.

And thou shalt make a breastpiece for giving sentence, the work of a skilful weaver, <like the work of the ephod> shalt thou make it,— of gold, blue, and purple, and crimson, and fine-twined linen > shalt thou make it. 34 <Four-square> shall it be, a span' the length thereof, and a span' the breadth thereof. 35 And thou shalt set therein, a setting of stones, <four rows of stones>,— one row—a sardius, a topaz, and an emerald, <the first row>; and <the second row> a carbuncle, a sapphire, and a diamond; 36 and <the third row> an opal, an agate, and an amethyst; 37 and <the fourth row> a Turshish stone, a sardonyx, and a jasper,— <enclosed with gold> shall they be when they are set. 38 And <the stones> shall be, after the names of the sons of Israel— ||twelve, after their names,— <as the engravings of a seal-ring—every one, after his name> shall they be, for the twelve tribes. 39 And thou shalt make, upon the breastpiece, chains like cords, of wreathein work,— of pure gold.

And thou shalt make, upon the breastpiece, two rings of gold,— and thou shalt hang the two rings, upon the two ends of the breastpiece. 40 And thou shalt fasten upon the two ouches,— so shall thou hang them upon the shoulder-pieces of the ephod, in the forefront thereof. 41 And thou shalt make two rings of gold, and put them on the two ends of the breastpiece— upon the border thereof, which is on the side of the ephod, inwards. 42 And thou shalt make two rings of gold, and place them upon the two shoulder-pieces of the ephod, beneath, on the front of the face thereof, over against its joining,— above the curious band of the ephod; 43 that they may bind the breastpiece, by the rings thereof, unto the rings of the ephod, with a cord of blue, so that it may remain upon the curious band of the ephod,— and the breastpiece not be removed from off the ephod. 44 So shall Aaron bear the names of the sons of Israel, in the breastpiece for giving sentence, upon his heart, when he goeth into the holy place,— for a memorial before Yahweh, continually.
And thou shalt make the robe of the ephod, wholly of blue; 39 and the opening for his head shall be in the midst thereof;— a border shall there be to the opening thereof round about, the work of a weaver, <like the opening of a coat of mail> shall there be to it, it must not be rent. 40 And thou shalt make upon the skirts thereof, pomegranates of blue and purple and crimson, upon the skirts thereof, round about;— and bells of gold in the midst of them, round about: a bell of gold, and a pomegranate, a bell of gold, and a pomegranate,— upon the skirts of the robe, round about. 41 And it shall be upon Aaron, for ministering,— so shall he be heard' the sound of him—when he goeth into the holy place, before Yahweh, and cometh out, and dieth not.<sup>6</sup>

And thou shalt make a burnished plate, of pure gold,— and shalt engrave thereupon, like the engravings of a seal-ring, Holiness to Yahweh. 42 And thou shalt put it upon a cord of blue, so shall it be upon the turban,— <upon the forehead of the turban> shall it be. 43 So shall it be upon the forehead of Aaron, when he goeth in before Yahweh, — a satisfying odour, an altar-sacrifice, it is'.

Then shalt thou take the anointing oil, and pour thereof upon Aaron, and on his garments, and upon his sons, to hallow them, that they may minister as priests unto me,— Take one young bullock, and two rams, without defect; 4 and bread unleavened, and cakes unleavened with oil poured over, and wafers unleavened, anointed with oil, <of fine wheaten meal> shalt thou make them; 5 and shalt place them in one basket, and bring them near in the basket,— and the bullock, and the two rams. 6 And thou shalt take the garments, and clothe Aaron— with the turban, and with the robe of the ephod, and with the breastpiece, and with the ephod, and with and the breastpiece,— and shalt gird him, with the curious band of the ephod; 7 and shalt put the turban upon his head,— and place the holy crown upon the turban. 8 Then shalt thou take the anointing oil, and pour upon his head,— so shalt thou anoint him.

And thou shalt bring near the bullock, before the tent of meeting,— and Aaron and his sons shall lean their hands upon the head of the bullock; 11 then shalt thou slay the bullock before Yahweh,— at the opening of the tent of meeting; 12 and thou shalt take of the blood of the bullock, and place upon the horns of the altar, with thy finger,— and <all the remaining blood> shalt thou pour out at the foundation of the altar; 13 and thou shalt take all the fat that covereth the inner part, and the caul upon the liver, and the two kidneys, with the fat which is upon them, and burn as incense on the altar:<sup>4</sup> but <the flesh of the bullock, and its skin, and its dung> shalt thou burn up with fire, outside the camp.— <a sin-bearer> it is'.

<One 'ram also> shalt thou take,— and Aaron and his sons shall lean their hands, upon the head of the ram; 16 then shalt thou slay the ram,— and take its blood, and dash upon the altar, round about; 17 but <the ram itself> shalt thou cut up into its pieces,— and shalt bathe its inner part, and its legs, and lay upon its pieces, and upon its head; 18 and shalt burn the whole ram as incense on the altar, <an ascension-sacrifice> it is' to Yahweh,— <a satisfying> odour, an altar-flame to Yahweh> it is'.

Then shalt thou take the second' ram,— and Aaron and his sons shall lean their hands, upon the head of the ram; 23 then shalt

<Or : "judicial decision."
<Prob. the twelve stones in themselves. Heb. usually transferred, as "Urim and Thummim."'  
<Or : "put them in charge"; lit. "fill their hand"  
<Or : "the first'ram."  
<Or : "satisfying" odour, an altar-flame to Yahweh> it is'.
thou slay the ram, and take of its blood, and place upon the tip of the ear of Aaron, and upon the tip of the ear of his sons—the right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,—and shalt dash the blood upon the altar, round about. 21 Then shalt thou take of the blood that is upon the altar, and of the anointing oil, and sprinkle upon Aaron, and upon his garments, and upon his sons, and the garments of his sons, with him:—so shall he be hallowed—he, and his garments, and his sons, and the garments of his sons, with him. 22 Then shalt thou take from the ram—the fat and the fat-tail, and the fat that covereth the inner part, and the caul of the liver and the two kidneys, with the fat that is upon them, and the right shoulder,— for a ram of installation it is',— 23 and one round-cake of bread, and one cake of oiled bread, and one wafer,— out of the basket of unleavened cakes, which is before Yahweh; 24 and shalt lay the whole, upon the hands of Aaron, and upon the hands of his sons, then shalt thou wave them to and fro, as a wave-offering, before Yahweh; 25 and shalt take them from their hand, and burn them as incense on the altar, upon the ascending-sacrifice,— as a satisfying odour, before Yahweh, <an altar-flame> it is to Yahweh. 26 Then shalt thou take the breast from the ram of installation, which is for Aaron, and shalt wave it as a wave-offering, before Yahweh,— so shall it be thy share. 27 And thou shalt hallow the breast of the wave-offering, and the shoulder of the heave-offering, which is waved to and fro, and which is heaved up,—from the ram of installation, from that which is for Aaron, and from that which is for his sons; 28 so shall it belong to Aaron and to his sons, for an age-abiding statute, from the sons of Israel, for a wave-offering:—it is',— and a tenth part of fine meal mingled with a fourth part of the hin of beaten oil, and <as a drink-offering> a fourth part of the hin of wine,— with the one lamb. 41 And <the second' lamb> shalt thou offer between the evenings,— according to the meal-offering of the morning, and according to the drink-offering thereof> shalt thou offer with it, for a satisfying' odour, an altar-flame, to Yahweh : a continual ascending-sacrifice, to your generations, at the opening of the tent of meeting, before Yahweh, — where I will meet with you, to speak unto thee, there. 42 So will I meet there, with the sons of Israel,— and it shall be hallowed by my glory. 43 Thus will I hallow the tent of meeting, and the altar,— and <Aaron and his sons> will I hallow, to minister as priests unto me. 44 Thus will I make my habitation in the midst of the sons of Israel,— and will be their' God; 45 and they shall know that I—Yahweh am their God, who brought them forth out of the land of Egypt, that I might make their habitation in their midst,— 46 <I—Yahweh> their God.

1 And thou shalt make an altar, for burning incense,— of acacia wood shalt thou make it: 2 a cubit, the length thereof, and a cubit, the breadth thereof <four square> shall it be,— and two cubits, the height thereof, <of the same> [shall be] the horns thereof. 3 And thou shalt overlay it with pure gold, the top thereof, and the sides

1 * Or: "at."
11 Then spake Yahweh unto Moses, saying—

12 <When thou takest the sum of the sons of Israel, by their numberings> then shall they give, every man a propitiatory-covering★ for his soul★ to Yahweh, when they are numbered,—that there may be among them no plague, when they are numbered. 13 ||This shall they give—everyone that passeth over to the numbered, from the sons of Israel> shalt thou speak, and they shall give a propitiatory-covering, once in the year> shall he put a propitiatory-covering thereupon, to your generations, <most holy> it is to Yahweh.

14 And thou shalt make the staves, of acacia wood,—and thou shalt overlay them with gold. 6 And thou shalt place it before the veil, which is by the ark of the testimony,—before the propitiatory which is upon the testimony, where I will meet thee. 7 And Aaron shall burn thereon fragrant incense,—<morning by morning, when he lighteth the lamps>> shall he burn it; 8 and <when Aaron lighteth the lamps, between the evenings>> shall he burn it,—a continual incense before Yahweh, to your generations. 9 Ye shall not cause to ascend thereupon strange incense, nor an ascending-sacrifice, nor a meal-offering.—shall ye not pour out thereupon. 10 But Aaron shall put a propitiatory-covering upon the horns thereof, once in the year: <of the blood of the sin-bearer for propitiatory-coverings, once in the year> shall he put a propitiatory-covering thereupon, to your generations, <most holy> it is to Yahweh.

11 Then spake Yahweh unto Moses, saying—

12 <When they takest the sum of the sons of Israel, by their numberings> then shall they give, every man a propitiatory-covering★ for his soul★ to Yahweh, when they are numbered,—that there may be among them no plague, when they are numbered. 13 ||This shall they give—everyone that passeth over to them that have been numbered — a half-shekel, by the shekel of the sanctuary,—<weight for weight> shall it be to you. 14 ||Whosoever componeth any like it, and whosoever bestoweth thereof upon a stranger, shall be cut off from among his people.★

15 Then said Yahweh unto Moses—

16 Take to thee aromatic spices, stacte, and onycha, and galbanum,—aromatic spices, and pure frankincense,—<weight for weight> shall it be. 17 And thou shalt make of it an incense,a perfume, the work of a perfumer,—an oil for holy anointing,—salted,pure, holy. x And thou shalt make it an oil for holy anointing, a compounded perfume, the work of a perfumer.—an oil for holy anointing—shall it be. 18 And thou shalt make thereof an altar-flame to Yahweh: so then they shall bathe their hands and their feet, and shall not die,—and it shall be to them an age-abiding statute, to him and to his seed, to their generations.★

19 Then spake Yahweh unto Moses, saying—

20 <When they enter the tent of meeting> they shall bathe with water, so shall they not die,—or when they approach unto the altar to minister, to burn an incense an altar-flame to Yahweh: so then they shall bathe their hands and their feet, and shall not die,—and it shall be to them an age-abiding statute, to him and to his seed, to their generations.★

21 Then spake Yahweh unto Moses, saying—

22 ||Thou therefore, take to thee—principal spices,—<five hundred, and half as much, two hundred and fifty, and two hundred and fifty>> shall it be. 23 And <cassia> five hundred, by the shekel of the sanctuary,—<oil olive> a hin. 24 And thou shalt make an oil for holy anointing: <a perfume> shall it be to thee, to Yahweh. 25 And thou shalt make thereof an altar-flame to Yahweh: so then they shall bathe their hands and their feet, and shall not die,—and it shall be to them an age-abiding statute, to him and to his seed, to their generations.★

26 And thou shalt hallow them, and they shall be most holy,—<whosoever toucheth them>> shall be holy. 27 <Aaron also, and his sons> shalt thou anoint,—so shalt thou hallow them, to minister as priests unto me. 28 And <unto the sons of Israel> shalt thou speak, saying,

29 <An oil for holy anointing> shall this be to me, to your generations. 30 <Upon the flesh of a common man>> shall it not be poured, and <according to the proportions thereof> shall ye not make any like it,—<holy> it is, <holy> shall it be to you. 31 ||Whosoever componeth any like it, and whosoever bestoweth thereof upon a stranger, shall be cut off from among his people.★

32 Then said Yahweh unto Moses—

33 Take to thee aromatic spices, stacte, and onycha, and galbanum,—aromatic spices, and pure frankincense,—<weight for weight> shall it be. 34 And thou shalt make of it an incense,a perfume, the work of a perfumer,—salted,pure, holy. 35 And thou shalt be cut off, from among his people.★

★ Or: "an adam." ⑥ Or: "'person,' or "life." ⑥ Or: "personas," or "lives." Eze. xviii. 4, n. • Some cod. (w. Sam. and Sep.) : "the land." ⑦ Or: "a son of earth," ⑦ Or: "peoples." ② Or: "the land."
EXODUS XXXI. 1—18; XXXII. 1—10.

31 1 Then spake Yahweh unto Moses saying:

See, I have called by name,—Bezaleel, son of Uri, son of Hur, of the tribe of Judah; and have filled him with the Spirit of God,—in wisdom, and in understanding, and in knowledge, and in all manner of workmanship; 4 to devise skilful designs,—to work in gold, and in silver, and in bronze; 6 and in the cutting of stones for setting, and in the carving of wood,—to work in all manner of workmanship.

3 So I myself therefore, lo! I have given with him—Oholiab, son of Ahisamach, of the tribe of Dan, and, in the heart of every one that is wise-hearted, have I put wisdom,—so shall they make all that I have commanded thee:— 7 the tent of meeting, and the ark of testimony; and the propitiatory which is thereupon,—and all the utensils of the tent; and the table, and its utensils, and the pomegranate stand, and all its utensils,—and the incense' altar; and the altar for the ascending-sacrifice, and all its utensils; 9 and the altar for the ascending-sacrifice, and all its utensils,—and the laver, and its stand; 10 and the cloths of variegated stuff, and the holy' garments, for Aaron the priest, and the garments of his sons, for ministering as priests; 11 and the anointing oil and the fragrant' incense, for the holy place,—<according to all which I have commanded thee> shall they do.

13 Then spake Yahweh unto Moses saying—

14 Thous therefore, speak unto the sons of Israel, saying—

Surely, shall ye keep,—for a sign it is'—betwixt me and you, to your generations, that ye may know that I, Yahweh, do hallow you.

Therefore shall ye keep the sabbath, for holy it is unto you,—thee that profanest it shall be surely put to death;' verily, whosoever doeth therein, any work that soul shall be cut off from the midst of its people: 15 <Six days> shall work be done, but <on the seventh day> is a holy sabbath—keeping of rest, unto Yahweh,—whoseover doeth work on the sabbath day shall be surely put to death. 16 Therefore shall the sons of Israel keep the sabbath,—by making it a Day of Rest to your generations, as an age-abiding covenant: 17 <between me and the sons of Israel> it is'—unto times age-abiding,—for <in six days> did Yahweh make the heavens and the earth, and <on the seventh day> he rested, and was refreshed.

18 Then gave he unto Moses, <as he finished speaking with him in Mount Sinai>—the two tables of the testimony,—tables of stone, written with the finger of God.

§ 38. Israel's Revolt into Idolatry, and their Restoration. Remarkable Episodes:—Breaking the Tables; Pitching a Temporary Tent outside the Camp; Yahweh's Proclamation of all his Goodness; Moses' Face shineth.

1 And <when the people saw that Moses delayed to come down out of the mount>, the people gathered themselves together unto Aaron, and said unto him—

Up, make for us gods, <as for this> Moses—the man who brought us up out of the land of Egypt—we know not what hath befallen him.

And Aaron said unto them,

Break off the rings of gold, which are in the ears of your wives, of your sons, and of your daughters,—and bring them unto me.

And all the people of themselves brake off the rings of gold which were in their ears,—and brought them unto Aaron. 4 And he received [the gold] at their hand, and fashioned it with a graving tool, and made it a molten calf,—and they said—

These are thy gods, O Israel, who brought thee up, out of the land of Egypt.

And, when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said,< A festival to Yahweh> to-morrow! 6 So they rose up early, on the morrow, and offered ascending-sacrifices, and brought near peace-offerings,—and the people sat down, to eat and to drink, and then rose up—to make sport! 7 Then spake Yahweh unto Moses—

Go, get thee down, for thy people whom thou hast brought up out of the land of Egypt have corrupted themselves. 8 They have turned aside quickly out of the way which I commanded them, they have made for themselves—amolten calf,—and have bowed themselves down thereto, and have sacrificed thereto, and have said—

These are thy gods, O Israel, who have brought thee up out of the land of Egypt.

9 So then Yahweh said unto Moses,—

I have looked on this people, and lo! <a stiff-necked people> it is'.

10 Now, therefore, let me alone, that mine anger may kindle upon them, and that I may consume them, and may make thee' a great nation.

1 Or: "put them to shame as to coming down" etc. 2 Heb. "elohim"; but here construed with a plural verb, and therefore rightly rendered "gods" in the plural.

11 And Moses besought the face of Yahweh his God,— and said—

Wherefore, O Yahweh, should thine anger kindle upon thy people, whom thou hast brought forth out of the land of Egypt, with great might, and with a firm hand?

12 Wherefore should the Egyptians speak, saying—

<For mischief> hath he taken them forth, to slay them among the mountains, and to make an end of them from off the face of the ground?

Turn thou from the kindling of thine anger, and be grieved over the calamity to thy people.

13 Have remembrance of Abraham, of Isaac, and of Israel, thy servants, to whom thou didst swear by thyself, and didst speak unto them [saying],

I will multiply your seed, as the stars of the heavens,— and all this land of which I have spoken will I give to your seed, and they shall inherit it to times age-abiding.

14 So then Yahweh was grieved,— over the calamity,— which he had spoken of inflicting on his people.

15 And Moses turned, and went down out of the mount, with the two tablest of testimony b in his hand,— tables written upon, on both sides of them, <on this and on that> were they written.

Now as for the tables, <the work of God> they were',— and as for the writing, <the writing of God> it was', graven upon the tables.

16 And Joshua heard the noise of the people, as they shouted,— so he said unto Moses—

The noise of war, in the camp!

17 But he said—

<Not the noise of the cry of heroism, nor yet the noise of the cry of defeat,— the noise of alternatesong> do I hear.

18 And it came to pass <when he drew near unto the camp, and saw the calf, and the dancing>, that the anger of Moses kindled, and he cast out of his hands the tables, and brake them in pieces, at the foot of the mountain.

Then took he the calf which they had made, and burned it in the fire, and ground it till it became powder, — and strewed it on the face of the waters, and made the sons of Israel drink.

20 Then Moses said unto Aaron,

What had this people done to thee,— that thou shouldst have brought upon them a great sin?

21 And Aaron said unto Moses,—

<He hath mischievously> (or "maliciously") "taken them forth."
33 Then spake Yahweh unto Moses —

Get thee away, go up from hence, thou, and the people whom thou hast brought up out of the land of Egypt, into the land of which I sware to Abraham, to Isaac, and to Jacob, saying,

"To thy seed will I give it;"

3 And I will send before thee a messenger, and will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Jebusite, and the Amalekite; into a land flowing with milk and honey, for I will not go up in thy midst, in that thou art an inferior messenger, lest I consume thee, in the way.

And when the people heard these evil tidings, they afflicted themselves, and they put not any man his ornaments upon him. Then said Yahweh unto Moses —

Say unto the sons of Israel, "Ye are a stiff-necked people, in one moment—if I should go up in thy midst—should I make an end of thee, now therefore, lay down thine ornaments from off thee, that I may see what I must do with thee.

So then the sons of Israel stripped themselves of their ornaments, and moved on from Mount Horeb.

4 And Moses proceeded to take a tent, and pitch it by itself outside the camp, afar off from the camp, and he called it, The Tent of Meeting, and so it came to pass that whosoever was seeking Yahweh went out unto the tent of meeting, which was on the outside of the camp.

And it came about, that when Moses went out unto the tent all the people used to rise up, and station themselves, every man at the opening of his tent, and they watched Moses, until he entered the tent. And it came to pass that when Moses entered the tent the pillar of cloud came down, and stood at the opening of the tent, and spake with Moses. And when all the people beheld the pillar of cloud, standing at the opening of the tent then all the people rose up, and bowed themselves down, every man at the entrance of his tent. Thus Yahweh used to speak unto Moses, face to face, as a man speaketh unto his friend, and when he returned unto the camp, his attendant, Joshua, son of Nun, a young man, moved not from the midst of the tent.

12 Then said Moses unto Yahweh, —

See! thou art saying unto me —

Take up this people, and yet hast not let me know, whom thou wilt send with me, though thou thyself didst say —

I acknowledge thee by name, Yea, moreover, thou hast found favour in mine eyes.

13 Now therefore, if I pray thee, I have found favour in thine eyes, lest I should go up in thy midst, but I beseech thee, thy way, that I may acknowledge thee to the intent I may find favour in thine eyes, see thou therefore, that this nation is thine own people.

14 So then he said, —

Mine own presence shall go on, thus will I give thee rest. And he said unto him, —

"If thy presence is not going on do not take us up from hence." Whereby, indeed, shall it be known, then, that I have found favour in thine eyes, and thy people. Shall it not be, by thy going on with us? So shall we be more distinguished, than any people that are on the face of the ground.

15 Then said Yahweh, unto Moses:

"Even this thing, which thou hast spoken will I do, — For thou hast found favour in mine eyes, and I have acknowledged thee by name.

16 And he said, —

Show me, I pray thee, thy glory. And he said —

"I will cause all my goodness, to pass before thee, and will proclaim myself by the name Yahweh, before thee, and will shew favour unto whom I may show favour, and will have compassion on whom I may have compassion.

17 But he said —

Thou canst not see my face, — For no son of earth can see me, and live.

21 And Yahweh said, —

Lo! a place near me, —

So then shalt station thyself upon the rock; And it shall be while my glory passeth by I will put thee in the cleft of the rock, and will cover thee with my hand, while I pass by.

23 Then will I take away my hand, and thou shalt see behind me, — But my face must not be seen.

* N.B.: that Yahweh's way makes known His character.
* Kalisch.
* Or: "and by our being."
* "with."
* "bellow."
* M. L. "seemly afterparts."
1 And Jehovah said unto Moses—

Hew thee two tables of stone, like the first,— and I will write upon the tables, the words which were upon the first tables, which thou didst break in pieces; 2 and be thou ready by the morning,— and thou shalt come up in the morning, into Mount Sinai; then shalt thou station thyself for me there, upon the top of the mount; 3 and [no man] may come up with thee, and let no man so much as be seen, in all the mount,— and let not even [the flocks or the herds] feed, in front of that mountain.

4 So he hewed two tables of stone, like the first, and Moses rose up early in the morning, and went up into Mount Sinai, as Jehovah had commanded him,— and took in his hand two tables of stone. 5 And Jehovah descended in the cloud, and took his station with him, there,— and proclaimed himself by the name Jehovah. 6 So Jehovah passed before him, and proclaimed,—

Jehovah, Jehovah,

A GOD OF compassion, and favour,—

Slow to anger, and abundant in lovingkindness and faithfulness:

7 Keeping lovingkindness to a thousand generations,

Forgiving iniquity, and transgression, and sin,

Though he leave not [utterly unpunished],

Visiting the iniquity of fathers

Upon sons,

And upon sons' sons,

Unto a third and unto a fourth generation. 8

Then Moses made haste,— and bent his head toward the earth, and bowed himself down; 9 and said—

If, I pray thee, I have found favour in thine eyes, 0 My Lord> I pray thee let My Lord go on, in our midst,— although <as a stiff-necked people> it is', so wilt thou pardon our iniquity b and our sin, 0 and take us as thine own.

10 And he said—

Lo ! [I] am about to solemnise a covenant,—

In presence of all thy people— will I do marvellous things, which have not been created in any part of the earth, nor among any of the nations,— so shall all the people in whose midst [thou] art, see the work of Jehovah, for < as a fearful thing> it is', which [I] am doing with thee.

11 Take thou heed what [I] am commanding thee this day,— behold me! driving out from before thee—the Amorite, and the Canaanite, and the Hittite, and the Perizite, and the Hivite, and the Jebusite.

12 Take heed to thyself,

Lest thou solemnise a covenant with the inhabitant of the land, whereupon [thou] art about to enter,—

Lest he become a snare in thy midst;

For < their altars > shall ye smash,

And < their pillars > shall ye shiver,—

And < their sacred-stems > shall ye fell. 13 For thou shalt not bow thyself down to another God,—

For < as for Jehovah >

<Jealous> is his name,

<A jealous God> he is';

15 Lest thou solemnise a covenant, with the inhabitant of the land,—

And then < as surely as they go unchaste after their gods, and sacrifice to their gods >

So surely will he invite thee,

And thou wilt eat of his sacrifice; And thou wilt take of his daughters, for thy sons,—

And his daughters will go unchaste after their gods,

And will cause [thy sons] to go unchaste after their gods.

17 Molten gods> shalt thou not make to thee.

18 The festival of unleavened cakes> shalt thou keep, <seven days> shalt thou eat unleavened cakes, which I commanded thee, at the set time, in the month Abib,— for < in the month Abib > camest thou forth out of Egypt.

19 Every one that is the first to be born is mine,— and every one of thy cattle that is born a male, firstling of ox or sheep. 20 But < the firstling of an ass> thou mayst redeem with a lamb, and < if thou wilt not redeem it > then shalt thou break its neck. 21 Every firstborn of thy sons> shalt thou redeem, and he must not see my face b with empty hand. 22 <Six days> shalt thou labour, but < on the seventh day > shalt thou rest,— in plowing time and in harvest shalt thou rest.

make to thee, the firstfruits of the wheat harvest,—and the festival of ingathering, at the closing in of the year; 22 three times in the year, shall every one of thy males see the face of the Lord, Yahweh; the God of Israel. 23 For I will root out nations from before thee, and will enlarge thy borders,—and no man shall covet thy land, when thou goest up to see the face of Yahweh thy God, three times in the year.

119 Thou shalt not slay, along with anything leavened, the blood of my sacrifice,—neither shall remain to the morning, the sacrifice of the festival of the passover.

24 The beginning of the firstfruits of thy ground shalt thou bring into the house of Yahweh, thy God. Thou shalt not boil a kid, in the milk of its dam.

And Yahweh said unto Moses,

Write for thyself these words,—for according to the tenor* of these words I have I solemnized with thee, a covenant, and with Israel.

So then he was there, with Yahweh, forty days and forty nights, did he not eat, and wrote upon the tables, the words of the covenant, the ten words.

And it came to pass when Moses came down out of Mount Sinai, with the two tablets of testimony in the hand of Moses, when he came down out of the mount; that Moses knew not that the skin of his face shone, through his having spoken with him. 30 And Aaron and all the sons of Israel saw Moses, and lo! the skin of his face shone,—and they stood in awe of drawing nigh unto him. 31 So then Moses called unto them, and Aaron and all the princes in the assembly returned unto him,—and Moses spake unto them. 32 And <afterwards> came nigh, all the sons of Israel.— and he gave them in commandment all that Yahweh had spoken with him, in Mount Sinai. 33 And <when Moses had made an end of speaking with them> he put over his face, a veil; 34 but <as often as Moses went in before Yahweh> he put aside the veil, until he came out,—and <as often as he came out and spake unto the sons of Israel, that which he had been commanded> the sons of Israel saw the face of Moses, that the skin of Moses' face shone,—so Moses again put the veil over his face, until he went in to speak with him.


And Moses called together all the assembly of the sons of Israel, and said unto them,—

These are the things which Yahweh hath commanded, to do them.

Six days shall work be done, but on the seventh day shall there be to you a holy sabbath-keeping, unto Yahweh,— whomsoever doeth work therein; shall be put to death. 3 Ye shall not kindle a fire, in any of your dwellings, on the sabbath day.

And Moses spake unto all the assembly of the sons of Israel, saying,—

This is the thing which Yahweh hath commanded, saying,—

Take ye from among you, a heave-offering to Yahweh, every one whose heart is willing shall bring it in, even the heave-offering of Yahweh,—gold and silver, and bronze; and blue and purple, and crimson, and fine linen and goat's-hair; and rams' skins dyed red, and badgers' skins, and acacia wood; and oil for giving light,— and aromatic spices for the anointing oil, and for fragrant incense; and onyx stones, and setting stones,—for the ephod, and for the breastpiece.

And all the wise-hearted among you shall come in, that they may make, all that which Yahweh hath commanded;— the habitation, its tent, and its covering,—its coverings, its boards, and its bars, its pillars, and its sockets; the ark with its staves, the propitiatory,—and the screening veil; the table with its staves, and all its utensils, and the Presence-bread; the lampstand for giving light, with its utensils, and its lamps,—and the oil for giving light; and the incese' altar, with its staves, and the anointing' oil, and the fragrant' incense,— and the entrance' screen, for the entrance of the habitation; the altar for the ascending-sacrifice, and the bronze' grating which pertaineth thereto, its staves, and all its utensils,—the laver, and its stand; the hangings for the court, its pillars, and its sockets,— and the screen for the gate of the court; the pins of the habitation, and the pins of the court, and their cords; the cloths of variegated stuff, for ministering in the sanctuary,—the sacred' garments for Aaron the priest, and the garments of his sons, for ministering as priests.

So all the assembly of the sons of Israel went forth and do the work of the Sabbath. 27 Why this reminder of the Sabbath here, but to say that, not even in constructing the sanctuary, were they to work on the Sabbath?
forth from the presence of Moses; \(^21\) and they brought in \(\text{a every man whose heart lifted him up, \(-\)}
\(-\)and \(\text{a every one whose spirit made him willing \(-\)}
\(-\)brought in the heave-offering of Yahweh, for the construction of the tent of meeting, and for all its service, and for the holy' garments.

\(^22\) Yea they brought in \(\mathbf{n}\) the men with the women, \(\text{-all who were willing-hearted \(-\)}
\(-\)brought in \(-\)bracelets and nose-ornaments, and rings, and buckles, all manner of jewels of gold, even every man who waved a wave-offering of gold unto Yahweh. \(^23\) And every man with whom was found \(-\)blue and purple and crimson, and fine linen and goat's-hair, and rams' skins dyed red, and badgers' skins brought them in. \(^24\) \(\text{Every one who would heave a heave-offering of silver, or bronze, or gold} \(-\)brought in the heave-offering of Yahweh, and \(\text{\(-\)}
\(-\)every one with whom was found scacia wood, for any construction for the service brought it in. \(^25\) \(\text{And all the women who were wise-hearted} \(-\)<with their hands> did spin, and brought in that which they had spun— the blue, and the purple, the \(\text{b crimson, and the fine linen.}
\(^26\) \(\text{And all the women whose hearts lifted them up with wisdom} \(-\)span the goat's-hair. \(^27\) And \(\text{\(-\)}
\(-\)the princes brought in the onyx stones and the setting'stones, for the ephod, and for the breastpiece; \(^28\) and the aromatic spices, and the oil, for giving light, and for anointing oil, and for the fragrant incense. \(^29\) In the case of every man and woman, whose heart made them willing, to bring in for any construction which Yahweh had commanded them to make, by the hand of Moses \(\text{[in their case]} \) did the sons of Israel bring in a free-will offering unto Yahweh. \(^30\) And Moses said unto the sons of Israel—

See! Yahweh hath called by name,—Bezaleel, son of Uri, son of Hur, of the tribe of Judah; \(^31\) and filled him with the spirit of God,—in wisdom, in understanding and in knowledge, and in all manner of execution; to devise skilful designs,—to work in gold and in silver, and in bronze; \(^32\) in the cutting of stones for setting, and in the cutting of wood,—to work in any manner of skilful workmanship. \(^33\) To teach also hath he put in his heart, \(\text{[the heart of]} \) him, and of Oholiab—son of Ahisamach, of the tribe of Dan; \(^34\) \(\text{and} \) filled them with wisdom of heart, to work all manner of workmanship—of cutter and deviser, and embroiderer, in blue and in purple, in crimson and in fine linen, and of the weaver, —workers of any manner of workmanship, and devisers of skilful designs. \(^35\) Thus shall Bezaleel and Oholiab work, and every man that is wise-hearted, in whom Yahweh hath put wisdom and understanding, to know how to work any manner of workmanship for the holy' service,—according to all that Yahweh hath commanded.

\(\text{§ 40. The Sanctuary is prepared.}\)

\(\text{So then Moses called upon Bezaleel, and upon Oholiab, and upon every man that was wise-hearted, in whose heart Yahweh had put wisdom,—every one whose heart lifted him up, to draw near unto the work, to do it.} \(^3\) \(\text{And they took, from the presence of Moses, all the heave-offering which the sons of Israel had brought in, for the work of the holy' service, to do it,—howbeit} \(-\)they \(-\)brought in unto him yet more free-will offerings, morning by morning. \(^4\) \(\text{Then came in all the wise men who were doing all the holy work,—man by man, from his work which they} \(-\)were doing;} \(^5\) \(\text{and} \) spake unto Moses, saying,

\(\text{More than enough are the people bringing in, [more] than is needed for the service pertaining to the work, which Yahweh hath commanded to be done.}\)

\(\text{So Moses gave commandment, and they passed a proclamation throughout the camp, saying,}

\(\text{Let neither man nor woman make any more material for the holy' heave-offering.}\)

\(\text{So the people were restrained from bringing in.}\)

\(\text{For the material was enough for all the work, to make it,—} \) and to spare. \(^7\)

\(\text{Then did all the wise-hearted among the workers of the material, make the habitation of ten curtains,—<of fine-twined linen, and blue and purple and crimson, with cherubim, the work of the skilful weaver> did he make them. \(^8\) The length of each' curtain was twenty-eight cubits, and the breadth four cubits, for each curtain,—<one measure> had all the curtains.} \(^9\) \(\text{And he joined the [first] five curtains, one to another, and the [other] five curtains> joined he one to another.} \(^10\) \(\text{And he made loops of blue, upon the border of the first curtain, at the edge of the set, [thus] made he in the border of the other curtain, at the edge of the second set; \(^11\) \(\text{Fifty loops} made he in the first' curtain, and \(\text{fifty loops} made he in the edge of the curtain that was in the second' set, the loops being opposite one to another.} \(^12\) \(\text{And he made fifty clasps of gold, and joined the curtains one to another with the clasps, and so the habitation became [one].} \(^13\)

\(\text{And he made curtains of goat's-hair, for the tent, over the habitation,—eleven curtains did he make them; \(^14\) the length of each' curtain was thirty cubits, and the breadth was the breath of each' curtain,—one measure> had the eleven curtains.} \(^15\) \(\text{And he joined five of the curtains by themselves, and the six curtains by themselves.} \(^16\) \(\text{And he made fifty loops upon the border of the curtain that was} \) most outmost in the [one] set and \(\text{fifty loops > made he upon the border of the curtain of the second set.} \(^17\)

\(\text{And he made fifty clasps of} \)}
bronze,—to join together the tent, that it might become one.

19 And he made a covering to the tent, of rams' skins, dyed red,—and a covering of badgers' skins [above].

20 And he made the boards, for the habitation,—of acacia wood, for standing up: 3 [ten cubits] the length of each board,—and [a cubit and a half] the breadth of each board: 2 [two tentons to each board, united one to another,—thus] made he for all the boards of the habitation. 3

21 And he made the boards for the habitation,—[twenty boards] for the south side southwards;

and [forty sockets of silver] made he, under the twenty boards,—[two sockets] under the first board, for its two tentons, and [two sockets] under the next board, for its two tentons. 2 And [for the second side of the habitation, to the north quarter] made he twenty boards; 26 and their four sockets of silver,—[two sockets] under the first board, and [two sockets] under the next board. 27 And [for the hinder part of the habitation, westward] made he six boards;

and [two boards] made he for the corners of the habitation,—in the hinderpart. 29 Thus were they to be double beneath, and [at the same time] should they be entire, at the top thereof, into each ring,—thus did he for them both, for the two corners. 30 Thus were there to be eight boards, and [their sockets of silver] were sixteen sockets,—two sockets apace under each board.

31 And he made bars, of acacia wood,—five for the boards of the first side of the habitation, and five bars for the boards of the other side of the habitation,—and five bars for the boards of the habitation b at the hinderpart westward.

32 And he made the middle bar,—to run along in the midst of the boards, from end to end.

33 And <the boards> overlaid he with gold, and <their rings> made he of gold, as receptacles e for the veil,—and he overlaid the bars with gold.

34 And he made the veil, of blue and purple and crimson, and fine-twined linen,—of the work of a skilful weaver> made he it, with cherubim: 36 And he made for it—four pillars of acacia, and overlaid them with gold, their hooks of gold,—and cast for them, four sockets of silver.

35 And he made a screen for the opening of the tent, of blue and purple and crimson and fine twined linen, the work of an embroiderer; 39 and these pillars thereof, and their hooks, and these pillars their capitals and their cross-rods, 4 with gold, but [their five sockets] were of bronze.

37 And Bezaleel made the ark, of acacia wood,—two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof; 3 and he overlaid it with pure gold, within and without,—and made for it a rim of gold, round about; 4 and he cast for it four rings of gold, upon the four feet thereof,—even [two rings] on the one side thereof and [two rings] on the other side thereof; and he made staves of acacia wood,—and overlaid them with gold; 5 and he brought the staves into the rings, upon the sides of the ark,—for lifting the ark.

6 And he made a propitiatory b of pure gold,—two cubits and half the length thereof, and [a cubit and a half] the breadth thereof; 7 and he made two cherubim, of gold,—of beaten work—did he make them, out of the two ends of the propitiatory; 8 [one cherub] out of this end, and [one cherub] out of that end,—out of the propitiatory itself> made he the cherubim, out of the two ends thereof: 9 and the cherubim were spreading out their wings on high, making a shelter with their wings over the propitiatory, with [their faces] one towards the other,—towards the propitiatory were the faces of the cherubim. 5

10 And he made the table, of acacia wood,—two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. 11 And he overlaid it, with pure gold,—and he made thereto a rim of gold, round about; 12 and he made thereto a border of a handbreadth, round about,—and he made a rim of gold to the border thereof, round about; 13 and he cast for it, four rings of gold,—and placed the rings upon the four corners, which pertained to the four feet thereof: 14 <near to the border> were the rings,—as receptacles for the staves, for lifting the table; 15 and he made the staves of acacia wood, and overlaid them with gold,—for lifting the table; 16 and he made the utensils which were to be upon the table—its dishes, and its pans, and its bowls, and its basins, for pouring out therewith,—of pure gold.

17 And he made the lampstand, of pure gold,—of beaten work—made he the lampstand—its base and its shafts, its cups, its apples and its blossoms were of the same; 18 with six branches coming out of its sides,—three branches of the lampstand out of its one side, and three branches of the lampstand out of its other side: 19 three cups like almondflowers in the one branch—apple and blossom, and three cups like almondflowers in the next branch, apple and blossom,—for the six branches, coming out of the lampstand; 20 and in the lampstand itself> four cups,—like almondflowers, its apples and its blossoms; 21 with an apple under the two branches of the same, and an apple under the next two branches of the same, and an apple under the next two branches of the same,—for the six branches coming out of the same;

22 [their apples and their branches] were of the same,—[all of it] one beaten work, of pure bronze.—


4 "Over against"—Kalisch.
gold. 25 And he made the lamps thereof, seven,—with its snuffers and its snuff-trays, of pure gold. 24 Of a talent of pure gold made he it,—and all the utensils thereof.

And he made the incense' altar, of acacia wood,—[a cubit] the length thereof, and [a cubit] the breadth thereof, [four cubits], and [two cubits] the height thereof, <of the same> were the horns thereof. 26 And he overlaid it with pure gold—the top thereof and the sides thereof round about, and the horns thereof,—and he made thereto—a rim of gold, round about. 27 And <two rings of gold> made he thereto—beneath the rim thereof, upon the two corners thereof, upon the two sides thereof,—as receptacles for the staves, to lift it therewith. 28 And he made the staves of acacia wood,—and overlaid them with gold.

And he made the holy anointing oil, and the pure fragrant incense,—the work of a perfumer.

38 And he made the altar for the ascending-sacrifice of acacia wood,—[five cubits] the length thereof, and [five cubits] the breadth thereof, [four cubits], and [three cubits] the height thereof. 2 And he made the horns thereof, upon the four corners thereof, <of the same> were the horns thereof,—and he overlaid it with bronze. 3 And he made all the utensils of the altar—the pans and the shovels, and the sprinkling bowls, the flesh-hooks and the fire-pans,—<all the utensils thereof> made he of bronze. 4 And he made to the altar a grating, of network of bronze,—under the margin thereof beneath, as far as the midst thereof. 5 And he cast four rings in the four corners, to the grating of bronze,—as receptacles for the staves. 6 And he made the staves of acacia wood,—and overlaid them with bronze. 7 And he brought the staves into the rings, upon the sides of the altar, to lift it therewith,—<hollow with boards> did he make it.

And he made the laver of bronze, and the stand thereof of bronze,—with the mirrors of the female hosts who did service at the opening of the tent of meeting:

And he made the court,—<on the south side southward> the hangings of the court, of fine twined linen, [a hundred cubits]; 10 their pillars twenty, and their sockets twenty, of bronze,—the hooks of the pillars and their connecting-rods of silver: 11 and <on the north side> a hundred cubits, their pillars twenty, and their sockets twenty, of bronze,—the hooks of the pillars and their connecting-rods of silver. 12 And <on the west side> the hangings fifty cubits, their pillars ten, and their sockets ten,—and the hooks of the pillars and their connecting-rods of silver. 13 And <on the east side towards the dawn> fifty cubits: 14 the hangings, fifteen cubits, for the side-piece,—their pillars, three, and their sockets three; and <for the second’ sidepiece, on this side and on that, of the gate of the court> the hangings, fifteen cubits,—their pillars three, and their sockets three. 15 All the hangings of the court, round about, were of fine twined linen. 17 And the sockets for the pillars were of bronze, [the hooks of the pillars, and their connecting-rods] of silver,—and [the overlaying of their capitals] was silver,—and [they themselves] were filleted with silver, even all the pillars of the court. 18 And [the screen of the gate of the court] was the work of an embroiderer, blue and purple and crimson, and fine twined linen,—and twenty cubits in length, and [the height, according to the breadth], of five cubits, to match the curtains of the court; 19 and [their pillars] were four, and [their sockets] four, [of bronze],—[their hooks] of silver, and [the overlaying of their capitals, and their connecting-rods] of silver. 20 And all the pins for the habitation, and for the court round about, were of bronze.

<As for all the gold that was used for the work, in all the construction of the sanctuary> it came to pass that [the gold of the wave-offering] was nine-and-twenty talents, and seven hundred and thirty shekels, by the shekel of the sanctuary. 25 And <the silver of them who were numbered of the assembly> was one hundred talents,—and one thousand, seven hundred, and seventy-five shekels, by the shekel of the sanctuary; 26 a bekah per head, that is a half shekel, by the shekel of the sanctuary, for all that passed over to them who had been numbered, from twenty years old, and upwards, for six hundred and three thousand, and five hundred and fifty. 27 And it came to pass, that [the hundred talents of silver] were used for casting the sockets of the sanctuary, and the sockets of the veil,—one hundred sockets with the hundred talents, a talent for a socket. 28 And with the thousand, seven hundred and seventy-five made the hooks, for the pillars,—and overlaid their capitals, and united them with connecting-rods.

And [the bronze of the wave-offering] was seventy talents,—and two thousand and four hundred shekels. 30 And he made therewith, the
sockets for the opening of the tent of meeting, and the altar of bronze, and the grating of bronze which pertained thereto,—and all the utensils of the altar, and the sockets for the court round about, and the sockets for the gate of the court,—and all the pins for the habitation, and all the pins for the court, round about.

39 1 And of the blue, and the purple, and the crimson> made they cloths of variegated stuff, for ministering in the sanctuary,—and they made the holy garments which were for Aaron,—As Yahweh commanded Moses.

2 So he made the ephod,—of gold, blue, and purple, and crimson, and fine twined linen, and they did beat out the plates of gold, and proceeded to cut them into threads,* to work into the midst of the blue, and into the midst of the purple, and into the midst of the crimson, and into the midst of the fine linen,—with the work of a skilful weaver. 4 <Shoulder-pieces> made they thereto for joining,—<at its two edges> was it joined. 5 And <as for the custom of fastening girdle which was thereon>: <of the same> was it according to the working thereof, gold, blue, and purple, and crimson, and fine twined linen,—As Yahweh commanded Moses.

6 And they wrought the onyx stones, enclosed in ouches of gold,—graven with the engravings of a seal-ring, after the names of the sons of Israel. 7 And he put them on the shoulder-pieces of the ephod, as stones of memorial, for the sons of Israel,—As Yahweh commanded Moses.

8 And he made the breastpiece, the work of a skilful weaver, like the work of the ephod,—of gold, blue, and purple, and crimson, and fine twined linen. 9 <Foursquare> it was, <doubled> made they the breastpiece,—ina span was the length thereof, and [a span] the breadth thereof, [doubled]. 10 And they set therein, four rows of stones,—one row a sardius, a topaz, and an emerald, the first; row; and 'the second row',—a carnelian, a sapphire, and a diamond; 12 and [the third row],—an opal, an agate, and an amethyst; 13 and [the fourth row],—a Tarshish stone, a sardonyx, and a jasper,—enclosed in ouches of gold, [when they were set]. 14 And <as for the stones>: <after b> the names of the sons of Israel> they were ['twelve], after their names,—with the engravings of a seal-ring, [each one] after b his name, [for the twelve tribes]. 15 And they made, upon the breastpiece, chains like cords, of wheaten work,—of pure gold. 16 And they made two ouches of gold, and two rings of gold,—and they placed the two rings, upon the two ends of the breastpiece; 17 and they placed the two wheaten chains of gold, upon the two rings,—upon the ends of the breastpiece; 18 and <the other two ends of the two wheaten chains> placed they upon the two ouches,—and placed them upon the shoulder-pieces of the ephod, in the forefront thereof. 19 And they made two rings of gold, and put on the two ends of the breastpiece,—upon the border thereof, which is towards the ephod, inwards. 20 And they made two other rings of gold, and placed them upon the two shoulder-pieces of the ephod, below, on the front of the face thereof, to match the joining thereof,—above the curious girdle of the ephod. 21 And they bound the breastpiece by the rings thereof, into the rings of the ephod, with a cord of blue, that it might remain upon the curious girdle of the ephod, and the breastpiece not be removed from upon the ephod,—As Yahweh commanded Moses.

22 And he made the robe of the ephod,—wholly of blue; 23 with the opening b of the robe in the midst thereof, like the opening of a coat of mail,—a border to the opening thereof round about—it might not be rent open. 24 And they made, upon the skirts of the robe, pomegranates—of blue and purple and crimson,—twined. 25 And they made bells of pure gold,—and placed the bells in the midst of the pomegranates, upon the skirts of the robe, round about, [in the midst of the pomegranates]: 26 a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe, round about,—to minister in,—As Yahweh commanded Moses.

27 And they made the tunics of fine linen, the work of a weaver,—for Aaron, and for his sons; 28 and the turban of fine linen, and the ornamental caps of fine linen,—and the linens' drawers, of fine twined linen; 29 and the girdle of fine twined linen, and blue and purple and crimson, the work of an embroiderer,—As Yahweh commanded Moses.

30 And they made the burnished plate of the holy crown, of pure gold,—and wrote thereupon a writing, with the engravings of a seal-ring holy unto Yahweh. 31 And they placed thereupon a writing, with the engravings of a seal-ring, after b the names of the sons of Israel, <for the twelve tribes> thus did the sons of Israel, <according to all that Yahweh commanded Moses>: so did they.

§ 41. The Work is brought in to Moses.

32 And they brought in the habitation, unto Moses, the tent, and all its furniture,—its clasps, its boards, its bars, and its pillars and its sockets; 24 and the covering of rams' skins dyed red, and the covering of badgers' skins,—and the
screening veil; 36 the ark of the testimony, with its staves, — and the propitiatory; 37 the pure lampstand, the lamps thereof, the lamps to be put in order, and all the utensils thereof, — and the oil for giving light; 38 and the altar of gold, and the oil of anointing, and the fragrant incense, — and the screen for the opening of the tent; 39 the altar of bronze, and the grating of bronze which pertaineth thereto, the staves thereof, and all the utensils thereof, — the laver, and its stand, 40 the hangings of the court, its pillars and its sockets, and the screen for the gate of the court, its cords, and its pins, — and all the utensils for the service of the habitation, for the tent of meeting; 41 the clothes of variegated stuff, for ministering in the sanctuary, — the holy garments for Aaron the priest, and the garments of his sons, for ministering as priests. 42 According to all that Yahweh commanded Moses did the sons of Israel make all the work.

And Moses looked upon all the structure, and lo! they had made it, as Yahweh had commanded, so had they made it, — and Moses blessed them.

§ 42. By express Divine Command the Holy Habitation is at length set up, and is filled with Yahweh's Glory; yet not so as to deprive Israel of the Guiding Pillar of Cloud and Fire by Day and Night in all their Journeyings.

Then spake Yahweh, unto Moses, saying:

<On the first day of the month, in the first month> shalt thou rear the habitation, of the tent of meeting; 3 and thou shalt put therein, the ark of the testimony, — and shalt screen the ark, with the veil; 4 and thou shalt bring in the table, and set in order what is to be arranged thereupon, — and thou shalt bring in the lampstand, and mount the lamps thereof; 5 and thou shalt place the altar of gold, for incense, before the ark of the testimony, — and put up the screen for the opening of the habitation; 6 and thou shalt place the altar for the ascending sacrifice, — before the opening of the habitation of the tent of meeting; 7 and thou shalt place the laver between the tent of meeting, and the altar, — and shalt put therein, water. 8 And thou shalt put up the court, round about, — and hang up the screen of the gate of the court. 9 And thou shalt take the oil of anointing, and anoint the habitation, and all that is therein, — and shalt hallow it, and all the furniture thereof, so shall it be holy.

And thou shalt anoint the altar of ascending sacrifice, and all its utensils, — and hallow the altar, so shall the altar be most holy: 11 and thou shalt anoint the laver, and its stand, — and shalt hallow it. 12 And thou shalt bring near Aaron, and his sons, unto the opening of the tent of meeting, — and shalt bathe them in the water; 13 and thou shalt clothe Aaron with the holy garments, — and shalt anoint him, and hallow him, so shall he minister as priest unto me. 15 His sons also shalt thou bring near, — and shalt clothe them with tunics; 16 and shalt anoint them, as thou didst anoint their father, and they shall minister as priests unto me, — so shall their anointing remain to them, for an age-abiding priesthood, to their generations.

And Moses did, — According to all that Yahweh had commanded him did he.

Thus came it to pass <in the first month, in the second year, on the first of the month>, that the habitation was reared. 18 Yea Moses reared the habitation, and placed its sockets, and fixed its boards, and fastened its bars, — and reared its pillars. 19 Then spread he abroad the tent upon the habitation, — and put the covering of the tent upon it, above.

As Yahweh commanded Moses.

And he took and placed the testimony, within the ark, and put the staves upon the ark, — and placed the propitiatory upon the ark [above]; 21 and brought in the ark into the habitation, — and put up the screening veil, and screened over the ark of the testimony, —

As Yahweh commanded Moses.

And he placed the table, in the tent of meeting, — on the side of the habitation [northward], — outside the veil; 22 and set in order thereupon the arrangement of bread, before Yahweh, —

As Yahweh commanded Moses.

And he put the lampstand, in the tent of meeting, over against the table, — on the side of the habitation, southward; 25 and mounted the lamps, before Yahweh, —

As Yahweh commanded Moses.

And he put the altar of gold, in the tent of meeting, — on the side of the habitation, — under the veil; 27 and burned thereupon the fragrant incense, —

As Yahweh commanded Moses.

And he put up the screen of the entrance pertaining to the habitation; 29 and <the altar

<Or: “utensils.”> 

<See chap. xxvi. 7, n.

<Or: “with.”>
of ascending-sacrifice> put he at the entrance of the habitation of the tent of meeting,—and he caused to ascend thereupon, the ascending-sacrifice, and the meal-offering,—

As Yahweh commanded Moses.

And he put the laver, between the tent of meeting, and the altar,—and therein water, for bathing; 21 and Moses, and Aaron, and his sons, thenceforth bathed therein,—their hands and their feet; 22 when they were entering into the tent of meeting, and when they were drawing near unto the altar> then used they to bathe,—

As Yahweh commanded Moses.

And he reared the court, round about, to the habitation and to the altar, and put up the screen of the gate of the court,—and Moses finished the work. 23

Then did the cloud cover the tent of meeting,—and the glory of Yahweh filled the habitation; 24 and Moses was not able to enter into the tent of meeting, because the cloud had made its habitation thereupon,—and the glory of Yahweh filled the habitation. 25 And whenever the cloud ascended from off the habitation> then did the sons of Israel set forward,—in all their journeyings; 26 but if the cloud did not ascend> then did they not set forward,—until the day when it did ascend. 27 For <the cloud of Yahweh> was upon the habitation, by day, and <a fire> came to be, by night, therein,—in the sight of all the house of Israel, in all their journeyings.

§ 1. Of various kinds of Offering.

Then called he unto Moses,—and Yahweh spake unto him, out of the tent of meeting, saying:

Speak thou unto the sons of Israel, and thou shalt say unto them—

When any man <would bring near from among you an oblation, unto Yahweh> from the beasts, from the herd or from the flock> shall ye bring near your oblation.

i. The Ascending-Sacrifice (A.V. and R.V. “Burnt-Offering”).

a. Of the Herd (bullock).

If <an ascending-sacrifice> be his oblation—of the herd> <a male without defect> shall he bring near,—unto the entrance of the tent of meeting> shall he bring it, for its acceptance, before Yahweh. 3 Then shall he lean his hand, upon the head of the ascending-sacrifice,—and it shall be accepted for him, to put a propitiatory covering over him; 4 and he shall slay the young bullock before Yahweh,—and the sons of Aaron, the priests, shall bring near the blood, and shall dash* the blood against the altar, round about, [even the altar] that is at the entrance of the tent of meeting.

Then shall he* flay the ascending-sacrifice,—and cut it up into its pieces. 7 And the sons of Aaron the priest* shall place fire, upon the altar,—and arrange wood, upon the fire. And the sons of Aaron, the priests, shall arrange the pieces, the head and the fat,—upon the wood, that is on the fire, that is on the altar. 8 But <its inwards and its legs> shall they* bathe with water,—then shall the priest make, of the whole, a perfume at the altar, an ascending-sacrifice, an altar-flame of a satisfying’ odour unto Yahweh.

b. Of the Flock (Sheep or Goat).

But <if <of the flock> be his oblation,—of the sheep or of the goats, for an ascending-sacrifice> <a male without defect> shall he bring near. 11 And he shall slay it on the side of the altar, northward,
before Yahweh,—and the sons of Aaron, the priests, shall dash* its blood against the altar, round about. 12 And he shall cut it up into its pieces, and its head, and its fat,—and the priest shall arrange them upon the wood, that is on the fire, that is on the altar. 13 But the inwards and the legs shall he bathe in water,—then shall the priest bring near the whole, and make a perfume at the altar, *an ascending-sacrifice* it is', an altar-flame of a satisfying* odour, unto Yahweh.

c. Of Birds.

14 But if of birds be the ascending-sacrifice of his oblation unto Yahweh then shall he bring near, of the turtle-doves or of the young pigeons, his oblation. 15 And the priest shall bring it near unto the altar, and its blood shall be drained out upon the wall of the altar. 16 Then shall he take away its crop with its plumage,—and cast it beside the altar, eastward, into the place of fat ashes; 17 and he shall cleave it in its wings—he shall not divide it asunder, so shall the priest make a perfume therewith, at the altar, *an ascending-sacrifice* it is', an altar-flame of a satisfying* odour, unto Yahweh.

ii. The Meal-offering (A. V. "Meat-offering": Heb. minhah.)

a. Of Fine Meal.

2 But when any person would bring near as an oblation a meal-offering unto Yahweh <of fine meal> shall be his oblation,—and he shall pour out thereon oil, and place thereon, frankincense; 3 so shall he bring it in unto the sons of Aaron, the priests, and he shall grasp therefrom a handful of the fine meal thereof and of the oil thereof, besides all the frankincense thereof,—and the priest shall make a perfume with the memorial thereof, at the altar, an altar-flame of a satisfying* odour, unto Yahweh. 4 Moreover when thou wouldst bring near, as an oblation of a meal-offering, something baked in an oven <round, unleavened cakes of fine meal, overflowed with oil> [shall it be], or unleavened wafers anointed with oil.

c. From the Girdle.

5 But if a meal-offering on a girdle be thine oblation <of fine meal, overflowed with oil, unleavened> shall it be; 6 <parting it into pieces> then shalt thou pour thereon oil,— <a meal-offering> it is'.

d. From the Boiler.

7 But if a meal-offering of the boiler be thine oblation <of fine meal, with oil> shall it be made. 8 Then shall thou bring in the meal-offering that is made of these, unto Yahweh,—and one shall bring it near, unto the priest, and he shall take it near, unto the altar. 9 Then shall the priest uplift out of the meal-offering, a memorial thereof, and make a perfume at the altar,—an altar-flame of a satisfying* odour, unto Yahweh. 10 But [the remainder of the meal-offering] pertaineth to Aaron and to his sons,—most holy, from among the altar-flames of Yahweh.

11 None of the meal-offerings which ye bring near unto Yahweh shall be made into anything leavened,—for <of no leaven, and of no syrup> may ye make a perfume, as an altar-flame unto Yahweh.

e. Of First-fruits.

12 <As for an oblation of first-fruits ye shall bring them near, unto Yahweh,—but <unto the altar> they shall not take them up, as a satisfying odour.

13 And every meal-offering oblation of thine <with salt> shalt thou season, and thou shalt not suffer to be lacking the salt of the covenant of thy God, from upon thy meal-offering,—upon every oblation of thine shalt thou offer salt.

f. Of First-ripe Corn.

14 But if thou wouldst bring near a meal-offering of first-ripe corn, unto Yahweh <of green ears, roasted in fire, crushed grain of garden-land> shalt thou bring near thy meal-offering of first-ripe corn. 15 And thou shalt place thereon oil, and oil shalt put thereon, frankincense,—<a meal-offering> it is'. 16 Then shall the priest make a perfume, with the memorial thereof,—from the crushed grain thereof, and from the oil thereof, besides all the frankincense thereof,—an altar-flame, unto Yahweh.

iii. The Peace-offering.

a. Of the Herd.

1 But if a peace-offering be his oblation <if of the herd> he himself shall bring near,—whether male or female <without defect> shall he bring it near, before Yahweh. 2 Then shall he lean his hand upon the head of his oblation, and slay it at the entrance of the tent of meeting,—and the sons of Aaron, the priests, shall dash* the blood against the altar, round about. 3 Then shall he bring near,
out of the peace-offering, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the loins,—and the caul upon the liver, <upon the kidneys> shall he remove it. Then shall the sons of Aaron make thereof a perfume, at the altar, upon the ascending-sacrifice, which is on the wood, which is on the fire,—[an altar-flame of a satisfying odour, unto Yahweh].

b. Of the Flock.

But <if <out of the flock> be his oblation, for a peace-offering unto Yahweh> <whether male or female—without defect> shall he bring it near. If <a young sheep> [the himself] be bringing near as his oblation> then shall he bring it near, before Yahweh. <And he shall lean his hand upon the head of his oblation, and shall slay it, before the tent of meeting,— and the sons of Aaron shall dash* the blood thereof against the altar, round about. Then shall he bring near, out of the peace-offering, an altar-flame unto Yahweh, the fat thereof, the fat-tail thereof entwined to the backbone shall he remove it,—and the fat that covereth the inwards, and all the fat that is upon the inwards; and the two kidneys, with the fat that is on them, which is on the loins,—and the caul that is on the liver, <on the kidneys> shall he remove it. Then shall the priest make a perfume, at the altar,—[the food of an altar-flame, unto Yahweh]. But <if > be his oblation> then shall he bring it near, before Yahweh. <And he shall lean his hand upon its head, and shall slay it, before the tent of meeting,— and the sons of Aaron shall dash* the blood thereof against the altar, round about. Then shall he bring near therefrom, as his oblation, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; and the two kidneys, and the fat that is on them, which is on the loins,—the caul upon the liver, <on the kidneys> shall he remove it. Then shall the priest make a perfume, at the altar,—[the food of an altar-flame, for a satisfying odour,—all the fat—unto Yahweh]. An age-abiding statute to your generations, in all your dwellings,—<none of the fat nor of the blood> shall ye eat.

§ 2. Of various kinds of Offences, and the Offerings appointed for them.

4 1 And Yahweh spake, unto Moses saying:

Speak thou unto the sons of Israel, saying—

"And the fatty mass next to it"—P.B. Cp. G.G. of appendix"; 
chapt. iv. 8, 9.

"Booth, tranquilising." 

*Cp. chapt. i. 5.

Some cod. (w. Sam. and Sep.) add: "unto Yahweh." In wh. case say: "all the fat pertaineth to Y."
choice young bullock, as a sin-bearer,* yea they shall bring it in, before the tent of meeting; 12 and the elders of the assembly shall lean their hands upon the head of the bullock, before Yahweh,—and shall slay b the bullock, before Yahweh; 13 and the anointed priest shall bring in of the blood of the bullock,—into the tent of meeting; 14 and the priest shall dip his finger in the blood,—and shall sprinkle of the blood seven times, before Yahweh, upon the face of the veil; 15 and <some of the blood> shall he put upon the horns of the altar which is before Yahweh, which is in the tent of meeting; and <all the remainder of the blood> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting; 16 and <as for all the fat thereof> he shall make a perfume at the altar, for a satisfying odour, unto Yahweh,—so shall the priest put a propitiatory-covering over him, and it shall be forgiven him. 17 And <if a prince> shall sin,—and shall do something, departing from any of the commandments of Yahweh his God, as to things which should not be done, and shall become aware of his guilt; 18 or his sin which he hath committed shall be made known unto him> then shall he bring in, as his oblation, a kid of the goats, a female without defect; 19 and shall lean his hand upon the head of the sin-bearer,—and shall slay it as a sin-bearer, in the place where they slay the ascending-sacrifice. Then shall the priest take of the blood thereof with his finger, and put upon the horns of the altar of ascending-sacrifice,— and <all the remaining blood thereof> shall he pour out at the base of the altar; and <all the fat thereof> shall he remove, as the fat of the lamb is removed, from the peace-offering, and the priest shall make a perfume therewith at the altar, upon the altar-flames of Yahweh,—so shall the priest put a propitiatory-covering over him, on account of his sin which he hath committed, and it shall be forgiven him.

ii. Offences by the People.

27 And <if any person> shall sin, by mistake, from among the people of the land,—by his

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*So it shd be (w. Sep. and Str.) — G.n. [M.C.T.: "He shall slay." — Or: "ruler." *Or: "inadvertently." *So it shd be (w. Sep. and Str.) — G.n. [M.C.T.: "where one slayeth." *I.e.: in the place where the ascending-sacrifice is wont to be slain." *So it shd be (w. Sep. and Str.) — G.n. [M.C.T.: "one slayeth,"]
*Gr.: "getting to know it," as in ver. 3.
The guilt of one who speaks unadvisedly with the lips.

Then shall it be, when he becometh aware of his guilt, as regardeth any one of those things.

And he shall take in unto the priest, who shall bring near that which is for a sin-bearer, first, and shall nip through the neck close to the head, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and the priest shall put a propitiatory-covering over him, because of his sin.

But if his hand cannot reach sufficient for a lamb, then shall he bring in two turtle-doves, or two young pigeons, unto Yahweh, one for a sin-bearer, and one for an ascending-sacrifice.

And he shall bring them in unto the priest, who shall bring near that which is for a sin-bearer, first, and shall nip through the neck close to the head, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and the priest shall put a propitiatory-covering over him, because of his sin.

But if his hand cannot reach sufficient for a lamb, then shall he bring in two turtle-doves, or two young pigeons, unto Yahweh, one for a sin-bearer, and one for an ascending-sacrifice.

And he shall bring them in unto the priest, who shall bring near that which is for a sin-bearer, first, and shall nip through the neck close to the head, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and the priest shall put a propitiatory-covering over him, because of his sin.

But if his hand cannot reach sufficient for a lamb, then shall he bring in two turtle-doves, or two young pigeons, unto Yahweh, one for a sin-bearer, and one for an ascending-sacrifice.

And he shall bring them in unto the priest, who shall bring near that which is for a sin-bearer, first, and shall nip through the neck close to the head, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and the priest shall put a propitiatory-covering over him, because of his sin.

But if his hand cannot reach sufficient for a lamb, then shall he bring in two turtle-doves, or two young pigeons, unto Yahweh, one for a sin-bearer, and one for an ascending-sacrifice.

And he shall bring them in unto the priest, who shall bring near that which is for a sin-bearer, first, and shall nip through the neck close to the head, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and the priest shall put a propitiatory-covering over him, because of his sin.

But if his hand cannot reach sufficient for a lamb, then shall he bring in two turtle-doves, or two young pigeons, unto Yahweh, one for a sin-bearer, and one for an ascending-sacrifice.

And he shall bring them in unto the priest, who shall bring near that which is for a sin-bearer, first, and shall nip through the neck close to the head, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and the priest shall put a propitiatory-covering over him, because of his sin.

But if his hand cannot reach sufficient for a lamb, then shall he bring in two turtle-doves, or two young pigeons, unto Yahweh, one for a sin-bearer, and one for an ascending-sacrifice.

And he shall bring them in unto the priest, who shall bring near that which is for a sin-bearer, first, and shall nip through the neck close to the head, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and the priest shall put a propitiatory-covering over him, because of his sin.

But if his hand cannot reach sufficient for a lamb, then shall he bring in two turtle-doves, or two young pigeons, unto Yahweh, one for a sin-bearer, and one for an ascending-sacrifice.

And he shall bring them in unto the priest, who shall bring near that which is for a sin-bearer, first, and shall nip through the neck close to the head, but shall not divide it asunder. And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and the priest shall put a propitiatory-covering over him, because of his sin.
is upon the hearth, upon the altar, all the night until the morning, and the fire of the altar shall be kept burning therein. So then the priest shall put on his upper garment of linen, and breaches of linen shall he put on over his flesh, then shall he take up the fat-ashes, whereof the fire consumeth the ascending-sacrifice on the altar, and shall put them beside the altar. Then shall he put off his garments, and put on other garments, and shall carry forth the fat-ashes, unto the outside of the camp, unto a clean place. And the fire on the altar shall be kept burning therein; it shall not be suffered to go out, but the priest shall kindle up thereon pieces of wood, morning by morning, and shall set in order thereupon the ascending-sacrifice, and shall make a perfume thereon, with the fat-pieces of the peace-offerings; and of the oil thereof, and all the frankincense which is upon the meal-offering, and shall make a perfume thereon, with an altar-flame of a satisfying odour shall the memorial thereof be, unto Yahweh. And the remainder thereof shall Aaron and his sons eat, as unleavened cakes; shall it be eaten, in a holy place, within the court of the tent of meeting, shall they eat it. It shall not be baked into anything leavened, as their portion have I given it from among the altar-flames of Yahweh, and most holy it is, like the sin-bearer, and like the guilt-bearer. Any male among the sons of Aaron may eat it, an age-abiding statute to your generations, from among the altar-flames of Yahweh, every one that toucheth them shall be hallowed. And this is the oblation of Aaron and his sons, which they shall bring near unto Yahweh in the day when he is anointed, The tenth of an ephah of fine meal, as a continual meal-offering, half thereof in the morning, and half thereof in the evening; in a pan, with oil shall it be made, when well mingled shall thou bring it in, in baked portions, as a meal-offering in pieces shall thou bring it near, as a satisfying odour, unto Yahweh. And the priest that is anointed in his stead among his sons shall prepare it, it is an age-abiding statute, that unto Yahweh shall a perfume of the entire gift be made: yet every meal-offering of a priest shall be entrenced; it shall not be eaten. And Yahweh spake unto Moses, saying— Speak unto Aaron and unto his sons, saying—

This is the law of the sin-bearer. In the place where the ascending-sacrifice is slain shall the sin-bearer be slain, before Yahweh, most holy it is. The priest who maketh it a sin-bearer shall eat it, in a holy place shall it be eaten, in the court of the tent of meeting. Every one who toucheth the flesh thereof shall be hallowed; and when one sprinklemeth some of the blood thereof upon a garment that wherein it was sprinkled, shall thou wash in a holy place. But the earthen vessel wherein it is boiled shall be broken, or if in a vessel of bronze it hath been boiled, then shall [the vessel] be scoured and rinsed in water. Any male among the priests may eat thereof. But no sin-bearer whereof any of the blood is taken into the tent of meeting to make a propitiatory-covering in the sanctuary shall be eaten, with fire shall it be consumed.

And this is the law of the guilt-bearer. In the holy place it is! In the place where they slay the ascending-sacrifice shall they slay the guilt-bearer; and the blood thereof shall one dash against the altar, round about; and as for all the fat thereof one shall bring near therefrom, the fat-tail, and the fat that covereth the inwards, and the two kidneys, with the fat that is upon them, which is upon the loins, and the caul upon the liver, shall he remove it. And the priest shall make a perfume with them at the altar, an altar-flame unto Yahweh, a guilt-bearer it is. Any male among the priests may eat thereof, in a holy place shall it be eaten, most holy it is. As the sin-bearer so the guilt-bearer, one law for them, the priest who maketh a propitiatory-covering therewith to him shall it belong. And for the priest who bringeth near the ascending-sacrifices of any man, the skin of the ascending-sacrifice which he hath brought near, to the priest himself shall it belong. And as for any meal-offering that may be baked in an oven, or anything that hath been prepared in a boiler or on a girdle, to the priest that bringeth it near to him shall it belong. And as for any meal-offering overflowed with oil, or dry, unto all the sons of Aaron shall it belong, to one as much as to another. And this is the law of the peace-offering which one may bring near unto...
And Yahweh spake unto Moses, saying—

 Speak unto the sons of Israel, saying,—

 No fat, of ox or sheep or goat shall ye eat:
 and though the fat of what dieth of itself and the fat of that which has been torn in pieces; may be used for any other service; yet shall ye in no wise eat it.

 Nay, as touching any one who eateth the fat of any beast, wherefrom he might bring near an altar-flame unto Yahweh: then shall the person that eateth be cut off from among his kinsfolk.

 And And Yahweh spake unto Moses, saying—

 Speak unto the sons of Israel, saying,—

 If he bring it near, then shall he bring near, with the thanksgiving sacrifice, perforated cakes, unleavened, overflowed with oil, and wafers, unleavened, anointed with oil; and of fine flour moistened, perforated cakes overflowed with oil. With perforated cakes of leavened bread shall he bring near his oblation, with his peace-offering of thanksgiving. Then shall he bring near, therefrom, one of each oblation, a heave-offering unto Yahweh,— to the priest who dasheth against the altar the blood of the peace-offering,— to him shall it belong.

 But as for the flesh of his peace-offering of thanksgiving, on the day of bringing it near shall it be eaten,— he shall not leave thereof, until morning. But if a vow or a freewill offering be his sacrifice of oblation,— in the day he bringeth near his sacrifice shall it be eaten,— and on the morrow then may the remainder thereof be eaten; but as for the remainder of the flesh of the sacrifice,— on the third day,— in fire shall it be consumed.

 And if any of the flesh of his peace-offering,— be at all eaten,— on the third day he that brought it near shall not be reckoned to him, unclean;— and the person who shall eat thereof shall bear his iniquity.

 And the flesh that toucheth anything unclean shall not be eaten, in fire shall it be consumed,— but as for the other flesh, any one who is clean may eat flesh. But as for the person who shall eat flesh from the peace-offering, which pertaineth unto Yahweh, while his uncleaness is on him then shall that person be cut off from among his kinsfolk. Yes, as for any person whenever he shall touch anything unclean— the uncleanness of man, or an unclean beast, or any unclean disgusting thing,— and then eateth of the flesh of a peace-offering that pertaineth unto Yahweh then shall that person be cut off from among his kinsfolk.

 This is what pertaineth to the anointing of Aaron, and to the anointing of his sons out of the altar-flames of Yahweh,— granted in the day when he brought them near, to minister as priests unto Yahweh: which Yahweh commanded Moses, in Mount Sinai,— in the day when he commanded the sons of Israel to bring near their oblations unto Yahweh, in the desert of Sinai.

 The Installation of Aaron and his Sons in the Priesthood.

 Then spake Yahweh unto Moses, saying:

 Take thou Aaron, and his sons with him, and the garments, and the anointing oil,— and the sin-bearing bullock, and the two rams, and the fat, of ox or sheep or goat shall ye eat: and though the fat of what dieth of itself and the fat of that which has been torn in pieces; may be used for any other service; yet shall ye in no wise eat it.

 Nay, as touching any one who eateth the fat of any beast, wherefrom he might bring near an altar-flame unto Yahweh: then shall the person that eateth be cut off from among his kinsfolk. And And Yahweh spake unto Moses, saying—

 Speak unto the sons of Israel, saying,—

 No fat, of ox or sheep or goat shall ye eat: and though the fat of what dieth of itself and the fat of that which has been torn in pieces; may be used for any other service; yet shall ye in no wise eat it.

 Nay, as touching any one who eateth the fat of any beast, wherefrom he might bring near an altar-flame unto Yahweh: then shall the person that eateth be cut off from among his kinsfolk. And And Yahweh spake unto Moses, saying—

 Speak unto the sons of Israel, saying,—

 No fat, of ox or sheep or goat shall ye eat: and though the fat of what dieth of itself and the fat of that which has been torn in pieces; may be used for any other service; yet shall ye in no wise eat it.

 Nay, as touching any one who eateth the fat of any beast, wherefrom he might bring near an altar-flame unto Yahweh: then shall the person that eateth be cut off from among his kinsfolk. And

 As touching any one who eateth the fat of any beast, wherefrom he might bring near an altar-flame unto Yahweh: then shall the person that eateth be cut off from among his kinsfolk.
and the basket of unleavened cakes; and called together, the entrance of the tent of meeting.

And Moses did, as Yahweh commanded him, and the assembly was called together, the entrance of the tent of meeting. Then said Moses unto the assembly,—

¶ This is the thing, which Yahweh hath commanded to be done.

So Moses brought near Aaron and his sons, and bathed them with water, and put upon him the tunic, and girded him with the band, and clothed him with the robe, and put upon him the ephod, and girded him with the curiously-woven band of the ephod, and bound it to him therewith; and he put upon him the breastpiece, and placed in the breastpiece, the Lights and the Perfections; and he put the turban upon his head, and put upon the turban, on the forehead thereof, the burnished plate of gold—the holy crown.

As Yahweh commanded Moses.

And Moses took the anointing oil, and anointed the habitation, and all that was therein, and hallowed them; and he sprinkled thereof upon the altar, seven times, and anointed the altar, and all the utensils thereof, and the laver and its stand, to hallow them; and he poured of the anointing oil, upon the head of Aaron, and anointed him, to hallow him.

And Moses brought near the sons of Aaron, and clothed them with tunics, and girded them with bands, and wrapped round for them turbans.

As Yahweh commanded Moses.

Then was led near the sin-bearing bullock,— and Aaron and his sons leaned their hands upon the head of the sin-bearing bullock. Then it was slain, and Moses took of the blood, and put thereof upon the horns of the altar, round about; and put upon the head of the sin-bearing bullock, and Aaron and his sons leaned their hands upon the head of the sin-bearing bullock; and Moses made a perfume at the altar upon the ascending-sacrifice,— an installation they were, for a satisfying odour, an altar-flame it was unto Yahweh.

As Yahweh commanded Moses.

Then was brought near the second ram, the ram of installation,— and Aaron and his sons leaned their hands upon the head of the ram; and it was slain, and Moses took of the blood thereof, and put upon the tip of Aaron's right ear,— and upon the thumb of his right hand, and upon the great toe of his right foot. Then were brought near the sons of Aaron, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,— and Moses dashed the blood against the altar, round about. And he took the fat and the fat-tail, and all the fat that was on the inwards, and the caul of the liver, and the two kidneys, and their fat,— and the right shoulder; and out of the basket of unleavened-cakes that was before Yahweh took he one round unleavened-cake, and one round oil-cake, and one wafer, and put them upon the fat portions, and upon the right shoulder; and placed the whole upon the opened palms of Aaron, and upon the opened palms of his sons,— and waved them as a wave-offering, before Yahweh. And Moses took them from off their opened palms, and made a perfume at the altar upon the ascending-sacrifice,— an installation they were, for a satisfying odour, an altar-flame it was unto Yahweh. And Moses took the breast, and waved it as a wave-offering, before Yahweh,— of the ram of installation unto Moses it belonged, as a portion.

As Yahweh commanded Moses.

And Moses took of the anointing oil, and of the blood that was upon the altar, and sprinkled upon Aaron, upon his garments, and upon his sons, and upon the garments of his sons, with him,— and hallowed Aaron, his garments, and his sons, and the garments of his sons, with him. And Moses said unto Aaron and unto his sons,

Boil ye the flesh, at the entrance of the tent of meeting, and there shall ye eat it, and the bread which is in the basket of installation, as I have been commanded, saying,

¶ Aaron and his sons, shall eat it.

But that which is left of the flesh, with the bread shall ye consume. And from the entrance of the tent of

* Or: "grease."
* Cp. chap. i. 5, n. 1
* Or: "lopes" or "flaps."
* Cp. chap. iv. 11, n.
* Cp. Heb. xiii. 11.
* Cp. chap. i. 6, n.

And Moses made a perfume with the whole ram at the altar, an ascending-sacrifice it was,— for a satisfying odour, an altar-flame it was unto Yahweh.
meeting> shall ye not go forth, for seven days, until the day that filleth up the days of your installation,—because <for seven days> will be install you: 34 <as hath been done this day> [so] hath Yahweh commanded to be done, to put a propitiatory-covering over you. 35 <Even at the entrance of the tent of meeting> shall ye abide, day and night, for seven days, and shall keep the watch of Yahweh, and shall not die,—for [so] am I commanded.

And Aaron and his sons did all the things which Yahweh had commanded through the mediation of Moses.

§ 5. Aaron begins to officiate in the Priesthood, and the Glory of Yahweh appears.

1 And it came to pass, <on the eighth day> that Moses called for Aaron, and for his sons,—and for the elders of Israel; 2 and said unto Aaron—Take for thyself a choice calf, as a sin-bearer, and a ram for an ascending-sacrifice, each without defect,—and bring them near before Yahweh; 3 and <unto the sons of Israel> shalt thou speak, saying,—Take ye a he-goat, as a sin-bearer, and a calf and a young sheep, each a year old, without defect, for an ascending-sacrifice; 4 and an ox and a ram for peace-offerings, to sacrifice before Yahweh, and a meal-offering overflowed with oil,—for <today> doth Yahweh appear unto you.

5 So they brought that which Moses commanded, before the tent of meeting,—and all the assembly drew near, and stood before Yahweh. 6 And Moses said—This is the thing which Yahweh hath commanded that ye shall do,—that the glory of Yahweh may appear unto you.

7 And Moses said unto Aaron—Draw near unto the altar, and offer thy sin-bearer, and thine ascending-sacrifice, and a calf and a young sheep, each a year old, without defect, for an ascending-sacrifice; and an ox and a ram for peace-offerings, to sacrifice before Yahweh, and a meal-offering overflowed with oil,—for <today> doth Yahweh appear unto you.

8 So Aaron drew near unto the altar,—and slew the sin-bearing calf, which was for himself; 9 and the sons of Aaron brought the blood unto him, and he dipped his finger in the blood, and put [thereof] upon the horns of the altar,—and <the [remainder of the] blood> poured he out at the base of the altar; 10 and <with the fat and the kidneys, and the caul> of the liver; 11 and they put the portions of fat upon the breasts,—and he made a perfume with the fat at the altar; 12 but <the breasts and the right shoulder> did Aaron wave as a wave-offering, before Yahweh, as Moses commanded.

13 Then Aaron lifted up his hands towards the people, and blessed them,—and he came down from offering the sin-bearer, and the ascending-sacrifice, and the peace-offering.

14 And <when Moses and Aaron had entered into the tent of meeting,—and had come forth, and blessed the people> then appeared the glory of Yahweh unto all the people; 15 <yes, there came forth fire from before Yahweh, and consumed, upon the altar, the ascending-sacrifice,—and the sons of Aaron presented the blood unto him, and he dashed it against the altar, round about; 16 and the portions of fat, from the ox,—and from the ram, the fat-tail, and the covering, and the kidneys, and the caul of the liver; 17 and they put the portions of fat upon the breasts,—and he made a perfume with the fat at the altar; 18 but <the breasts and the right shoulder> did Aaron wave as a wave-offering, before Yahweh, as Moses commanded.

§ 6. Aaron's Sons, Nadab and Abihu, offer Strange Fire and are consumed.

1 Then Aaron's sons, Nadab and Abihu, took each man his censer, and placed therein fire, and put thereon incense,—and brought near before Yahweh, strange fire, which he had not commanded them. 2 Then came there forth fire from before Yahweh, and consumed them,—and they died before Yahweh. 3 Then said Moses unto Aaron—"Thy very thing" that Yahweh spake, saying—


Lit.: "by the hand." Mi. "took" or "fetched." See O.T. Ap. art. "sin-offering = sin-bearer."
LEVITICUS X. 4--20; XI. 1-10.

In them that draw near to me, must I be hallowed. And before the faces of all the people, must I get myself honour. And before the face of all the people, must I get myself honour,—And Aaron was dumb.

Then called Moses unto Michael and unto Elzaphan, sons of Uzziel, uncle of Aaron,—and said unto them—Draw near, bear away your brethren from before the sanctuary, unto the outside of the camp.

So they drew near and bare them away, in their tunics unto the outside of the camp, as spake Moses. Then said Moses unto Aaron and to Eleazar and to Ithamar, his sons—Your heads ye may not bare and your garments ye shall not rend, so shall ye not die, neither against all the assembly will he be wroth,—but let your brethren, the whole house of Israel, bewail the consuming fire with which Yahweh hath consumed. But from the entrance of the tent of meeting shall ye not go forth, lest ye die, for I the anointing oil of Yahweh is upon you.

And they did according to the word of Moses.

§ 7. Further Instructions for the Priests.

Then spake Yahweh unto Aaron, saying:

Wine and strong drink thou mayest not drink,—thou nor thy sons with thee: when ye enter into the tent of meeting, so shall ye not die,—an age-abiding statute, to your generations;

That ye may make a difference, between the sacred and the common,—and between the unclean, and the clean;

And may teach the sons of Israel,—all the statutes which Yahweh hath spoken unto them, by the mediation of Moses.

Then spake Moses unto Aaron, and unto Eleazar and unto Ithamar, his sons—Take ye the meal-offering that is left, of the altar-flames of Yahweh, and eat it unleavened, beside the altar,—for most holy it is; therefore shall ye eat it in a holy place, for thine by statute, and thy sons' by statute; it is, from among the altar-flames of Yahweh,—for so I am commanded. And the wave-breast, and the heave-shoulder shall ye eat in a clean place, thou and thy sons and thy daughters with thee,—for as thine by statute, and thy sons' by statute have they been given, from among the peace-offerings of the sons of Israel. The heave-shoulder and the wave-breast, upon the altar-flames of the fat portions shall they bring in, to wave as a waving-offering, before Yahweh,—so shall they be thine, and thy sons' with thee, by an age-abiding statute, as Yahweh hath commanded.

§ 8. Aaron's Justification for not eating the Sin-offering.

Now as for the sin-bearing goat, Moses diligently sought it, but lo! it had been burnt up,—then was he wroth against Eleazar and against Ithamar, the sons of Aaron that were left, saying:

Wherefore did ye not eat the sin-bearer in the holy place? for most holy it is,—and the same, hath he given you, that ye may bear the iniquity of the assembly, to put a propitiatory-coversing over them, before Yahweh. Lo! the blood thereof had not been taken into the holy place, within,—ye should have indeed eaten it in a holy place, as I commanded.

Then spake Aaron unto Moses—Lo! this very day, when they had brought near their own sin-bearer, and their own ascending-sacrifice, there befell me such things as these,—if, then, I had eaten of the sin-bearer this day, would it have been well-pleasing in the eyes of Yahweh?

And when Moses heard that, then was it well-pleasing in his eyes.

§ 9. Concerning Clean and Unclean Beasts.

And Yahweh spake unto Moses and unto Aaron, saying unto them,—These are the living things which ye may eat, of all the beasts which are upon the earth:

Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among beasts, shall ye eat. Nevertheless, these shall ye not eat, of them that chew the cud, and of them that part the hoof,—The camel because though he cheweth the cud yet the hoof he parteth not, unclean he is to you;

And the coney because though he cheweth the cud yet the hoof he parteth not, unclean he is to you;

And the hare because though she cheweth the cud yet the hoof she parteth not, unclean she is to you;

And the swine because though he parteth the hoof and is cloven-footed yet the cud he cheweth not, unclean he is to you;

Of their flesh shall ye not eat, and of their carcase shall ye not touch, unclean they are to you.

These may ye eat, of all that are in the waters,—all that have fins and scales, in the seas and in the rivers, they may ye eat. But all that

"The coney is undoubtedly Hyrax Syriacus", Hastings' D.B. Cp. P.B. note on this place.
have not fins and scales, in the seas and in the rivers, of all that swarm in the waters, and of all the living souls that are in the waters; an abomination; they are' unto you; and an abomination; shall they remain to you; of their flesh ye shall not eat, and their carcases shall ye abhor. Whatsoever hath not fins and scales, in the waters; an abomination; it is' unto you.

13 And these shall ye abhor of birds, they shall not be eaten, an abomination; they are',—the eagle, and the ossifrage, and the osprey; and the vulture, and the falcon, after its kind; every raven, after its kind; and the female ostrich, and the male ostrich, and the sea-gull, and the hawk, after its kind; and the pelican, and the gannet, and the bittern; and the swan and the vocating pelican, and the little vulture; and the stork, and the parrot, after its kind,—and the mountain-cock, and the bat.

20 Every creeping thing that flieth, that goeth on all-fours; an abomination; it is' unto you. Nevertheless these may ye eat, of all creeping things that fly, that go on all-fours,—such as have one legs above their feet, to leap therewith, upon the earth; these of them may ye eat: the swarming-locust after its kind, and the devouring locust after its kind,—and the chargol-locust after its kind, and the chagol-locust after its kind.

23 But every [other] creeping thing that flieth, which hath four feet; an abomination; it is' unto you; and for these shall ye count yourselves unclean.—whosoever toucheth the carcase of them shall be unclean until the evening; and whosoever beareth away the carcase, aught of the carcase of them, shall wash his clothes, and be unclean until the evening.

26 For every kind of beast which though it parteth the hoof, yet is not cloven-footed, nor cheweth the cud; unclean; they are' unto you,—every one who toucheth them shall be unclean. And all that go upon their paws, among all the living things that go on all-fours; unclean; they are' unto you,—whosoever toucheth the carcase of them shall be unclean until the evening. And he that beareth away the carcase of them, shall wash his clothes, and shall be unclean until the evening,—unclean; they are' unto you.

29 And these; unto you shall be unclean, among the creeping things that creep upon the earth,—the weazel and the mouse, and the lizard after its kind; and the ferret and the chameleon, and the wall-lizard,—and the winding lizard, and the mole. These are they which are unclean to you, among all that creep,—whosoever toucheth them when they are dead; shall be unclean until the evening; and wheresoever any of them shall fall when they are dead; shall be unclean—of any articles of wood, or cloth, or skin, or sack-cloth, any article wherewith any work is done shall be put in water and shall be unclean until the evening, and then be clean. And as for any earthen vessel whereinto any of them may fall; everything therein shall be unclean, and the vessel itself shall ye break in pieces.

Of all the food that may be eaten, that wheresoever shall come water shall be unclean,—and all drink which might be drunk in any [such] vessel, shall be unclean. And everything wherewith shall fall any part of the carcase of them shall be unclean, [even fire-range] it shall be destroyed, unclean; they are',—and unclean shall they remain to you. Notwithstanding a fountain or cistern wherein is a gathering of waters shall be clean,—but he that toucheth the carcase of them shall be unclean. And when any part of the carcase of them shall fall upon seed for sowing, which is to be sown, the same is clean. But when water shall be put upon seed, and there shall fall thereon any part of the carcase of them; unclean; it is' to you. And when any of the beasts which are yours for food shall die, he that toucheth the carcase of it shall be unclean until the evening. And he that eateth of the carcase of it shall wash his clothes, and be unclean until the evening.—he also that carrieth away the carcase thereof; shall wash his clothes, and be unclean until the evening.

And any creeping thing that creepeth upon the earth; an abomination; it is'—it shall not be eaten. Everything that goeth upon the belly, and everything that goeth upon all-fours, even to everything having many feet, as regardeth any creeping thing that creepeth upon the earth ye shall not eat them, for an abomination; they are'. Do not make your persons abominable, with any creeping thing that creepeth,—neither shall ye make yourselves unclean with them, that ye should become unclean thereby.

For I—Yahweh; am your God, therefore shall ye hallow yourselves and remain holy; for holy am I, therefore shall ye not make your persons unclean, with any creeping thing that crawleth upon the earth; for I—Yahweh; am he that brought you up out of the land of Egypt, that I might become your' God, therefore shall ye be holy, for holy am I.
§ 10. Laws for Women after Childbirth.

1 And Yahweh spake unto Moses, saying:

"Speak unto the sons of Israel, saying, when a woman conceiveth seed and giveth birth to a male child then shall she be unclean seven days, according to the days of her removal in her sickness she shall be unclean. And on the eighth day shall the flesh of his foreskin be circumcised. And if a female child she bear then shall she continue in the blood of purification, a month. And when the days of her purification are fulfilled, whether for a son or for a daughter she shall bring in a lamb, the choice of its year, as an ascending-sacrifice, and a young pigeon or a turtledove, as a sin-bearer, unto the entrance of the tent of meeting, unto the priest; and he shall put a propitiatory-covering over her, and she shall be clean from her bleeding of purification. This is the law for her that hath given birth, to a male child or to a female. But if her hand findeth not sufficiency for a lamb then shall she take two turtle doves or two young pigeons, one for an ascending-sacrifice, and one for a sin-bearer, so shall the priest put a propitiatory-covering over her, and she shall be clean.


1 And Yahweh spake unto Moses and unto Aaron, saying—

"When the plague of leprosy cometh to lie in any human being then shall he be brought in unto the priest; and the priest shall take a view, and lo! if there is a white rising in the skin and the same hath turned the hair white, and there be a wound of raw flesh in the rising, so far as appeareth to the eyes of the priest then shall the priest take a view, and lo! if the scab have spread in the skin then shall the priest pronounce him unclean—leprosy it is. But if the leprosy cometh quite out in the skin, and the leprosy covereth all the skin of him that was plagued, from his head even unto his feet, so far as appeareth to the eyes of the priest then shall the priest take a view, and lo! if the leprosy hath covered all his flesh then shall he pronounce him unclean, he shall not shut him up, for unclean he is. But if the leprosy be preferred to "spot" in its appearance, then shall the priest shut up the plagued one seven days. And the priest shall view him on the seventh day, and lo! if the spot hath stayed to his night, and the spot hath not spread in the skin then shall the priest shut him up seven days, more. Then shall the priest view him, on the seventh day, a second time, and lo! if the spot is faint, and the spot hath not spread in the skin then shall the priest pronounce him clean—it is a scab, and he shall wash his clothes, and be clean. But if the scab have spread in the skin then shall the priest pronounce him unclean—leprosy it is."

"Or if the leprosy cometh in unto Aaron the priest, or unto one of his sons the priests; and the priest shall view the spot in the skin of his flesh if the hair in the plague have turned white and the appearance of the spot be deeper than the skin of his flesh then the priest shall view him, and pronounce him unclean. But if the bright spot, though white in the skin of his flesh, is not deeper in appearance than the skin, and the hair hath not turned white then shall the priest shut up the plagued one seven days. And the priest shall view him on the seventh day, and lo! if the spot hath stayed to his night, and the spot hath not spread in the skin then shall the priest shut him up seven days, more. Then shall the priest view him, on the seventh day, a second time, and lo! if the spot is faint, and the spot hath not spread in the skin then shall the priest pronounce him clean—it is a scab, and he shall wash his clothes, and be clean. But if the scab have spread in the skin then shall the priest pronounce him unclean—leprosy it is."

"Which is better than "mark" is worse than "spot" with reference to divine infliction; and 2 "spot" is better than "mark" with reference to a person, though "mark" is to be preferred to "spot" when applied to a house, as in chap. xiv. 34. "Plague" throughout would be too heavy, and would require qualification. The translation here has therefore been lightened in places, yet so as to keep the reader in mind of the main facts and the literal association with them. Lit.: "the plague-spot," in its appearance. Or: "a second time." Need not—1 B. That is the change is undoubtedly; there is no need of confinement to wait for further proof.
LEVITICUS XIII. 17—46.

19 And when any one's flesh hath, in the skin thereof, a boil,—and then it is healed; but in the place of the boil is a white rising or a bright spot, reddish white; then shall it be shown unto the priest. And the priest shall take a view, and lo! if the appearance thereof is lower than the skin, and the hair thereof hath turned white; then shall the priest pronounce him unclean,—<the plague-spot of leprosy> it is'. But if in its place the bright spot stayeth, than the skin, and the hair thereof hath turned white; then shall the priest pronounce him clean,—<the plague-spot of leprosy> it is'.

20 Or when any one's flesh hath in the skin thereof, a fiery burning,—and then the priest shall view it—and lo! if the hair is turned white in the bright spot, and the appearance thereof is deeper than the skin,—<leprosy> it is', broken out [in the burning], so the priest shall pronounce him unclean,—<the plague-spot of leprosy> it is'. But if in its place, the bright spot stayeth, than the skin, and the appearance thereof is not deeper than the skin,—<leprosy> it is',—and the priest shall pronounce him clean.

21 And when any one's flesh hath in the skin thereof, a boil,—and then it is healed; but in the place of the boil is a white rising or a bright spot, reddish white; then shall it be shown unto the priest. And the priest shall take a view, and lo! if the appearance thereof is lower than the skin, and the hair thereof hath turned white; then shall the priest pronounce him unclean,—<the plague-spot of leprosy> it is'. But if in its place, the bright spot stayeth, than the skin, and the appearance thereof is not deeper than the skin,—<leprosy> it is', broken out in the skin; then shall he shave himself, but the appearance thereof is not deeper than the skin, and therein is no yellow hair—<the appearance thereof is not deeper than the skin>—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin—then shall he shave himself, but the appearance thereof is not deeper than the skin.
And when in a garment there is a plague-spot of leprosy, whether in a garment of wool, or a garment of flax; or either in warp or in weft, made with flax, or with wool, or in a skin, or in anything wrought of skin; and the spot cometh to be of a greenish yellow or reddish in the garment or in the skin, whether in warp or in weft, or in any utensil of skin, the plague-spot of leprosy it is, and shall be shown unto the priest; and the priest shall view the spot, and shall shut up him that is plagued, seven days; then shall he view the spot on the seventh day; if the spot hath spread in the garment, whether in warp or in weft, or in the skin, or in anything which may be made of skin for service, the spot is a fretting leprosy; and it is. Then shall he burn up the garment, whether it be in the warp or the weft, in wool or in flax, or any utensil of skin, wherein shall be the plague-spot, for a fretting leprosy it is, in fire shall it be burnt up.

But if the priest shall take a view, and lo! the spot has not spread, in the garment, whether in warp or in weft, or in any utensil of skin, then shall the priest give command, and they shall wash that wherein is the spot, and he shall shut it up seven days more; then shall the priest take a view, after the plagued garment hath been washed, and lo! if the spot hath not changed its look, then though the spot hath not spread yet it is, in fire shall thou burn it up, a sunken spot it is, in the back thereof, or in the front thereof.

And if the priest hath taken a view, and lo! the spot is faint since it hath been washed, then shall he rend it out of the garment, or out of the skin, whether out of the warp or out of the weft; and if it appear still in the garment—either in the warp or in the weft, or in any utensil of skin—a breaking out it is, in the fire shall thou burn up that wherein is the plague. But as for the garment—whether the warp or the weft, or any utensil of skin which thou shalt wash, and the plague shall depart therefrom—then shall it be washed a second time, and shall be clean.

This is the law as to the plague-spot of leprosy, in a garment of wool or of flax, whether in the warp or the weft, or in any utensil of skin.

To pronounce it clean, or to pronounce it unclean.
And Yahweh spake unto Moses and unto Aaron, saying: 34 When ye enter into the land of Canaan which I am about to give you, for a possession,—and I put a plague-mark of leprosy in a house, of the land of your possession,—then shall he that owneth the house come in, and tell the priest, saying,—

A kind of plague-mark appeareth to me in the house;

and the priest shall give command, and they shall empty the house, ere yet the priest cometh in to view the mark, so that he do not pronounce unclean all that is in the house,—and after this shall the priest come in to view the house: then shall he view the mark, and lo! if the mark is in the walls of the house, with sunken places, greenish yellow, or reddish,—and they appear to be lower than the [surface of the] wall>, then shall the priest come forth out of the house, unto the entrance of the house,—and shall shut up the house, seven days; and the priest shall return on the seventh day,—and take a view, and lo! if the mark hath spread in the walls of the house>, then shall the priest give command, and they shall pull out the stones, wherein is the mark,—and cast them forth outside the city, into an unclean place; and <the house itself> shall he cause to be scraped on the inside, round about,—and they shall pour out the mortar which they have scraped off, outside the city, into an unclean place: and shall take other stones, and put in the place of the stones,—and <other mortar> shall he take, and plaster the house. But if the mark again breaketh out in the house, after the taking out of the stones,—and after the scraping of the house, and after the plastering>; then shall the priest come in, and take a view, and lo! if the mark hath spread in the house> a fretting leprosy it is in the house, unclean it is; and he shall pull down the house,—the stones thereof, and the timber thereof, and all the mortar of the house,—and shall carry them forth outside the city, into an unclean place. * And

*p. chap. ii. 1. n.
LEVITICUS XIV. 47—57; XV. 1—21.

15 'And Yahweh spake unto Moses and unto Aaron, saying:

2 Speak unto the sons of Israel, and ye shall say unto them,—

15 And Yahweh spake unto Moses and unto Aaron, saying:

2 Speak unto the sons of Israel, and ye shall say unto them,—

<When any man whatsoever hath a flowing from his flesh> [his flux] is unclean. And [this] shall be his uncleanness in his flux,—<whether his flesh is running with his flux, or his flesh hath closed from his flux> [his uncleanness] it is. 4 All the bed whereby he that hath the flux lieth shall be unclean,—<and every piece of furniture whereon he sitteth> shall be unclean. 5 And whosoever toucheth his bed shall wash his clothes, and bathe in water, and be unclean until the evening. And [he that sitteth on that> [whereon he that hath the flux hath sat] shall wash his clothes, and bathe in water, and be unclean until the evening. 7 And [he that toucheth the flesh of him that hath the flux] shall wash his clothes, and bathe in water, and be unclean until the evening. 8 And [when he that hath a flux spitteth on him] that is clean> shall then shall wash his clothes, and bathe in water, and be unclean until the evening. 9 And [every saddle whereon he that hath the flux rideth] shall be unclean. 10 And [whosoever toucheth anything that was under him] shall be unclean, until the evening; and [the that carryeth them] shall wash his clothes, and bathe in water, and be unclean until the evening. 11 And [whosoever he that hath the flux toucheth, not having rinsed his hands in water] then shall he wash his clothes, and bathe in water, and be unclean until the evening. 12 And [the earthen vessel which he that hath the flux toucheth] shall be broken in pieces,—and [every vessel] of wood shall be rinsed in water.

13 And [when he that hath the flux becometh clean from his flux> then shall he number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in water, and be clean. 14 And [on the eighth day> he shall take for himself two turtle doves or two young pigeons,—and come in before Yahweh, unto the entrance of the tent of meeting, and give them to the priest; 15 and the priest shall offer them, one as a sin-bearer, and the other as an ascending-sacrifice,—so shall the priest put a propitiatory-covering over him, before Yahweh, because of his flux.

16 And [when there goeth out from any man an outflow of seed> then shall he bathe all his flesh in water, and be unclean until the evening. 17 And [in the case of any garment or any skin whereupon there shall come to be an outflow of seed> shall then be washed in water, and be uncleanness until the evening. 18 Also a woman with whom man lieth carnally> then shall they bathe in water, and be unclean until the evening.

19 And [when a woman hath a flux, and her flux in her flesh is blood> <seven days> shall she continue in her removal, and whosoever toucheth her shall be unclean until the evening; 20 and [whatsoever she lieth upon in her removal] shall be unclean, and [whosoever she sitteth upon] shall be unclean; and [whosoever toucheth her bed] shall wash his clothes, and bathe in water, and be unclean until the evening.

a N.B.: First clean—then declared clean.

b Lit.: "to sin the house";

mf.: "to sin-cleanse" = in effect Driver and White in P.B.: "Or whether it be stopped so that no discharge appears." But O.G.: "Hath shown stoppage by reason of his flux." 6 So in effect Driver and White in P.B.: "Or whether it be stopped so that no discharge appears." But O.G.: "Hath shown stoppage by reason of his flux. 3 "and to" = G. N. 4 Or: "article." 5 Lit.: "the article." 6 Lit.: "with an outflow of seed."
the evening; 22and [whosoever toucheth any thing* whereon she sitteth] shall wash his clothes and bathe in water, and be unclean until the evening; 23and [whether on her bed it is, or on any thing whereon she hath been sitting, when he toucheth it] he shall be unclean until the evening; and [if man shall even lie with her, and her cause for removal be upon him] then shall he be unclean seven days, and [all the bed whereon he shall lie] shall be unclean. 24And [when any woman’s] flow of blood lasteth many days, outside the time of her removal, or when it floweth beyond her removal: all the days of her unclean flow she shall be as in the days of her removal—unclean she is. 25All the bed whereon she lieth during all the days of her flow (like her bed in her removal) shall be to her, and every thing whereon she sitteth shall be unclean, like the uncleanness in her removal; and [whosoever toucheth them] shall be unclean, and shall wash his clothes, and bathe in water, and be unclean until the evening. 26But [if she be clean from her flow] then shall she count herself clean, like the uncleanness in her removal; and [whosoever toucheth them] shall be unclean, and shall wash his clothes, and bathe in water, and be unclean until the evening. 27And [of him whose flux floweth, And of him from whom goeth an outflow of seed, making unclean thereby; for the male, and for the female,— By reason of their making unclean my habitation which is in their midst. 28] This is the law— Of him that hath a flux,— And of him from whom goeth an outflow of seed, making unclean thereby; 29And of her that is unwell with her cause for removal, And of him whose flux floweth, For the male, and for the female,— And for a man who lieth with her that is unclean.

§ 13. The Great Day of Propitiation: Once a Year.

161 And Yahweh spake unto Moses, after the death of the two sons of Aaron,—when they had offered strange fire before Yahweh, and died. 2And Yahweh said unto Moses—

* Or: "just at any time"; 4 For note on Azazel, see O.T. Ap. "The Escape (Goat)."
within the veil,— and do with its blood, as he did to the blood of the bullock, and shall sprinkle it, upon the propitiatory, and before the propitiatory: 16 so shall he put a propitiatory-covering over the holy place, because of the uncleanness of the sons of Israel, and because of their transgressions, to the extent of all their sins,— and so shall he do for the tent of meeting, which abideth with them, in the midst of their uncleanness. 17 And no human being shall be in the tent of meeting, when he cometh in to make a covering by propitiation in the holy place, until he goeth out,— so shall he put a propitiatory-covering about himself and about his household, and about all the convocation of Israel. 18 Then shall he go out unto the altar which is before Yahweh, and shall put a propitiatory-covering thereupon,— and shall take of the blood of the bullock, and of the blood of the goat, and put upon the horns of the altar, round about; 19 and shall sprinkle it, of the blood, with his finger seven times,— and shall cleanse it and hallow it, from the uncleannesses of the sons of Israel.

And when he hath made an end of covering by propitiation the holy place, and the tent of meeting, and the altar, then shall he bring near the living goat. And Aaron shall lean his two hands upon the head of the living goat, and confess over him, all the iniquities of the sons of Israel, and all their transgressions, to the extent of all their sins,— and shall put them upon the head of the goat, and then send him away, by the hand of a man appointed, towards the desert: so shall the goat bear upon him all their iniquities, into a lone’ land, and he that hath burned them shall wash his clothes, and bathe his flesh in water,— and after that shall he come into the camp.

And it shall become unto you, a statute age-abiding,— In the seventh month, on the tenth of the month> Shall ye humble your souls, And ye shall do, The homeborn, Or the sojourner that sojourneth in your midst: For on this day shall a propitiatory-covering be put over you, to cleanse you,— From all your sins before Yahweh shall ye be clean. A sabbath of sacred rest it is unto you, Therefore shall ye humble your souls. A statute age-abiding.

Therefore shall the priest who shall be anointed, and installed, to minister as priest in the stead of his father, make propitiation,— So then he shall put on the linen garments, the holy garments; And make propitiation for the holy sanctuary, And for the tent of meeting, and for the altar shall he make propitiation,— Over the priests also, and over all the people of the convocation shall he put a covering by propitiation. So shall this become unto you an age-abiding statute,— to put a propitiatory-covering over the sons of Israel, because of all their sins, Once in the year. And he did As Yahweh commanded Moses.

§ 14. Sacrifices to be offered unto Yahweh, not unto Demons: Blood not to be eaten.

1 And Yahweh spake unto Moses, saying:—

2 Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou shalt say unto them,—

This is the thing which Yahweh hath commanded, saying:—

3 What man soever there be of the house of Israel, who slayeth an ox or lamb or goat, in the camp, or who slayeth it outside the camp; and <unto the entrance of the tent of meeting> bringeth it not in, to present [it as] an oblation unto Yahweh, before the habitation of Yahweh, [blood] shall be imputed to that man— <blood> hath he shed, therefore shall be carried forth, outside the camp,— and they shall burn up, in fire, their skins and their flesh, and their dung; and he that hath burned them shall wash his clothes, and bathe his flesh in water,— and after that shall he come into the camp.
that man be cut off from the midst of his people: 2 to the end that the sons of Israel may bring in their sacrifices which they are offering upon the face of the field, that they may bring them in unto Yahweh—unto the entrance of the tent of meeting, unto the priest,—and that so <as peace-offerings unto Yahweh> they may offer them. 6 Then shall the priest dash the blood against the altar of Yahweh, at the entrance of the tent of meeting,—and shall make a perfume of the fat, as a satisfying odour, unto Yahweh; so shall they no more offer their sacrifices unto demons, after whom they are unchastely going away,— <as a statute age-abiding> shall this be to them, unto their generations. 8 Wherefore <unto them> shalt thou say:

<What man soever there may be of the house of Israel, or of the sojourners that sojourn in their midst,—who causeth to go up an ascending-offering, or a sacrifice; and <unto the entrance of the tent of meeting> doth not bring it in, to offer it unto Yahweh> then shall that man be cut off from among his kinsfolk.

And <what man soever there may be of the house of Israel or of the sojourners that sojourn in their midst, that partaketh of any manner of blood> then will I set my face against the person that partaketh of the blood, and will cut him off from the midst of his people. 11 For <as for the life of the flesh it is, therefor have I given it unto you upon the altar, to put a propitiatory-covering over your lives,—for the blood of all flesh> it is, which <by virtue of the life> maketh propitiation. 12 <For this cause> have I said unto the sons of Israel, "Not a person from among you shall partake of blood,—Even <the sojourneth that sojourneth in your midst> shall not partake of blood. And <what man soever> there may be, of the sons of Israel, or of the sojourners that sojourn in their midst, who taketh by hunting any wild-beast or bird that may be eaten> then shall he pour out the blood thereof, and cover it with dust; 14 for <as for the life of all flesh> <the blood thereof> <for the life thereof> standeth, therefore have I said unto the sons of Israel—

"Of the blood of no manner of flesh shall ye partake.

For "the life of all flesh" is <the blood thereof>; whose partaketh thereof, shall be cut off.

And <in the case of any person who wasteth that which died of itself or was torn in pieces, whether he be home-born, or a sojourn> then shall he wash his clothes, and bathe in water, and be unclean until the evening, and then be clean. But <if he wash them not, and <his flesh> he do not bathe> then shall he bear his iniquity.


And Yahweh spake unto Moses, saying:

"|— Yahweh! am your God:—
1 Speak unto the sons of Israel, and thou shalt say unto them,—

[...]

[...]

For the life of all flesh is the blood thereof; whoso partaketh thereof shall be cut off.

8 But if he wash them not, and his flesh he do not bathe then shall he bear his iniquity.

11 And the sojourneth that sojourneth in your midst shall not partake of blood.

13 And Yahweh spake unto Moses, saying:

"|— Yahweh! am your God:—
1 Speak unto the sons of Israel, and thou shalt say unto them,—

|— Yahweh! am your God:—
3 After the doings of the land of Egypt wherein ye dwelt— shall ye not do,—
And <after the doings of the land of Canaan, whither I am bringing you in> shall ye not do,
And <in their statutes> shall ye not walk:—
5 Therefore shall ye observe my statutes, and my regulations,
Which <if the son of earth shall do them> Then shall he live in them,—
6 No person whatsoever: <unto any of the near kin of his own flesh> shall approach, to uncover the parts of shame,—
1 The shame of thy father, even the shame of thy mother: shalt thou not uncover,—thy mother she is, thou shalt not uncover her shame.
2 The shame of thy father's wife shalt thou not uncover,—thy father's shame it is.
3 The shame of thy sister, daughter of thy father, or daughter of thy mother, born at home or born abroad: thou shalt not uncover their shame.
4 The shame of the daughter of thy son, or the daughter of thy daughter: thou shalt not uncover their shame,—for thine own shame they are.
5 The shame of thy father's sister shalt thou not uncover,—thy father's near of kin she is.
6 The shame of thy mother's sister shalt thou not uncover,—thy mother's near of kin she is.
7 The shame of thy father's wife, born to thy father, she being thy sister: thou shalt not uncover her shame.
8 The shame of thy father's sister shalt thou not uncover,—thy father's shame it is.
9 The shame of thy sister, daughter of thy father, or daughter of thy mother, born at home or born abroad: thou shalt not uncover their shame.
10 The shame of the daughter of thy son, or the daughter of thy daughter: thou shalt not uncover their shame,—for thine own shame they are.
11 The shame of the daughter of thy father's wife, born to thy father, she being thy sister: thou shalt not uncover her shame.
12 The shame of thy father's sister shalt thou not uncover,—thy father's near of kin: she is.
13 The shame of thy mother's sister shalt
141 LEVITICUS XVIII. 14—30; XIX. 1—13.

14 The shame of thy father's brother shalt thou not uncover,—thy son's wife she is'.

15 The shame of thy daughter-in-law shalt thou not uncover,—near of kin she is'.

16 The shame of thy brother's wife shalt thou not uncover,—thou shalt not uncover her shame.

17 The shame of a woman, and of her daughter shalt thou not uncover,—neither daughter of her son nor daughter of her daughter shalt thou take, to uncover her shame, near of kin they are', wickedness it is.

18 And unto a woman during her removal for uncleanness shalt thou not approach, to uncover her shame.

19 And with mankind shalt thou not make carnal knowledge, to commit uncleanness there with,—neither shall woman present herself to a beast to couch down thereto,—confusion it is'.

20 Do not make yourselves unclean, in any of these things,—For in all these things have the nations made themselves unclean, whom I am sending out from before you.

21 Therefore hath the land become unclean, and I have visited the iniquity thereof upon it,—and the land hath vomited her inhabitants.

22 Ye therefore, shall observe my statutes and my regulations, and have nothing to do with any of these abominations,—whether the home-born, or the sojourner that sojourneth in your midst;

23 For all these abominations have the men of the land done, who were before you;

24 And so the land hath become unclean:

25 Ye therefore, shall observe my statutes and my regulations, and have nothing to do with any of these abominations,

26 Thou shalt not oppress thy neighbour nor rob [him],—The wages of him that is hired

§ 16. Holiness enforced upon all the Assembly by a Variety of detailed Commands.

1 And Yahweh spake unto Moses, saying : 19

2 Speak unto all the assembly of the sons of Israel, and thou shalt say unto them—

3 Ye shall every one reverence his father and his mother

4 Do not turn unto things of nought, and molten gods shall ye not make to yourselves,

5 And when ye would offer a peace-offering unto Yahweh ye shall offer it that ye may be accepted;—On the day ye offer it shall it be eaten, and on the morrow, but that which remaineth until the third day in fire shall be consumed. And if it be eaten on the third day it is', it shall not be accepted. But he that eateth it his iniquity shall bear, because that which had been hallowed unto Yahweh hath he profaned,—so then that person shall be cut off from among his kinsfolk.

6 And when ye reap the harvest of your land thou shalt not wholly clear the border of thy field, in reaping,—nor shalt thou gather up the gleaning of thy harvest. And thy vineyard shalt thou not go over again, nor gather every single grape:—for the poor and for the sojourner shalt thou leave them'.

7 Ye shall not steal,—nor deceive nor lie, one man to another;

8 Nor swear by my name, falsely,—And so profane the name of thy God:

9 Thou shalt not oppress thy neighbour nor rob [him],—The wages of him that is hired

* Some cod. (w. Sam., Jon., Sep., Syr., and ear. pr; edn.) have: "unto and unto"—G.n.

10 Or (read on): "of Me—Yahweh." 

11 In some cod. (w. Sam., Sep., Syr., and Vul.) "ye" has no emphasis.—G.n.

12 Some cod. w. Sam., Jon., and Sep.): "and the"—G.n.

13 Or: "rejected." "Refuse"—P.r.
shall not tarry with thee, until the morning.
14 Thou shalt not curse the deaf, Nor <before the blind> place a stumbling-block,—
So shalt thou stand in awe of thy God, ||I|| am Yahweh.
15 Ye shall not act perversely in giving judgment, Thou shalt neither respect the person of the poor, Nor prefer the person of the great,—<In righteousness> shalt thou judge thy neighbour.
16 Thou shalt not go about talebearing, among thy people,* Thou shalt not b stand by, over the blood of thy neighbour: * ||I|| am Yahweh.
17 Thou shalt not hate thy brother, in thy heart,— Thou shalt faithfully reprove thy neighbour, and not countenance him, in sin: d
18 Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people, So shalt thou love thy neighbour, as thyself,— ||I|| am Yahweh.
19 <My statutes> shall ye observe, <Thy beasts> shalt thou not cause to breed in two kinds, <Thy field> shalt thou not sow with two sorts of seed,— And <a garment woven of diverse threads> shalt thou not suffer to come upon thee.
20 And <whosoever lieth carnally with a woman, she being a bondmaid, acquired for a husband, and neither |redeemed |nor |freedom| given her> ||inquisition|| shall be made, they shall not be put to death, because she was not free; but he shall bring in his guilt-bearer unto Yahweh, unto the entrance of the tent of meeting,— even a ram as a guilt-bearing: and the priest shall put a propitiatory-covering over him, with the guilt-bearing’ram, before Yahweh, on account of his sin which he hath committed,— so shall he have forgiven, from his sin which he hath committed.
21 And <when ye come into the land, and plant any manner of fruit-tree> then shall ye count as uncircumcised the fruit thereof, <three years> shall it be to you as if unclean,* it shall not be eaten. But <in the fourth year> all the fruit thereof shall be hallowed for a festival of thanksgivings unto Yahweh. 22 And <in the fifth year> shall ye eat the fruit thereof, that it may enrich you with its increase,—
||I||—Yahweh ||am your God.
23 Ye shall eat nothing with b the blood thereof,— Ye shall not practise divination, neither shall ye use magic.
24 Ye shall not shave in a circle around your head,—nor shalt thou disfigure the fringe of thy beard.
25 <Cuttings for a dead person> d shall ye not make* in your flesh. And <punctures in your persons> shall ye not print,—
||I|| am Yahweh, *
26 Do not profane thy daughter, by causing her to be unchaste,— lest the land fall to unchastity, and so the land be filled with wickedness,*
27 <My sabbaths> shall ye observe, And <my sanctuary> shall ye revere,— ||I|| am Yahweh.
28 Do not turn unto mediums, Nor <for oracles> make search, To render yourselves unclean with them,—
||I||—Yahweh ||am your God.
29 <Before a hoary head> shalt thou rise up, And shalt honour the presence of an elder,— So shalt thou stand in awe of thy God— ||I|| am Yahweh.
30 And <when there sojourneth with thee1 a sojourner, in your land> ye shall not oppress him: <As one home born from among yourselves> shall be unto you the sojourner who sojourneth with you. So shalt thou love him as thyself, For <sojourners> be ye in the land of Egypt,—
||I||—Yahweh ||am your God.
31 Ye shall not act perversely in giving judgment,—in measures of extent, in weights, in measures of capacity: <Just balances, just weights, a just ephah, and a just hin> shalt ye have,—
||I||—Yahweh ||am your God.
32 Ye shall not act perversely in giving judgment,—in measures of extent, in weights, in measures of capacity:
33 <Just balances, just weights, a just ephah, and a just hin> shall ye have,—
||I||—Yahweh ||am your God, who brought you forth out of the land of Egypt.

*ML.: "peoples"; but some authorities have sing. "people"—G.n.
* Some cor. (w Sam. MS, Onk., Jon. MS, and one ear. pr. edn.) have: "neither shalt thou thine"—G.n,
* " Nor shalt thou seek to have the blood of thy neighbour shed:"—P.B.
4 Or: "rest, on his account, thou bear sin."—P.B.
5 So D.G.: "given up to" —T.G. "Legally secured to another man" —P.B.
8 ML.: "uncircumcised."—G.n. [In which case render: "||I||—Yahweh ||am your God."—G.n.
9 Or: "lewdness," "incest.
10 Or: "such as have familiar spirits,"—G.n.
11 Some cor. (w Onk. MS, Sep. and Syr.) add: "your God"—G.n. [In
Therefore shall ye observe all my statutes and all my regulations, and do them, — I am Yahweh.

And Yahweh spake unto Moses, saying: Unto the sons of Israel therefore, shalt thou say,

What man soever there may be of the sons of Israel, or of the sojourners that sojourn in Israel, that giveth of his seed unto Molech, he shall surely be put to death. — the people of the land shall stone him with stones; I, also, will set my face against that man, and will cut him off out of the midst of his people, because of his seed hath he given unto Molech, seeing that he hath made unclean my sanctuary, even to the profaning my holy name. But if the people of the land do even hide their eyes from that man, when he giveth of his seed unto Molech, so as not to put him to death, then will I set my face against that man, and against his family, and will cut him off, and all that follow unchastely after him — in going unchastely after Molech — out of the midst of his people. The person also that turneth unto mediums and unto oracles, in going unchastely after them — then will I set my face against that person, and will cut him off out of the midst of his people.

Therefore shall ye hallow yourselves and be holy, — Because I — Yahweh — am your God. Therefore shall ye observe my statutes, and do them, — I — Yahweh, am he that is hallowing you. When any man whatsoever curseth his father or his mother he shall surely be put to death — his father or his mother hath cursed, his blood I shall be upon him himself.

And any man who committed adultery with the wife of any other man — the adulterer, and the adulteress. And any man who lieth with his father's wife — the shame of his father — hath he uncovered — their blood shall be upon themselves.

And any man who lieth with his daughter-in-law they both shall surely be put to death — their blood shall be upon themselves. And any man who lieth with mankind as with womankind — an abomination — have both of them wrought, — they shall surely be put to death — their blood shall be upon themselves.

And any man who taketh a woman and her mother — wickedness — it is, — in fire shall both he and they be consumed, that wickedness be not in your midst.

And any man who hath carnal knowledge of a beast shall surely be put to death, and the beast shall ye slay.

And any woman who approacheth unto any beast, to couche down thereto then shalt thou slay the woman and the beast, — they shall surely be put to death — their blood shall be upon themselves.

And any man who taketh his sister — his father's daughter or his mother's daughter, and vieweth her shame, and she vieweth his shame — a disgrace it is, — they shall therefore be cut off in the sight of the sons of their people, the shame of his sister hath he uncovered — his iniquity shall he bear.

And any man who lieth with a woman having her sickness, and uncovereth her shame — her fountain hath he exposed, also hath uncovered her fountain of blood — they shall therefore both be cut off out of the midst of their people.

And the shame of thy mother's sister, or of thy father's sister shalt thou not uncover, — for thine near of kin hath he exposed — their iniquity shall they bear.

And any man who lieth with his uncle's wife — the shame of his uncle hath he uncovered — childless shall they remain.

And any man who taketh his brother's wife — impurity it is, — the shame of his brother hath he uncovered — childless shall they remain.

Therefore shall ye observe all my statutes, and all my regulations, and do them, — So shall the land, whereinto I am bringing you to dwell therein, not vomit you forth! So shall ye not walk in the statutes of the nation which I am casting out from before you, — For all these things had they done, Therefore I abhorrered them. And said unto you — Ye shall possess their soil, Yes (I myself) will give it you to possess it,
A land flowing with milk and honey,—

Therefore shall ye make a distinction—
Between the clean beasts, and the un-
clean,—
And between the unclean birds, and
the clean,—
So shall ye not make your persons a
baldness behind in their head,
And <a woman divorced from her hus-
band> shall they not take,—
And <a woman that is unchaste or dis-
honoured> shall they not take,
And <a woman that is unchaste or dis-
honoured> shall they not take,
And <a woman that is unchaste or dis-
honoured> shall they not take,
And <a woman that is unchaste or dis-
honoured> shall they not take,
And <a woman that is unchaste or dis-
honoured> shall they not take,
23 Only unto the veil shall he not come in, and unto the altar shall he not approach—because [a blemish] is in him, so shall he not profane my sanc-
tuaries.

For I—Yahweh am hallowing them.

24 And Moses spake [these things] unto Aaron, and unto his sons, and unto all the sons of
Israel.

25 And Yahweh spake unto Moses, saying:

Speak unto Aaron, and unto his sons. That they hold sacredly aloof from the holy things of the sons of Israel, so as not to profane my holy name,—in the things which [they!] are hallowing unto me—

I—Yahweh am Yahweh.

3 Say unto them—

Unto your generations, as touching any man who cometh near from among any of your seed, unto the hallowed things which the sons of Israel may hallow unto Yahweh, while his uncleanness is upon him then shall that person be cut off from before me—

I—Yahweh am Yahweh.

4 No man soever of the seed of Aaron, who is a leper, or hath a flux shall eat [of the holy things] until he be clean,—

And as for him who toucheth anything that is unclean by the dead, or a man whose seed goeth from him ; or a man who toucheth any creeping thing, which is unclean to him,—or [toucheth] any human being who hath uncleanness, to the extent of any thing that maketh him unclean.—

any person who toucheth any such shall then be unclean until the evening,—and shall not eat of the hal-
loved things, unless he bathe his flesh in water.

When the sun goeth in then is he clean,—and thereafter he may eat of the hallowed things, for [his food] it is'.

That which dieth of itself, or is torn in pieces shall he not eat, to make himself unclean thereby,—

I—Yahweh.

9 Therefore shall they keep my charge, and shall not bear, for it, sin, and die therein, when they profane it,—

I—Yahweh am hallowing them.

10 And [no stranger] shall eat what is hallowed, neither [one who dwelleth with a priest, nor a hireling] shall eat what is hallowed.

But [when a priest] buyeth any person, as the purchase of his silver [the] may eat thereof, and [the children of his household] they may eat of his food.

And [when a priest's daughter] belongeth to a husband who is a stranger [she] of the heave-offering of the hallowed things may not eat.

13 But [when a priest's daughter] cometh to be a widow or divorced, and hath no seed, and so she returneth unto the house of her father, as in her youth <of the food of her father> she may eat,—but [no stranger] shall eat thereof.

And [when any man] esteth what is hallowed, by mistake then shall he add the fifth part of it thereunto, and give, unto the priest, the hallowed thing:

So shall they not profane the hallowed things of the sons of Israel,—which they heave up unto Yahweh; nor cause them to bear guilty iniquity, when they eat their hallowed things,—

For I—Yahweh am hallowing them.

18 Holiness further enforced on both Priests and People by Demand for Perfect Offerings.

17 And Yahweh spake unto Moses, saying:

Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou shalt say unto them —

What man soever of the house of Israel, or of the sojourners* in Israel, may bring near his oblation, as regardeth any of their vows, or any of their freewill offerings which they may bring near unto Yahweh, as an ascending-sacrifice,

that ye may be accepted [it must be] a male without defect, of the beeves, or of the sheep, or of the goats:

whatsoever hath in it a blemish shall ye not bring near,—for it shall not be accepted for you.

And whosoever would bring near a peace-offering unto Yahweh, to consecrate a vow, or as a freewill-offering with a bullock or a sheep [without defect] shall it be, to be accepted, no blemish shall be therein. Blind, or broken, or rent, or having a running sore, or scurvy, or scab ye shall not bring these near unto Yahweh,—and no altar-flame shall ye present therefrom upon the altar, unto Yahweh.

Whether an ox or a lamb, long or short in limb <a free-will offering> thou mayest offer it, but [for a vow] it shall not be accepted.

But [that which is bruised in the stones, or broken therein, or torn or cut] shall ye neither bring near unto Yahweh, and no altar-flame shall ye present therefrom upon the altar, unto Yahweh.

<Whether an ox or a lamb, long or short in limb> <as a free-will offering> thou mayest offer it, but [for a vow] it shall not be accepted.

But [that which is bruised in the stones, or broken therein, or torn or cut] shall ye neither bring near unto Yahweh, nor [on your own land] shall ye offer. [Even at the hand of the son of a stranger] shall ye not bring near the food of your God, of any of these,—for [their damage] is in them, [a blemish] is in them, they shall not be accepted for you.

I—Yahweh am Yahweh.
And Yahweh spake unto Moses, saying:

Speak unto the sons of Israel, and thou shalt say unto them:

When ye enter into the land which I am giving you, and ye reap the harvest thereof then shall ye bring in a sheaf of the first-ripe corn of your harvest, unto the priest; and he shall wave the sheaf before Yahweh, that ye may be accepted,—on the morrow of the sabbath shall the priest wave it.

And ye shall offer, on the day when ye wave the sheaf, a he-lamb without defect, the finest of its year, for an ascending-sacrifice unto Yahweh; and the meal-offering thereof shall be two-tenths parts of fine meal, overflowed with oil, as an altar-flame unto Yahweh, a satisfying odour, and the drink-offering thereof shall be mine, the fourth of a hin.

And neither bread nor roasted corn, nor garden-land grain shall ye eat, until ye have brought in the oblation of your God, an age-abiding statute unto your generations, in all your dwellings.

Then shall ye keep count to yourselves, from the morrow of the sabbath, from the day ye brought in the wave sheaf, until ye count fifty days, then shall ye bring near a new meal-offering unto Yahweh.

Out of your dwellings shall ye bring in two wave loaves of two-tenths of an ephah, shall they be, with leaven shall they be baked, first-fruits unto Yahweh.

Then shall ye offer one he-goat, as a sin-bearer, and two he-lambs, of the first-year, and one young bullock, and two rams, they shall be an ascending-sacrifice unto Yahweh, with their meal-offering and their drink-offerings, an altar-flame of satisfying odour unto Yahweh.

Then shall ye offer one he-goat, as a sin-bearer, and two he-lambs, of the first-year, and one young bullock, and two rams, they shall be an ascending-sacrifice unto Yahweh, with their meal-offering and their drink-offerings, an altar-flame of satisfying odour unto Yahweh.

And ye shall make proclamation on this selfsame day—a holy convocation shall it be unto you; no laborious work shall ye do, an age-abiding statute, in all your dwellings, unto your generations.

And when ye reap the harvest of your land thou shalt not wholly clear the border of thy field, when thou reapest, and the gleanings of thy harvest.
And Yahweh spake unto Moses, saying:

33 And Yahweh spake unto Moses, saying:
34 Speak unto the sons of Israel, saying:

35 In the seventh month, on the first of the month shall there be unto you a sacred rest, a holy convocation: no laborious work shall ye do, but ye shall bring near an altar-flame unto Yahweh.

36 And Yahweh spake unto Moses, saying:
37 Surely on the tenth of this seventh month is the Day of Propitiation, a holy convocation: Ye shall humble your souls, and bring near an altar-flame unto Yahweh. For whatsoever be the person that shall not be humbled on this selfsame day then shall he be cut off from among his kinsfolk. And whatsoever be the person that shall do any work on this selfsame day then will I destroy that person from among his people.

38 No work shall ye do, an age-abiding statute, to your generations, in all your dwellings.

39 And Yahweh spake unto Moses, saying:
40 Speak unto the sons of Israel, saying:

41 And Yahweh spake unto Moses, saying:
42 Command the sons of Israel, that they bring unto thee pure oil olive, beaten for giving light, to causethelamptoburn up continually.

43 And Aaron shall order it, from evening until morning, before Yahweh, continually, as a statute, age-abiding, to your generations.

44 And Aaron shall order the lamps, before Yahweh, continually.

45 And thou shalt take fine meal, and bake it, in twelve cakes, of two-tenths shall each cake be.

46 And thou shalt set them in two rows, six in a row, upon the pure table, before Yahweh.

47 The Holy Assembly are the appointed seasons of Yahweh, which ye shall proclaim, as holy convocations, for bringing near, as an altar-flame unto Yahweh, an ascending-sacrifice, and a meal-offering, and a sacrifice and a drink-offering, each day's appointment on its own day:

§20. Provision for the Sanctuary, in Oil and Bread.

1 And Yahweh spake unto Moses, saying:
2 Command the sons of Israel, That they bring unto thee pure oil olive, beaten, for giving light, to cause the lamp to burn up continually.

3 Outside the veil of the testimony, in the tent of meeting shall Aaron order it, from evening until morning, before Yahweh, continually, as a statute, age-abiding, to your generations.

4 Upon the pure lampstand shall he order the lamps, before Yahweh, continually.

5 And thou shalt put upon each row, pure frankincense, so shall it belong unto the bread as a memorial, an altar-flame unto Yahweh.

6 Sabbath day by Sabbath day shall he order it, before Yahweh, continually, from the sons of Israel, as an age-abiding covenant: so shall it be for Aaron and for his sons, and they shall eat it, in a holy place, for most holy shall it be unto him, from among the altar-flames of Yahweh, a statute age-abiding.

7 These are the appointed seasons of Yahweh, which ye shall proclaim, as holy convocations, for bringing near, as an altar-flame unto Yahweh, an ascending-sacrifice, and a meal-offering, a sacrifice and a drink-offering, each day's appointment on its own day:


1 And Yahweh spake unto Moses, saying:
2 Command the sons of Israel, that they bring unto thee pure fine flour, to prepare unleavened cakes, to offer burnt offerings unto Yahweh. For Aaron and for his sons shall these be unto you a statute age-abiding.

3 And ye shall take the corn of the firstfruits of your dough, unleavened, as the offering of the firstfruits unto Yahweh, and shall offer it unto Yahweh as a Memorial.

4 Besides the sabbaths of Yahweh, and besides your presents, and besides all your freewill offerings which ye shall give unto Yahweh.

5 Surely on the fifteenth day of the seventh month, when ye have gathered in the yield of the land shall ye celebrate the festival of Yahweh, seven days, on the first day a sacred rest, and on the eighth day a sacred rest. So then ye shall take you, on the first day, boughs of goodly trees, branches of palm-trees, and boughs of thick trees, and poplars of the ravine; and shall rejoice before Yahweh your God, seven days.

6 So shall ye celebrate it as a festival unto Yahweh, seven days in the year, a statute age-abiding, to your generations.

7 And ye shall rejoice before Yahweh your God, seven days.

8 And ye shall bring near an altar-flame unto Yahweh: on the eighth day—a holy convocation—shall there be unto you, a sacred rest; and ye shall do no laborious work.

9 And ye shall rejoice before the Lord your God, seven days.

10 And ye shall speak unto the sons of Israel, saying: In the year of the seventh, and of the tenth, and of the twentieth, and of the twenty-fifth year, in the seventh month, shall ye celebrate the feast of tabernacles.

11 Ye shall build you booths, each man of his dwelling place, to dwell therein, ye and your sons, and your daughters, and your in-laws, and your guests, and your hired servants, and your domestic servants.

12 And ye shall dwell in booths seven days; and ye shall offer an oblation unto the Lord, seven days.

13 On the first day shall be a holy convocation; and ye shall do no laborious work.

14 And ye shall rejoice before the Lord your God seven days, and shall dwell in booths; and ye shall celebrate it, and ye shall rejoice before the Lord your God.

15 And ye shall dwell in booths seven days; and ye shall cause to dwell in booths all the home-born in Israel.

16 And ye shall rejoice before the Lord your God, seven days: ye shall dwell in booths; and ye shall celebrate it, and ye shall rejoice before the Lord your God.

17 And ye shall ascend, and ye shall worship before the Lord your God, seven days: and ye shall celebrate it, and ye shall rejoice before the Lord your God.

18 And ye shall dwell in booths seven days; and ye shall celebrate it, and ye shall rejoice before the Lord your God.
And Yahweh spake unto Moses in Mount Sinai, saying—

Speak unto the sons of Israel, and thou shalt say unto them:

When ye enter into the land which I give unto you:

Then shall the land keep a sabbath unto Yahweh. Then shalt thou sow thy field, and six years shalt thou prune thy vineyard, and gather the increase thereof; but in the seventh year a sabbath of sacred rest shall there be unto the land, a sabbath unto Yahweh: thy field shalt thou not sow, and thy vineyard shalt thou not prune; that which growth of itself of thy harvest shalt thou not reap; and the grapes of thine unpruned vines shalt thou not cut off: a year of sacred rest shall there be to the land. So shall the sabbath of the land be unto you for food: unto thee, and unto thy servant and unto thy handmaid, and unto thy hireling, and unto thy sojourners that are sojourning with thee; and unto thy tame-beasts, and unto the wild-beasts that are in thy land; shall belong all the increase thereof, for food.

And thou shalt count to thee seven weeks of years, seven years, seven times, so shall the days of the seven weeks of years become to thee, forty-nine years. Then shalt thou cause a signal-horn to pass through, in the seventh month, on the tenth of the month: on the Day of Atonement shall ye cause a horn to pass through, in the seventh month, on the tenth of the month. Then shall ye hallow the fiftieth year, and proclaim freedom throughout the land, to all the dwellers thereof, — a jubilee shall it be unto you, and ye shall return, every man unto his possession, and every man unto his family shall ye return. A jubilee shall that fiftieth year be unto you, — ye shall not sow, neither shall ye reap the self-grown corn thereof, nor cut off the grapes of the unpruned vines thereof. For a jubilee it is, holy shall it be unto you, — out of the increase of the earth shall ye eat her increase.

In this same jubilee year shall ye return, every man unto his possession. And when ye sell anything to thy neighbour, or buy at thy neighbour's hand, do not overreach one another. By the number of years after the jubilee shalt thou buy of thy neighbour, — by the number of the years of increase shall he sell unto thee; according to the multitude of the years shalt thou increase the price thereof, and according to the fewness of the years shalt thou diminish the price thereof: because the sum of the increase it is that he selleth thee. Then ye shall not overreach one another; but thou shalt stand in awe of thy God, — for I—Yahweh am your God.

Therefore ye shall do my statutes, and my regulations shall ye observe, and
do them,—so shall ye dwell upon the land with confidence; a and the land shall yield her fruit; and ye shall eat to the full, and shall dwell with confidence thereupon.

20 And if since ye may say,
What shall we eat in the seventh year?
Lo! we are not to sow, b neither are we to gather our increase! c

21 Therefore will I command my blessing upon you, in the sixth year, and it shall make the increase of three years: f and ye shall sow the eighth year, and eat of old store, — until the ninth year, until the coming in of the increase thereof — shall ye eat old store.

22 The land moreover, shall not be sold beyond recovery, for <mine> is the land, — for <sojourners and settlers> ye are with me. g And in all the land of your possession a right of redemption shall ye give to the land.

23 And when thy brother waxeth poor, and so selleth aught of his possession to then may his kinsman that is near unto him come in, and redeem that which was sold by his brother.

24 And when any man hath no kinsman,—but his own hand geteth enough, so that he findeth what is needed to redeem it, then shall he reckon the years since he sold it, and restore the overplus, to the man to whom he sold it, and shall return unto his possession.

25 But if his hand have not found enough to get it back unto him then shall that which he sold remain in the hand of him that bought it, until the year of the jubilee,—and shall go out in the jubilee, and he shall return unto his possession.

26 And when any man selleth a dwelling-house in a walled city then shall his right of redemption remain, until the completion of a year after he sold it,—<for [a year of] days> shall his right of redemption remain. h But if it be not redeemed before the end of a full year then shall the house that is in the city that hath walls be confirmed [beyond recovery], to him who bought it, unto his generations,—it shall not go out in the jubilee. i

27 But as for the houses of villages which have no wall round about them, <with the fields of land> shall it be reckoned,—a right of redemption shall belong to it, and in the jubilee it shall go out. j And as for

the cities of the Levites, the houses of the cities of their possession > an age-abiding right of redemption shall pertain unto the Levites. k And if one of the Levites should not redeem l then shall the sale of the house and the city of his possession go out' in the jubilee; for the houses of the cities of the Levites are their possession, in the midst of the sons of Israel. m

28 But the field of the pasture-land of their cities shall not be sold,—for an age-abiding possession > it is unto them.

29 And when thy brother waxeth poor, and his hand becometh feeble with thee, then shalt thou strengthen him, <as a sojourner and a settler> so shall he live with thee. n

30 Do not accept from him interest or profit, but stand thou in awe of thy God,—so shall thy brother live with thee. p

31 And if he be found enough to get it back unto him, then shall that which he sold remain in the hand of him that bought it, until the year of the jubilee,—and shall go out in the jubilee, and he shall return unto his possession.

32 And when the hand of the sojourner and a settler shall be feeble with thee, then shalt thou strengthen him, <as a hired servant, as a settler> shall he remain with thee, <until the year of the jubilee> shall he serve with thee: q then shall he go forth from thee, <he and his sons with him>, and shall return unto his family, and <unto the possession of his fathers> shall he return. r

33 For my bondmen > they are, whom I brought forth out of the land of Egypt,—they shall not sell themselves with the sale of a bondman. s

34 Thou shalt not rule over him with rigour,—so shall thou stand in awe of thy God. t

35 And as for thy bondman and thy bondmaid which thou shalt have, <of the nations that are round about you—<from them> may ye buy bondman and bondmaid. u

36 Moreover also, <of the sons of the settlers who are sojourning with you> may ye buy, and of their families that are with you, which they have begotten in your land,—so shall they become yours, as a possession; v and ye may take them as an inheritance, for your sons after you, to inherit as a possession, <unto times age-abiding> <of them> may ye take to be bondmen,—but <over your brethren the sons of Israel—a man over his brother> ye shall not rule <over him> with rigour.

37 And <when the hand of the sojourner and a settler shall be feeble with thee, then shalt thou strengthen him, <as a hired servant, as a settler> shall he remain with thee, <until the year of the jubilee> shall he serve with thee: then shall he go forth from thee, <he and his sons with him>, and shall return unto his family, and <unto the possession of his fathers> shall he return. For <my bondmen > they are, whom I brought forth out of the land of Egypt,—they shall not sell themselves with the sale of a bondman. Thou shalt not rule over him with rigour,—so shall thou stand in awe of thy God. And as for thy bondman and thy bondmaid which thou shalt have, <of the nations that are round about you—<from them> may ye buy bondman and bondmaid. Moreover also, <of the sons of the settlers who are sojourning with you> may ye buy, and of their families that are with you, which they have begotten in your land,—so shall they become yours, as a possession; and ye may take them as an inheritance, for your sons after you, to inherit as a possession, <unto times age-abiding> <of them> may ye take to be bondmen,—but <over your brethren the sons of Israel—a man over his brother> ye shall not rule <over him> with rigour.

38 And <when the hand of the sojourner and a settler shall be feeble with thee, then shalt thou strengthen him, <as a hired servant, as a settler> shall he remain with thee, <until the year of the jubilee> shall he serve with thee: then shall he go forth from thee, <he and his sons with him>, and shall return unto his family, and <unto the possession of his fathers> shall he return. For <my bondmen > they are, whom I brought forth out of the land of Egypt,—they shall not sell themselves with the sale of a bondman. Thou shalt not rule over him with rigour,—so shall thou stand in awe of thy God. And as for thy bondman and thy bondmaid which thou shalt have, <of the nations that are round about you—<from them> may ye buy bondman and bondmaid. Moreover also, <of the sons of the settlers who are sojourning with you> may ye buy, and of their families that are with you, which they have begotten in your land,—so shall they become yours, as a possession; and ye may take them as an inheritance, for your sons after you, to inherit as a possession, <unto times age-abiding> <of them> may ye take to be bondmen,—but <over your brethren the sons of Israel—a man over his brother> ye shall not rule <over him> with rigour.
settler with thee gettest possessions, and thy brother with him | waxeth poor |,—ami so he aelleth him to the sojourner, [who is] a settler* with thee, or to one who hath taken root, of the family of the sojourner > 48 <after that he hath sold himself> | a right of redemption| pertaineth to him, — || one of his brethren|| may redeem him; 49 or || his uncle, or his uncle's son || may redeem him, or || a near flesh-relation of his, of his family || may redeem him,—or || his own hand may have gotten enough|| and | so he may redeem himself|. 50 Then shall he reckon with him that bought him, from the year that he was sold to him, unto the year of the jubilee,—and the silver for which he was sold 51 shall be by the number of years, <according to the days of a hired servant> shall he be with him. 52 Or <if there is yet a multitude of years> <according to them> shall he return, as his redemption price, of the silver of him that bought him. 53 <If he be not redeemed in any of these ways> then shall he go out in the jubilee year, || he, and his sons with him||. 54 But <if he be not redeemed in any of these ways> then shall he go out in the jubilee year, || he, and his sons with him||. 55 For <unto me> are the sons of Israel |bondmen], <my bondmen> they are', whom I brought forth out of the land of Egypt.

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§ 23. After a brief Summary of Law, the Blessings of Obedience and the Evils of Disobedience are largely set forth.

26 Ye shall not make unto you idols,—<neither image, nor pillar> shall ye set up for yourselves, nor <sculptured stone> shall ye place in your land, to bow yourselves down thereunto,—

For ||—Yahweh|| am your God.

2 <My sabbaths> shall ye observe, and <my commandments> ye shall do, and <my holy convocation> ye shall keep. 3 <If <in my statutes> ye walk,— And <my commandments> ye will observe, and do them >

Then will I give your rains in their season,— And the land shall yield her increase, And || the trees of the field|| shall yield their fruit.

8 Then shall your threshing reach unto the vintage, And ||the vintage|| shall reach unto the seedtime,— And ye shall eat your food to the full; And shall dwell securely in your land. 9 And I will give peace* in the land, And ye shall lie down, and nothing shall make you afraid; And I will take away vicious beasts out of the land; And || the sword|| shall not go through your land. 10 And ye shall chase your foes,— And they shall fall before you, by the sword; 11 And ||five, of you shall chase' || a hundred And || a hundred of you shall put || ten thousand || to flight,— So shall your foes fall before you, by the sword. 12 And I will turn unto you, And make you fruitful,— And multiply you, And will establish my covenant with you. 13 And ye shall eat old store, well seasoned,— And <the old from before the new> shall ye put forth. 14 And I will set my habitation in your midst,— And my soul shall not abhor' you ; 15 But I will walk to and fro in your midst, And will be unto you' a God,— And || ye || shall be unto me a people. 16 ||—Yahweh|| am your God, who brought you forth out of the land of Egypt, that ye should not be their bondmen; so I brake in pieces the staves of your yoke, and caused you to walk freerc: 17 But || if ye will not hearken unto me, And will not do' all these commandments; And if <my statutes> ye refuse, And <my regulations> your souls shall abhor,— So that ye will not do all my commandments, But shall break my covenant> 18 ||I also|| will do this unto you— I will set over you <for terror> consumption and fever, Causing the eyes to fail, and the soul* to pine away,— And ye shall sow, in vain, your seed, for it shall be eaten by your foes. 19 And I will set my face against you, And ye shall be smitten before your foes,— And be trodden down by them who hate you, And shall flee when no one is pursuing you.

And if even with these things ye will not hearken unto me>
Then will I yet further correct you, seven times, for your sins.

So will I break your pomp of power,
And will set your heavens as iron, and your land as bronze;
And your strength shall be spent in vain,—
And your land shall not yield her increase,
And the trees of the land shall not yield their fruit.

< If, therefore, ye will go in opposition to me,
And not be willing to hearken unto me >
Then will I yet further plague you seven times, according to your sins;
And will send among you the wild-beast of the field,
And it shall rob you of your children,
And cut off your cattle,
And make you few in number;
And your roads shall be silent.

< If by these things ye will not be corrected by me,—
But will go in opposition to me >
Then will I also go in opposition to you,
And I will plague you seven times, for your sins;
And will bring in upon you a sword, that shall inflict the covenanted avenging:
So shall ye be gathered into your cities,—
Then will I send a pestilence into your midst,
And ye shall be delivered into the hand of an enemy.

When I have broken your staff of bread,
then shall ten women bake your bread in one oven,
And give back your bread by weight,—
And ye shall eat, and not be filled.

< If with this, ye will not hearken to me,—
But will go in opposition to me >
Then will I go in a rage of opposition to you,—
And I will correct you seven times, for your sins;
And ye shall eat the flesh of your sons,—
Yea <even the flesh of your daughters> shall ye eat.

And I will destroy your high places,
And cut down your sun-pillars,
And cast your carcases upon the carcases of your manufactured gods,—
Thus shall my soul abhor you.

* Some cod. (w. Sam. and Sep.) have: "of the field"—G.n.
* Lit.: "rounded or rolled things." Precise meaning uncertain; "piled-up heap or logs."—Davies, H.L.; "lops blocks; shapeless things; doll-images" (Ew.); "dingy things"—O.G. "As a contemptuous designation of an idol, fetish (i.e., densus factitius) is probably the nearest English equivalent"—P.B. 102.

And I will give your cities unto desolation,
And make your holy places* dumb,—
And will find no fragrance in your satisfying odour;
And I will make the land dumb,
And your foes that dwell therein shall regard it with dumb amazement:
< When even you I scatter among the nations,
And make bare, after you, a sword >
Then shall your land become an astonishment,
And your cities become a desolation.

< If then, ye shall be paid her sabbaths,
All the days she lieth desolate,
While ye are in the land of your foes,—
Then shall the land keep sabbaths,
And pay off her sabbaths:
< All the days she lieth desolate shall she keep sabbaths,—the which she kept not as your sabbaths, while ye dwelt thereupon.>

And <as for such as are left of you> Then will I bring faintness into their heart,
in the lands of their foes,—
So that the sound of a driven leaf shall chase them,
And they shall flee as though fleeing from a sword,
And they shall fall, when no' one is pursuing;
And they shall stumble one upon another,
as from before a sword, when pursuer there is none';
And ye shall not have wherewith to stand before your foes;
And ye shall perish among the nations,—
And the land of your foes shall eat you up;
Ye also <in the iniquity of their fathers with them> shall they melt away.

Then shall they confess their iniquity,
And the iniquity of their fathers,
In their unfaithfulness wherewith they had been unfaithful towards me;
Yea moreover <because they had gone in opposition to me>
If also must needs go in opposition to them,
and bring them into the land of their foes—
Save only that <if even then/> their uncircumcised heart shall be humbled,
And <even then/> they shall accept as a payment the punishment of their iniquity >
Then will I remember my covenant with Jacob,
And the land is conceived as a debtor"—P.B. Cp. also 2 Ch. xxxvi. 21.
So in some authorities; but the majority of MSS. (with some pr. edns. Sam., Sep. and Bry.) have: "their"—G.n.
* Lit.: "in their iniquity."
Yea moreover' <my covenant with Isaac>
Yea moreover' <my covenant with Abra-
ham> will I remember;
And <the land> will I remember.

For <the land> shall be left of them,
And shall be paid her sabbaths, while she
lieth desolate without them,
They also accepting as a payment the
punishment of their iniquity,
Because, |yea because| <my regulations>
they refused,
And <my statutes> their soul abhorred.
And yet |even so|, when they are in the
land of their foes;
I have * not refused them.
Neither have I abhorred them,
To make an end of them,
To break my covenant with them,—
For ||I—Yahweh|| am their God.
Therefore will I remember in their behalf,
the covenant of their ancestors,—
Whom I brought forth out of the land of
Egypt, in the sight of the nations, that I
might be their God— ||I—Yahweh||.

These are the statutes and the regulations
and the laws, which Yahweh granted be-
tween himself, and the sons of Israel,—
in Mount Sinai, by the mediation b of
Moses.

§ 24. Concerning Vows, Things Devoted, and
Tithes.

And Yahweh spake unto Moses, saying:

Speak unto the sons of Israel, and thou shalt
say unto them—

<When |any man| would consecrate and
pay a vow by thine estimate of
lives unto Yahweh>: then shall <thine
estimate be |for the male> from twenty
years of age even to sixty years of
age> yea thine estimate shall be—fifty
shekels of silver, by the shekel of the
sanctuary; 4 but <if it be |for a female|>
then shall thine estimate be thirty
shekels.

And <if it be from five years of age, even unto twenty years of
age> then shall thine estimate be—<for the male> twenty shekels,—and <for the
female> ten shekels.

And, <if it be from a month old, even unto five
years old> then shall thine estimate be—
<for the male> five shekels of silver,—
and <for the female> thine estimate shall be
three shekels of silver.

And <if it be from sixty years of age and
upwards> <if a male> then shall thine
estimate be fifteen shekels,—and <for the
female> ten shekels.

But <if he be |too poor| for thine estimate>
then shall he present himself before the
priest, and the priest shall estimate him,—

According to that which the hand of him
who would vow can attain to> shall the
priest estimate him. 9 And
<if it be a beast whereof men may
bring near an oblation unto Yahweh> ||all that whereof aught is given to
Yahweh|| shall be holy. 10 He shall not alter it, nor change it,—good for bad or
bad for good,—<but if he |do| change
beast for beast> then shall ||both it| and
what was given in exchange for it| be
holy.

And <if it be any unclean beast, whereof men may not
bring near an oblation to Yahweh> then
shall he present the beast before the
priest: 12 and the priest shall estimate it,
whether it is good or bad,—<according to thine estimate, O priest|| shall it be.
But <if he |should please to redeem it> then shall he add the fifth part thereof
unto thine estimate.

And <when |any man| would hallow his
house to be holy unto Yahweh> then
shall the priest estimate it, whether it is
good or bad,—<as the priest shall esti-
mate it|| shall it stand. 13 But <if he |
halloweth it|| would redeem his house>
then shall he add the fifth part of the silver of thine estimate thereunto,
and it shall be his.

And <if |of the field of his possession| any
man would hallow unto Yahweh> then
shall thine estimate be according to the
seed thereof,—||the seed of a homer of
barley|| at fifty shekels of silver.

<If |from the year of jubilee| he
would hallow his field> <according to
thine estimate> shall it stand. 18 But <if
he that halloweth it| would redeem his
house> then shall he add the fifth part of the silver of thine estimate thereunto,
and it shall be his.

But <if he that hath hallow-
ed it |should be pleased to redeem||
the field> then shall he add the fifth part
of the silver of thine estimate thereunto,
and it shall be assured to him. 20 But
<if he will not redeem the field, but have
sold the field to another man> it shall be
redeemable no longer; 22 |and the field,
when it goeth out in the jubilee, be holy
unto Yahweh, as a devoted, field,—<to
the priest> shall belong the possession
thereof. 22 If, however, <a field
that he hath bought, which is not of the
fields of his possession| he would hallow
unto Yahweh> 23 then shall the priest
reconcil to him the amount of thine esti-
mate, until the year of the jubilee,—
and he shall give thine estimate, in that day,
as holy unto Yahweh. 24 In the year

* Some cod. (w. Sam.) have: |and if|—

1 Note the tense—the pro-
phetic perfect.
*a* Some cod. (w. Sam.) have: Syn.: have: "and if—

b Lit.: "hand."

Or: "persons."

* Or: "his possession."
of the jubilee> shall the field return unto him from whom he bought it, to him whose it was, as a possession in the land.

And every estimate of thine II shall be by the holy shekel,— twenty gerahs make the shekel.

Only' <the firstling which is born a firstling to Yahweh, among beasts> no man shall hallow it,— <whether ox or sheep> <unto Yahweh> it belongeth. 27 But <if it be among the beasts that are unclean> then shall he ransom it by thine estimate, and add the fifth part of it thereunto,— but <if it is not redeemed> then shall it be sold by thine estimate.

Only' <no devoted thing which any man shall devote unto Yahweh, of all that belongeth to him,—of man or beast, or of the field of his possession> shall be either sold or redeemed,—<as to every devoted thing> <most holy> it is unto Yahweh.

As touching any one devoted, who may be devoted from among men, he shall not be ransomed,—he must be surely put to death.

And <as for all the tithe of the land, whether of the seed of the land [or] of the fruit of the trees> <unto Yahweh> it belongeth,—<as something holy unto Yahweh>. 31 But <if any man should be pleased > to redeem <aught of his tithes> <the fifth part thereof> shall he add thereunto.

24 These are the commandments, which Yahweh commanded Moses, for the sons of Israel, — in Mount Sinai.

§1. The Numbering of the Hosts of Israel.

(Cp. §22).

Then spake Yahweh unto Moses, in the desert of Sinai, in the tent of meeting,— on the first of the second month, in the second year, by their coming forth out of the land of Egypt, saying:

Beckon ye up the sum of all the assembly of the sons of Israel, by their families, by their ancestral houses,—in the counting of names, every male, by their polls; from twenty years old and upwards, every one able to go forth to war, in Israel,—ye shall number them by their hosts. 

Reuel> Elizur, son of Shedeur; <of Simeon> Shelumiel, son of Zuri-shaddai; <of Judah> Nahshon, son of Amminadab; <of Issachar> Nethanel, son of Zuar; <of Zebulun> Eliab, son of Helon;

10 <Of the sons of Joseph> —

11 <Of Ephraim> Elishama, son of Ammihud;

12 <Of Manasseh> Gamaliel, son of Pedah-zur;

13 <Of Benjamin> Abidan, son of Gideoni;

14 <Of Dan> Ahiram, son of Enam;

15 <Of Naphtali> Ahira, son of Enan.

16 These are they who had been summoned by the assembly, being princes of the tribes of their fathers,—heads of the thousands of Israel.

17 So then Moses and Aaron took these men, who were distinguished by name; <all the assembly also> called they together, on the first of the second month,—and they declared their pedigree according to their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, by their polls.

18 <As Yahweh commanded Moses> so he mustered them in the desert of Sinai.

19 And they were [as followeth]—

* Some cod. while writing this name as one word, preserve it in a v.r. as two—G.n.
The sons of Reuben, the firstborn of Israel, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Reuben forty-six thousand, and five hundred.

Of the sons of Simeon, in their pedigrees—by their families, by their ancestral houses,—such as were numbered of him, in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Simeon, fifty-nine thousand, and three hundred.

Of the sons of Gad, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Gad, forty-five thousand, and six hundred and fifty.

Of the sons of Judah, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Judah, seventy-four thousand, and six hundred.

Of the sons of Issachar, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Issachar, fifty-four thousand, and four hundred.

Of the sons of Zebulun, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Zebulun, fifty-seven thousand, and four hundred.

Of the sons of Joseph—

Of the sons of Ephraim, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Ephraim, forty-two thousand, and two hundred.

Of the sons of Benjamin, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Benjamin, thirty-five thousand and four hundred.

Of the sons of Dan, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Dan, sixty-two thousand, and seven hundred.

Of the sons of Asher, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Asher, forty-one thousand, and five hundred.

Of the sons of Naphtali, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; such as were numbered of them, as belonging to the tribe of Naphtali, fifty-three thousand, and four hundred.

These are they who were numbered, whom Moses and Aaron, and the twelve princes of Israel did number, the princes acting each one for his ancestral house.

So then all they who were numbered of the sons of Israel, by their ancestral houses,—from twenty years old, and upwards, every one able to go forth to war; so then all they who were numbered were six hundred and three thousand, and five hundred and fifty.

But the Levites, by the tribe of their fathers, were not numbered in their midst. For Yahweh spake unto Moses, saying: Only the tribe of Levi shall thou not number, nor shall thou reckoning up,—in the midst of the sons of Israel. But do thou thyself put the Levites in charge over the habitation of the testimony, and over all the furniture thereof, and over all that pertaineth thereto, they shall bear the habitation, and all the furniture thereof, and they shall attend thereupon; and round about the habitation shall they encamp. And when the habitation is to be pitched, it shall set it up, but the stranger that draweth near shall be put to death. So then the sons of Israel shall pitch their tents,—every man near his own camp, and every man near his own standard, by

Some cod. (w. 2 ear. pr. edms, Onk. MS. Jom., Sep. and Syr.) omit this clause: cp. verses 20, 24, 26, etc.—G.n.

This retention of the name of Joseph, and the range under it of two tribes, is noteworthy. Cp. verse 10; chap. xxvi. 28.

Some cod. (w. Sam., Sep. b Much is said of the Le-Syr. and Vul.) have: "Of the Levites in this Book; see chap. iii. 6."

Of the "G.n. [verse 92]"
Then spake Yahweh unto Moses and unto Aaron, saying:

"Every man— near his standard, with the ensigns belonging to their ancestral houses— shall the sons of Israel encamp, — at a distance round about the tent of meeting— shall they encamp.

And they who encamp eastwards, towards sunrise— shall be the standard of the camp of Judah, by their hosts, — even the prince of the sons of Judah, Nashon, son of Amminadab; 4 and his host, — even they who are numbered of them, — seventy-four thousand, and six hundred.

Then they who encamp by him, the tribe of Issachar, — even the prince of the sons of Issachar, Nethanel, son of Zuar; 6 and his host, — even they who are numbered of him, — fifty-four thousand, and four hundred.

The tribe of Zebulun, — even the prince of the sons of Zebulun, Eliab, son of Helon; 8 and his host, — even they who are numbered of him, — fifty-seven thousand, and four hundred.

All they who are numbered to the camp of Judah, a hundred and eighty-six thousand, four hundred, by their hosts:— shall first set forward.

The standard of the camp of Reuben southwards, by their hosts, — even the prince of the sons of Reuben, Elizur, son of Shedeur; 11 and his host, — even they who are numbered of him, — forty-six thousand, and five hundred.

Then they who encamp by him, the tribe of Simeon, — even the prince of the sons of Simeon, Shelumiel, son of Zuriahaddai; 13 and his host, — even they who are numbered of him, — fifty-three thousand, and four hundred.

The tribe of Gad, — even the prince of the sons of Gad, Eliashaph, son of Reuel; 16 and his host, — even they who are numbered of him, — forty-one thousand, and five hundred.

All they who are numbered to the camp of Reuben, — a hundred and fifty-seven thousand, and four hundred and fifty. 18 Then shall they set forward, every man at the side thereof, by their standards.

The standard of the camp of Ephraim, by their hosts, westwards, — even the prince of the sons of Ephraim, Eliashib son of Ammihud; 19 and his host, — even they who are numbered of them, — forty thousand, and five hundred.

Then by him, the tribe of Manasseh, — even the prince of the sons of Manasseh, Gamaliel, son of Pedah- zur; 21 and his host, — even they who are numbered of them, — thirty-two thousand, and two hundred.

Then the tribe of Benjamin, — even the prince of the sons of Benjamin, Abidan, son of Gideoni; 22 and his host, — even they who are numbered of them, — thirty-five thousand, and four hundred.

All they who are numbered to the camp of Ephraim, a hundred and eighty thousand, and eight hundred, and one hundred, by their hosts:— and they in the third rank, shall set forward.

The standard of the camp of Dan, northerly, by their hosts, — even the prince of the sons of Dan, Ahiezer, son of Ammi- shaddai; 26 and his host, — even they who are numbered of them, — sixty-two thousand, and seven hundred.

Then they who encamp by him, the tribe of Asher, — even the prince of the sons of Asher, Pagiel, son of Ochran; 28 and his host, — even they who are numbered of them, — forty-one thousand, and five hundred.

Then the tribe of Naphtali, — even the prince of the sons of Naphtali, Ahira, son of Enak; 31 and his host, — even they who are numbered of them, — fifty-three thousand, and four hundred.

All they who are numbered to the camp of Dan, a hundred and fifty-seven thousand, and six hundred:— in the hindmost rank, shall they set forward, by their standards.

These are they who were numbered of the sons of Israel, by their ancestral houses, — all they who were numbered of the camps, by their hosts:— were six hundred and three thousand, and five hundred and fifty.

But the Levites were not numbered in the midst of the sons of Israel,— As Yahweh commanded Moses.

Thus did the sons of Israel, — according to all that Yahweh commanded Moses:— so did they encamp by their standards, and so did they set forward, every one by his families, near his ancestral house.

The Numbering of the Levites as the Substituted Tribe.

Now these were the pedigrees of Aaron, and Moses, — in the day when Yahweh spake...
with Moses, in Mount Sinai. 2 And the names of the sons of Aaron—
[the firstborn] Nadab, and Abihu, Eleazar, and Ithamar.
3 These are the names of the sons of Aaron, the priests that were anointed, —
who were installed to minister as priests.

4 But Nadab and Abihu died before Yahweh, when they brought near strange fire before Yahweh, in the desert of Sinai, and had they none,—so then Eleazar and Ithamar ministered as priests, in the presence of Aaron their father.

5 Then spake Yahweh unto Moses, saying—
6 Bring near the tribe of Levi, and thou shalt cause it to stand before Aaron the priest,—so shall they wait upon him; 7 so shall they keep his charge, and the charge of all the assembly, before the tent of meeting, —to do the laborious work of the habitation; 8 so shall they have charge of all the furniture of the tent of meeting, even the charge of the sons of Israel,—to do the laborious work of the habitation. 9 Thus shalt thou give the Levites unto Aaron, and unto his sons,—<given, given> they are unto him, from among the sons of Israel; but unto Aaron, and unto his sons, shalt thou give oversight, so shall they keep charge of their priesthood,—and the stranger who cometh near shall be put to death.

10 Then spake Yahweh unto Moses, in the desert of Sinai, saying—
11 Number thou the sons of Levi, by their families,— 12 so shall they have charge of all the furni-
13 But Natlab and Abihu died before Yahweh. 14 Then spake Yahweh unto Moses, in the desert of Sinai, saying—
15 Number thou the sons of Levi, by their ancestral houses.

Some cod. (w. one pr. edn. Sam. MS., Onk. MS., and Syr.) have: "and these — G.n.

Lev. x. 1-7.

The accounts of this tribe will repay careful study.

Or: "vessels," "utensils."


Some cod. cited in the Mass. itself, have simply: "among"; and so Sam. and Onk. MS. Cp. verse 40— G.n.

Cp. verse 41.
But they who were to encamp before the habitation, eastwards, before the tent of meeting, towards sun-rises, were Moses and Aaron and his sons, to keep the charge of the sanctuary, as the charge of the sons of Israel; and the stranger that came near was to be put to death.

All they who were numbered of the Levites, whom Moses and Aaron numbered at the bidding of Yahweh, by their families, every male, from one month old and upwards, were two and twenty thousand.

And Yahweh said unto Moses:

Number thou every firstborn male belonging to the sons of Israel, from one month old and upwards, and reckon up the number of their names; then shalt thou take the Levites for me, instead of every firstborn among the sons of Israel, also the cattle of the Levites, instead of every firstling among the cattle of the sons of Israel.

So then Moses numbered, as Yahweh commanded him, every firstborn among the sons of Israel. And it was so—that all the firstborn of the males, in the counting of names from one month old and upwards, of such as were numbered of them, were two and twenty thousand, two hundred and seventy-three.

42 Then spake Yahweh unto Moses, saying:

Take the Levites, instead of all the firstborn among the sons of Israel, and the cattle of the Levites, instead of their cattle, so shall the Levites' belong unto me, instead of the two hundred and seventy-three, who are more than the Levites, of the firstborn of the sons of Israel; thou shalt take five shekels apiece, by the poll, as the ransom of the sanctuary, shalt thou take it, twenty shekels to the shekel; and shalt give the silver to Aaron, and to his sons, as the ransom of them that are in excess over them.

43 So Moses took the redemption's silver from them who were in excess over them who were redeemed by the Levites; from the firstborn of the sons of Israel took he the silver, a thousand, three hundred, and sixty-five shekels, by the shekel of the sanctuary. And Moses gave the redemption's silver to Aaron and to his sons, at the bidding of Yahweh, as Yahweh commanded Moses.
must not put forth a touch unto that which is holy, else should they die,—these shall be the burden of the sons of Kohath, in the tent of meeting.

24 But the care of Eleazar son of Aaron the priest [shall be]—the light-giving oil, and the fragrant incense, and the perpetual meal-offering, and the anointing oil, the care of all the habitation, and all that is therein, both as to the sanctuary, and as to the furniture thereof.

25 Then spake Yahweh unto Moses and unto Aaron, saying:

18 Do not let the tribe of the families of the Kohathites be cut off out of the midst of the Levites. 19 This therefore, do ye for them, so shall they live, and not die, when they approach the most holy place,—Aaron and his sons shall enter and set them, man by man, over his labour, and unto his burden; 20 but they shall not enter to see, for a moment, that which is holy, else should they die.

21 Then spake Yahweh unto Moses, saying:

Reckon up the sum of the sons of Gershon: seven of them also,—by their ancestral house, by their families; 23 from thirty years old and upwards, even to fifty years, shalt thou number them,—all that may enter to take rank in the host, to do laborious work in the tent of meeting. 24 This shall be the labour of the families of the Gershonites,—in labouring and in bearing:—they shall bear the curtains of the habitation, and the tent of meeting, the covering thereof, and the covering of badgers' skin which is over above it,—and the screen, at the entrance of the tent of meeting; 26 and the hangings of the court, and the screen for the entrance of the gate of the court which is near the habitation, and near the altar, round about, and their cords, and all their articles of service, and all that is to be done to them, when they shall do their labour. 27 At the bidding of Aaron and his sons shall be all the labour of the sons of the Gershonites, to the extent of their every burden, and to the extent of all their labour,—so shall ye appoint unto them in charge, their every burden. 28 This shall be the labour of the families of the sons of the Gershonites, in the tent of meeting,—and the charge of them shall be in the hand of Ithamar, son of Aaron, the priest.

29 As for the sons of Merari,—by their families, by their ancestral house shall ye number them; 30 from thirty years old and upwards, even to fifty years, shall ye number them,—all that enter into the host, to do laborious work in the tent of meeting. 31 And this shall be their charge of the burdens, to the extent of all their labour in the tent of meeting,—the boards of the habitation, and the bars thereof, and the pillars thereof and the sockets thereof; 32 and the pillars of the court round about, and their sockets and their pins and their cords, to the extent of all their articles, to the extent of all their labour,—and by names shall ye put under their care the articles of their charge of burdens.

33 This shall be the labour of the families of the sons of Merari, to the extent of all their labour in the tent of meeting,—in the hand of Ithamar, son of Aaron, the priest.

Then did Moses and Aaron, and the princes of the assembly, number the sons of the Kohathites,—by their families, and by their ancestral house; 35 from thirty years old and upwards, even unto fifty years old, all that might enter the host, to labour in the tent of meeting; 36 and they who were numbered of them, by their families, were found to be—two thousand, seven hundred, and fifty. 37 These were they who were numbered of the families of the Kohathites, all that might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh by the mediation of Moses.

And they who were numbered of the sons of Gershon,—by their families, and by their ancestral house; 39 from thirty years old and upwards, even unto fifty years old,—all that might enter the host, to labour in the tent of meeting; 40 yes they who were numbered of them, by their families, by their ancestral house,—were found to be—two thousand, and six hundred, and thirty. 41 These are they who were numbered of the families of the sons of Gershon, all who might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh.

And they who were numbered of the families of the sons of Merari,—by their families, by their ancestral house; 43 from thirty years old and upwards, even unto fifty years old,—all that might enter the host to labour in the tent of meeting; 44 yea they who were numbered of them, by their families,—were found to be—three thousand and two hundred. 45 These are they who were numbered of the families of the sons of Merari,—whom Moses and Aaron did number, at the bidding of Yahweh, by the mediation of Moses.

All they who were numbered, whom Moses and Aaron and the princes of Israel did number, even the Levites,—by their families, and by their ancestral house; 47 from thirty years old and upwards, even unto fifty years old,—all that might enter, to toil in the work of labouring and in the work of bearing burdens, in the tent of meeting; 48 yea, they who were numbered of
And the sons of Israel did so, and sent them forth unto the outside of the camp, — as Yahweh spake unto Moses; and they made not their campsunclean, in the midst whereof I have my habitation.

And the sons of Israel did so, and sent them forth unto the outside of the camp, — as Yahweh spake unto Moses; and they made not their campsunclean, in the midst whereof I have my habitation.

§ 5. Sundry Laws.

1 And Yahweh spake unto Moses, saying:

2 Command the sons of Israel, that they send forth out of the camp, every leper, and every one that hath a flux, — and every one that is unclean by the dead: whether male or female ye shall send them forth, unto the outside of the camp; shall ye send them, — that they make not their campsunclean, in the midst whereof I have my habitation.

3 And Yahweh spake unto Moses, saying: When any man or woman shall do aught of any human sin, in acting unfaithfully against Yahweh, — and that person shall become aware of his guilt; shall he confess his sin which he has done, and he shall make good that wherein he is guilty, in the principal thereof, and the fifth part thereof shall he add thereunto, — and give to the priest, the principal thereof, and the fifth part thereof shall be the priest's, — besides the ram of propitiation, wherewith a propitiatory-covering is to be put over him. And every heave-offering, of all the hallowed things of the sons of Israel, which they bring near to the priest, unto him shall it belong. And every man's hallowed things shall be his own; — what any man giveth to the priest shall be his.

4 And Yahweh spake unto Moses, saying: — When any man's wife shall turn aside, and commit against him an act of unfaithfulness; or if thou hast turned aside, in uncleanness, unto another instead of thy husband, be thou clear from this deadly water that causeth a curse. Then shall the priest put the woman on oath, and shall place upon her hands the reminding gift, it being a jealousy gift, — and in the hand of the priest shall be the deadly water, that bringeth a curse; and the priest shall put her on oath, and shall say unto the woman: — if no man hath lain with thee, and if thou hast not turned aside, in uncleanness, unto another instead of thy husband, be thou clear from this deadly water that causeth a curse. But if thou hast turned aside unto another instead of thy husband, and if thou hast made thyself unclean, — in that a man hath known thee carnally, other than thy husband — then shall the priest put the woman on oath, and the priest shall say unto the woman, Yahweh give thee up for a curse and for an oath, in the midst of thy people, — in that Yahweh shall give up thy thigh to fall away, and thy womb to swell: so shall this water that causeth a curse, enter into thy body, causing womb to swell and thigh to fall away. And the woman shall say, Amen, Amen.

5 And Yahweh spake unto Moses, saying:

6 Speak unto the sons of Israel: When any man or woman shall do aught of any human sin, in acting unfaithfully against Yahweh, — and that person shall become aware of his guilt; shall he confess his sin which he has done, and he shall make good that wherein he is guilty, in the principal thereof, and the fifth part thereof shall he add thereunto, — and give to the priest, the principal thereof, and the fifth part thereof shall be the priest's, — besides the ram of propitiation, wherewith a propitiatory-covering is to be put over him. And every heave-offering, of all the hallowed things of the sons of Israel, which they bring near to the priest, unto him shall it belong. And every man's hallowed things shall be his own; — what any man giveth to the priest shall be his.

7 But if one have no kinsman unto whom he may make good that wherein he is guilty; then wherein he is guilty, which is to be restored to Yahweh shall be the priest's, — besides the ram of propitiation, wherewith a propitiatory-covering is to be put over him. And every heave-offering, of all the hallowed things of the sons of Israel, which they bring near to the priest, unto him shall it belong. And every man's hallowed things shall be his own; — what any man giveth to the priest shall be his.

8 Then shall the priest write these curses in a scroll, — and wipe them out into the deadly water; and shall cause the woman to drink the deadly water that causeth a curse, — and the deadly water that causeth a curse shall enter into her. Then shall the priest take from the hand of the woman the jealousy meal-offering, — and shall wave the meal-offering before Yahweh, and bring it near unto the altar; and the priest shall take a handful from the meal-offering, a remembrancer thereof, and make a perfume at the altar, — and afterwards shall cause the woman to drink the water.
And <as soon as he causeth her to drink the water> then shall it be, that, <if she have fallen into uncleanness, and committed unfaithfulness against her husband>: <as soon as the deadly water that causeth a curse hath entered into her> so soon shall her womb swell and her thigh fall away,— thus shall the woman become a curse, in the midst of her people. **20** But <if the woman have not fallen into uncleanness, but is pure> then shall she be clear, and shall bear seed. **22** [This] is the law of jealousies,— when a wife shall turn aside [to another] instead of her husband, and fall into uncleanness; **23** or <when there passeth over ||a husband|| a spirit of jealousy, and he becometh jealous of his wife> then shall he cause the woman to stand before Yahweh, and the priest shall execute upon her all this law: **28** thus shall the man be clear of iniquity; but ||that woman|| shall bear her iniquity.

§ 6. The Law of the Nazir'.

And Yahweh spake unto Moses, saying:

Speak unto the sons of Israel, and thou shalt say unto them,—

<When ||any man or woman|| would make the special vow of One Separate,> by separating himself unto Yahweh, <from wine and strong drink> shall he separate himself, <neither vinegar of wine, nor vinegar of strong drink> shall he drink,— and <no liquor of grapes> shall he drink, <no grapes fresh or dried> shall he eat. **4** <All the days of his separation> <of nothing that is made from the grape-vine, from the seeds even to the skin> shall he eat. **5** <All the days of his vow of separation> ||no razor|| shall pass over his head, — until the days are fulfilled for which he shall separate himself to Yahweh, <hallowed> shall he be, letting the locks of the hair of his head grow long. **6** <All the days for which he hath separated himself unto Yahweh> <to no dead person> shall he go in. **7** <Neither for his father nor for his mother, nor for his brother, nor for his sister> shall he make himself unclean— <because ||his separation|| unto God> is upon his head. **8** <All the days of separation> <hallowed> is he unto Yahweh. **9** But <if one that is dying should die by him in a moment, suddenly> then shall he count unclean his head of separation,— and shall shave his head, on the day he cleanseth himself, <on the seventh day> shall he shave it. **10** And <on the eighth day> shall he bring in, two turtle-doves, or two young pigeons,—unto the priest, unto the entrance of the tent of meeting; and the priest shall make, of one a sin-bearer, and of one an ascending-sacrifice, and so put a propitiatory-covering over him, for that he sinned in respect of the dead person, —thus shall he hallow his head on that day. **11** Then shall he separate unto Yahweh his days of separation, and shall bring in a he-lamb a year old, as a guilt-bearer,— and ||the first days|| shall be lost because his separation was made unclean. **12** And [This] is the law of the Separate One, **13** on the day when he fulfilleth his days of separation, he shall be brought in unto the entrance of the tent of meeting: **14** then shall he bring near, as his offering unto Yahweh, one he-lamb a year old, without defect, for an ascending-sacrifice, and one ewe-lamb a year old, without defect, for a sin-bearer,— and one ram, without defect, for a peace-offering; **15** and a basket of unleavened cakes—fine meal in round cakes overflowed with oil, and thin cakes of unleavened bread, anointed with oil,— with their meal-offering and their drink-offerings. **16** Then shall the priest bring [them] near before Yahweh,— and offer his sin-bearer, and his ascending-sacrifice; and ||the ram|| shall he offer as a peace-offering unto Yahweh, besides the basket of unleavened cakes,—and the priest shall offer the meal-offering thereof, and the drink-offering thereof. **17** Then shall the Separate One shave, at the entrance of the tent of meeting, his head of separation,— and take the hair of his head of separation, and put upon the fire, which is under the peace-offering. **18** Then shall the priest take the shoulder for boiling from the ram, and one unleavened round cake from the basket, and one unleavened thin cake,— and place them on the hands of the Separate One after he hath shaved off his [hair of] separation; **19** and the priest shall wave them as a wave-offering before Yahweh, <hallowed> it is for the priest, besides the wave' breast, and besides the heave' leg,— and ||afterwards|| may the Separate One drink wine. [This] is the law of One Separate, **20** what he shall vow, his offering unto Yahweh with respect to his separation, besides what his hand may obtain: <as required by the vow that he shall vow> ||so|| must he do, with respect to the law of his separation.

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*a* Heb.: a nazir'. Cp. Gen. xx. 28; Jud. xiii. 5; *xlii.* 7.
*b* Lit.: "no soul of one dead."
*c* Evidently = the sign of his separation.
*d* Or.: "missed the mark," "failed."
*e* Lit.: "the soul."
*f* Or.: "besides what his convenience addeth." That is, if able, he may make a voluntary addition to the appointed offering.

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11—2
And it came to pass on the day when Moses spake unto Moses, saying:

Speak unto Aaron, and unto his sons, saying, *Thus shall ye bless the sons of Israel,*—saying unto them:

Yahweh bless thee, and keep thee:

Yahweh cause his face to shine upon thee, and be gracious unto thee:

Yahweh lift up his face unto thee, and appoint unto thee peace.

Thus shall they put my name upon the sons of Israel,—and I myself will bless them.

And it came to pass on the day when Moses made an end of rearing up the habitation, and anointing it, and hallowing it, and all the furniture thereof, and the altar, and all the utensils thereof,—both of anointing them, and hallowing them—*that the princes of Israel, the heads of their ancestral houses [made an offering]—they being princes of the tribe, they being the men who stood over them who were numbered*—yea, then brought they in, as their offering, before Yahweh—six covered wagons, and twelve oxen, a wagon for every two of the princes, and an ox for each one,—yea they brought them near before the habitation.

Then spake Yahweh unto Moses, saying:

Take [them] of them, so shall they be for doing the laborious work of the tent of meeting,—and thou shalt give them unto the Levites, to every man according to the need of his laborious work.

So Moses took the wagons, and the oxen,—and gave them unto the Levites: *two of the wagons and four of the oxen* gave he unto the sons of Gershon,—according to the need of their laborious work; *and four of the wagons, and sight of the oxen* gave he unto the sons of Merari,—according to the need of their laborious work, in the hand of Ithamar son of Aaron the priest: *but unto the sons of Kohath* gave he none,—because *as to the laborious work of the sanctuary [which] pertained unto them* <upon their shoulders> were they to carry it.

So then the princes offered for the dedication of the altar, on the day it was anointed,—yea the princes offered their obligation before the altar.

And Yahweh said unto Moses:

<Each prince on his appointed day> thus shall they offer their obligation, for the dedication of the altar.

And so it was, that the who <on the first day> offered his obligation,—was Nahshôn son of Amminadab, of the tribe of Judah; *and his offering* was—one charger of silver, <a hundred and thirty shekels> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shkel of the sanctuary,—two oxen, five rams, five he-goats, five he-lambs of the first year,—this was the offering of Nahshôn, son of Amminadab.

<On the second day> Nethanel, son of Zebulun, prince of Issachar, brought his offering.

He offered as his oblation—one charger of silver, <a hundred and thirty shekels> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shkel of the sanctuary,—both of them full of fine meal overflowed with oil, as a meal-offering; *one spoon of ten [shekels] of gold, full of incense; one choice young bullock,* one ram, one he-lamb of the first year, as an ascending-sacrifice; *one* young he-goat, as a sin-bearer; *and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—this was the offering of Nethanel, son of Zebulun.

<On the third day> the prince of the sons of Zebulun,—Eliazr, son of Helôn: *this offering* was—one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shkel of the sanctuary,—both of them full of fine meal overflowed with oil, as a meal-offering; *one spoon, of ten [shekels] of gold, full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; one* young he-goat, as a sin-bearer; *and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—this was the offering of Eliazr, son of Helôn.

<On the fourth day> the prince of the sons of Reuben,—Elizur, son of Shohadar: *this offering* was—one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shkel of the sanctuary,—both of them full of fine meal overflowed with oil, as a meal-offering; *one spoon of ten [shekels] of gold, full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; one* young he-goat, as a sin-bearer; *and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—this was the offering of Elizur, son of Shohadar.

<On the fifth day> the prince of the sons of Simeon,—Sheuemiel, son of Zurishaddai: *this offering* was—one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl, of silver, seventy shekels, by the shkel of the sanctuary,—both of them full of fine meal overflowed with oil, as a meal-offering; *one spoon, of ten [shekels] of gold, full of incense; one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; one* young he-goat, as a sin-bearer; *and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—this was the offering of Sheuemiel, son of Shohadar.
offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Abidan, son of Gideoni.

On the seventh day, the prince of the sons of Gad, — Eliasisph, son of Deuel: 42 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Eliasisph, son of Deuel.

On the eighth day, the prince of the sons of Manasseh, — Gamaliel, son of Pedahzur: 44 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Gamaliel, son of Pedahzur.

On the ninth day, the prince of the sons of Benjamin, — Abidan, son of Gideoni: 46 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Abidan, son of Gideoni.

On the tenth day, the prince of the sons of Dan, — Ahiizer, son of Ammishaddai: 47 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Ahiizer, son of Ammishaddai.

On the eleventh day, the prince of the sons of Naphtali, — Ahira, son of Enak: 48 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Ahira, son of Enak.

On the twelfth day, the prince of the sons of Asher, — Pagiel, son of Ochran: 49 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Pagiel, son of Ochran.

On the thirteenth day, the prince of the sons of Zebulun, — Eliasaph, son of Deuel: 50 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Eliasaph, son of Deuel.

On the fourteenth day, the prince of the sons of Joseph, — Ahiezer, son of Ammishaddai: 51 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Ahiezer, son of Ammishaddai.

On the fifteenth day, the prince of the sons of Levi, — Shaphat, son of Zaccur: 52 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Shaphat, son of Zaccur.

On the sixteenth day, the prince of the sons of Issachar, — Shaphat, son of Zaccur: 53 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Shaphat, son of Zaccur.

On the seventeenth day, the prince of the sons of Simeon, — Ishma, son of Nethaniah: 54 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Ishma, son of Nethaniah.

On the eighteenth day, the prince of the sons of Judah, — Ahiezer, son of Ammishaddai: 55 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Ahiezer, son of Ammishaddai.

On the nineteenth day, the prince of the sons of Ephraim, — Eliasisph, son of Ammihud: 56 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Eliasisph, son of Ammihud.

On the twentieth day, the prince of the sons of Manasseh, — Gamaliel, son of Pedahzur: 57 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Gamaliel, son of Pedahzur.

On the twenty-first day, the prince of the sons of Benjamin, — Abidan, son of Gideoni: 58 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Abidan, son of Gideoni.

On the twenty-second day, the prince of the sons of Joseph, — Ahiezer, son of Ammishaddai: 59 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Ahiezer, son of Ammishaddai.

On the twenty-third day, the prince of the sons of Levi, — Shaphat, son of Zaccur: 60 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Shaphat, son of Zaccur.

On the twenty-fourth day, the prince of the sons of Issachar, — Shaphat, son of Zaccur: 61 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Shaphat, son of Zaccur.

On the twenty-fifth day, the prince of the sons of Zebulun, — Eliasaph, son of Deuel: 62 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Eliasaph, son of Deuel.

On the twenty-sixth day, the prince of the sons of Joseph, — Ahiezer, son of Ammishaddai: 63 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Ahiezer, son of Ammishaddai.

On the twenty-seventh day, the prince of the sons of Benjamin, — Abidan, son of Gideoni: 64 his offering, one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one

And <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year, —this was the offering of Abidan, son of Gideoni.
And Yahweh spake unto Moses, saying:

1 And Yahweh spake unto Moses, saying:

2 Speak unto Aaron, and thou shalt say unto him,—

3 And Aaron did so, —over against the front of the lampstand — shall the seven lamps give light.

4 Now [this] was the work of the lampstand—beaten work of gold <both in the shaft thereof and in the flowers thereof> was it ||beaten work || <according to the appearance which Yahweh caused to appear unto Moses> ||so|| made he the lampstand.

5 And Yahweh spake unto Moses, saying:

6 Take the Levites, out of the midst of the sons of Israel,— and thou shalt purify them.

7 And ||thus|| shalt thou do unto them, to purify them, sprinkle upon them sin-cleansing water,—then shall they cause a razor to pass over all their flesh, and shall wash their clothes, and so make themselves pure. 8 Then shall they take a choice young bullock, with the meal-offering thereof, even fine meal overflowed with oil,—and <a second choice young bullock> shalt thou take, as a sin-bearer. 9 Then shalt thou bring the Levites near, before the tent of meeting,—and shalt call together all the assembly of the sons of Israel; 10 and shalt bring the Levites near before Yahweh,—and the sons of Israel shall lean their hands upon the head of the bullocks; then make thou of the one a sin-bearer, and of the other an ascending-sacrifice unto Yahweh, to put a propitiatory-covering over the Levites.

9 The Priests are to light the Lamps. The Levites are consecrated in the place of all Israel.

8 1 And Yahweh spake unto Moses, saying:

Speak unto Aaron, and thou shalt say unto him,—

2 When thou lightest up the lamps <over against the front of the lampstand> shall the seven lamps give light.

3 And Aaron did so, —over against the front of the lampstand — lighted he up the lamps thereof,—

As Yahweh commanded Moses.

4 Now [this] was the work of the lampstand—beaten work of gold <both in the shaft thereof and in the flowers thereof> was it ||beaten work || <according to the appearance which Yahweh caused to appear unto Moses> ||so|| made he the lampstand.

5 And Yahweh spake unto Moses, saying:

6 Take the Levites, out of the midst of the sons of Israel,— and thou shalt purify them.

7 And ||thus|| shalt thou do unto them, to purify them, sprinkle upon them sin-cleansing water,—then shall they cause a razor to pass over all their flesh, and shall wash their clothes, and so make themselves pure. 8 Then shall they take a choice young bullock, with the meal-offering thereof, even fine meal overflowed with oil,—and <a second choice young bullock> shalt thou take, as a sin-bearer. 9 Then shalt thou bring the Levites near, before the tent of meeting,—and shalt call together all the assembly of the sons of Israel; 10 and shalt bring the Levites near before Yahweh,—and the sons of Israel shall lean their hands upon the head of the bullocks; then make thou of the one a sin-bearer, and of the other an ascending-sacrifice unto Yahweh, to put a propitiatory-covering over the Levites.

14 Upon the Levites; 11 and Aaron shall offer the Levites, as a wave-offering before Yahweh, from among the sons of Israel,—so shall they be for performing the laborious work of Yahweh. 12 And ||the Levites|| shall lean their hands upon the head of the bullocks; then make thou of the one a sin-bearer, and of the other an ascending-sacrifice unto Yahweh, to put a propitiatory-covering over the Levites. 13 Thus shalt thou cause the Levites to stand before Aaron, and before his sons,—thus shalt thou offer them as a wave-offering unto Yahweh;—thus shalt thou separate the Levites out of the midst of the sons of Israel,—so that the Levites become mine. 14 And ||after that|| shall the Levites enter to do the labour e of the tent of meeting,—so shalt thou purify them, and offer them as a wave-offering. 15 For <given, given> they are'1 from among the sons of Israel> have I taken them unto me. 17 For <mine> is every firstborn, among the sons of Israel, among men, and among beasts,— <on the day when I smote every firstborn in the land of Egypt> did I hallow them unto me. 18 Therefore have I taken the Levites, — instead of every firstborn among the sons of Israel; 19 therefore have I given the Levites, as a gift unto Aaron and unto his sons, out of the midst of the sons of Israel, to do the laborious work of the sons of Israel, in the tent of meeting, and to put a propitiatory-covering over the sons of Israel,—so shall there be, among the sons of Israel, no plague, by the coming night of the sons of Israel unto the sanctuary.

20 And Moses and Aaron and all the assembly of the sons of Israel did thus unto the Levites,—<according to all that Yahweh commanded Moses as touching the Levites> ||so|| did the sons of Israel unto them. 21 And the Levites accepted the cleansing from sin, and washed their clothes, and Aaron offered them as a wave-offering before Yahweh,— and Aaron put a propitiatory-covering over them, to make them pure.

22 And <after that> went the Levites in, to do their laborious work in the tent of meeting, before Aaron, and before his sons,—<as Yahweh commanded Moses concerning the Levites> ||so|| did they unto them.

24 This is what concerneth the Levites,— 1 Lit.: "wave." 2 Some cod. (w. Sam., Jon., and Sep.) have: "before,"—i.e. (M.C.T. scarcely intelligible.—Tr.) 3 Some cod. (w. Sam., Onk., Jon., and Sep.) have: "to perform the laborious work" [as in ver. 11.]—G.n. 4 Or: water prepared by contact with a "sin-bearer." 5 Ml.: "every firstborn bursting open a matrix." So it should be— (G.n. (M.C.T. scarcely intelligible.—Tr.) 6 Some cod. (w. Sam., Onk., Jon., and Sep.) have: "among."—G.n.
NUMBERS VIII. 25, 26; IX. 1—23; X. 1, 2.

§ 10. The First Commemorative Passover.

1 And Yahweh spake unto Moses in the desert of Sinai, in the second year by their coming forth out of the land of Egypt, in the first month, saying:

2 Let the sons of Israel, therefore, keep the passover, in its appointed season: 3 on the fourteenth day of this month, between the two evenings, shall ye keep it, in its appointed season,—according to all the statutes thereof, and according to all the regulations thereof—shall ye keep it.

4 Then spake Moses unto the sons of Israel, that they should keep the passover. 5 So they kept the passover, in the first [month], on the fourteenth day of the month, between the two evenings, b in the desert of Sinai,—according to all that Yahweh commanded Moses. 6 But so it was, that there were certain men who had become unclean, by a dead person, and could not keep the passover on that day,—therefore came they near before Moses and before Aaron, on that day. 7 Then said those men unto him, We are unclean by a dead person, wherefore should we become of lessestimate, for want of offering the oblation of Yahweh in its appointed season, in the midst of the sons of Israel?

8 And Moses said unto them,—Stay, and let me hear, what Yahweh shall command concerning you!

9 Then spake Yahweh unto Moses, saying:

10 Speak unto the sons of Israel, saying,—

<as for the man who is clean, and no a journey> doth not chance to be, and yet faileth to keep the passover> that person shall be cut off from among his kinsfolk,—for the oblation of Yahweh hath he not offered in its appointed season, <his own sin> shall >that man bear. 11 <When, moreover, there may sojourn with you a sojourner, who would keep a passover unto Yahweh> <according to the statute of the passover, and according to the regulation thereof> <must he keep [it]>—<one statute shall there be for you, both for the sojourner, and for the native of the land.


15 Now <on the day the habitation was reared> the cloud covered the habitation, even the tent of the testimony,—and <in the evening> it was over the habitation like an appearance of fire, until morning. 16 Thus came it to pass continually, <the cloud> covered it, and an appearance of fire, by night; 17 but <at the bidding of the upgoings of the cloud from off the tent> then [after that] the sons of Israel set forward,—and <in the place where the cloud abode> [there] the sons of Israel encamped: 18 <at the bidding of Yahweh> the sons of Israel set forward, and <at the bidding of Yahweh> they encamped,—<all the days that the cloud abode upon the habitation> they remained encamped. 19 And <when the cloud lengthened out its stay upon the habitation, many days> then would the sons of Israel keep the watch of Yahweh, and would not set forward. 20 And <also it was> <when the cloud would be a few days> upon the habitation,—<at the bidding of Yahweh> they remained encamped, and <at the bidding of Yahweh> they set forward. 21 And <also it was> <when the cloud would be from evening until morning> <as soon as the cloud went up in the morning> so soon did they set forward: <whether by day or by night> <as soon as the cloud went up> so soon did they set forward. 22 <Whether for two days, or a month, or a year, the cloud lengthened out its stay upon the habitation, abiding thereupon> the sons of Israel remained encamped, and set not forward,—but <at the upgoings thereof> they set forward. 23 <At the bidding of Yahweh> they encamped, and <at the bidding of Yahweh> they set forward,—<the watch of Yahweh> they kept, at the bidding of Yahweh, by the hand of Moses.

§ 12. The Ordinance of the Silver Trumpets.

1 And Yahweh spake unto Moses, saying:

2 Make thee two trumpets of silver, <of beaten work> shalt thou make them,—and they...
shall be unto thee for calling the assembly, and for setting forward the camps. 2 As soon as they blow therewith, so soon shall all the assembly assemble themselves unto thee, unto the entrance of the tent of meeting. 3 And if ye blow a second alarm then shall the princes, the heads of the thousands of Israel, gather themselves unto thee. 4 But when ye blow an alarm then shall set forward the camps that are encamped southwards,—


11 And so it came to pass in the second year, in the second month, on the twentieth of the month, that the cloud lifted itself up from off the habitation of the testimony; 12 and the sons of Israel set forward, by their removals, from the desert of Sinai,—and then the cloud abode in the desert of Paran. 13 Thus then did they set forward for the first time,—at the bidding of Yahweh, by the hand of Moses. 14 So the standard of the camp of the sons of Judah set forward first, by their hosts, and over his own host was Nahashon, son of Amminadab; 15 and over the host of the tribe of the sons of Issachar Nethanel, son of Zuar; 16 and over the host of the tribe of the sons of Zebulun Eliah, son of Helon.

17 Then was taken down the habitation,—and the sons of Gerahon and the sons of Merari set forward, bearing the habitation.

18 Then set forward the standard of the camp of Reuben by their hosts,—and over his own host Elizur, son of Shedeur; 19 and over the host of the tribe of the sons of Simeon Shelumiel, son of Zurishaddai; 20 and over the host of the tribe of the sons of Gad Eliaaph, son of Deuel.

21 Then set forward the Kohathites, bearing the sanctuary,—and so the habitation was reared by the time they came in.

22 Then set forward the standard of the camp of the sons of Ephraim, by their hosts,—and over his own host was Elishama, son of Ammihud; 23 and over the host of the tribe of the sons of Maaseeh Gamaliel, son of Pedazur; 24 and over the host of the tribe of the sons of Benjamin Abidan, son of Gideoni.

25 Then set forward the standard of the camp of the sons of Dan, bringing up the rear of all the camps, by their hosts,—and over his own host Ahiezer, son of Ammishaddai; 26 and over the host of the tribe of the sons of Asher Pajiel, son of Ochran; 27 and over the host of the tribe of the sons of Naphtali Ahira, son of Enkan.

These were the settings-forward of the sons of Israel, by their hosts,—thus did they set forward.

29 Then said Moses to Hobab, son of Raguel the Midianite, father-in-law of Moses:

<Setting forward> are we unto the place of which Yahweh hath said,

<The same> will I give unto you,—Oh come with us, and we will do thee good, for Yahweh hath spoken good concerning Israel.

30 And he said unto him, I will not go,—but <unto my own land, and unto my own kindred> will I go.

31 Then said he: I beseech thee, do not forsake us,—for on this account hast thou come to know of our encamping in the desert, so shalt thou be unto us as eyes; 32 and it shall be if thou wilt go with us,—yea it shall be that with the very good wherewith Yahweh shall do us good we will do good unto thee.

33 So then they went forward, from the mountain of Yahweh, a journey of three days,—and the ark of the covenant of Yahweh was going before them, a journey of three days, to search out for them a resting-place. 34 And the cloud of Yahweh was over them by day,—when they set forward out of the camp. 35 And it came to pass when the ark set forward that Moses said:

* Heb. truw'ah, which seems to be either a protected or repeated blowing.

| Note here again the distinction between "camp" and "host" comp. chap. ii 3.
| Or: "Then would be [or, "used to be"] taken down." So, according to Driver, "Tenses in Heb.," 148. But see rather Dav. Heb. Syn., p. 86 c.

* Y. R. in some ed.: "Ammi Shaddai" (2 words)—be thus named.

* Well might Mount Sinai be thus named.
Arise, O Yahweh! and scatter 'be thy foes,  
Let them that hate thee flee before thee;  

But <when it rested> he said,—  
Return, O Yahweh! unto thy myriads of the  
thousands of Israel.*

§ 14. The Murmuring of the People occasions the  
Satisfying (and the Smiting) of the Flesh, and  
the Wider Gift of the Spirit.

11 And it came to pass, that <when the people  
giving themselves up to murmuring> it was  
grievous in the ears b of Yahweh;—so Yahweh  
hearkened, and kindled was his anger, and  
the fire of Yahweh burned among them, and  
consumed the uttermost part of the camp.  
2 Then did the people make outcry unto  
Moses,—and Moses prayed unto Yahweh, and  
the fire sank down.  

Moreover ||the mixed multitude| that was in  
their midst concealed not their lustings,—and  
so even the sons of Israel fell away and wept,  
and said:

Who will grant us to eat flesh?  
We remember the fish that we did eat in  
Egypt, without money,—the cucumbers,  
and the water-melons, and the leeks and  
the onions, and the garlic.  

But <when the people> wept, and the  
fire of Yahweh burned among them,  
3 So he called the name of that place,  
Taberah [i.e. “A Burning”]—because there burned among them  
the fire of Yahweh.

4 Moreover ||the mixed multitude| that was in  
their midst concealed not their lustings,—and  
so even the sons of Israel fell away and wept,  
and said:

Who will grant us to eat flesh?  
We remember the fish that we did eat in  
Egypt, without money,—the cucumbers,  
and the water-melons, and the leeks and  
the onions, and the garlic.

5 But <when it rested> he said,—  
Return, O Yahweh! unto thy myriads of the  
thousands of Israel."

6 §14. The Murmuring of the People occasions the  
Satisfying (and the Smiting) of the Flesh, and  
the Wider Gift of the Spirit.

7 Now ||the manna| was like coriander seed,  
and the appearance thereof like the appearance  
of bdellium.  
8 The people used to go about and pick it up,  
and grind it with a pair of mill stones,  
or pound it in a pot, and make it into round cakes,—then was  
the taste thereof like the taste of a sweet cake  
made with oil.  
9 So then Moses heard the people weeping by  
their families, every one at the entrance of his  
tent,—then kindled the anger of Yahweh  
fiercely, and <in the eyes of Moses> it was  
grievous.  

10 And Moses said unto Yahweh—  
Wherefore hast thou let thy servant come to  
grief, and wherefore have I not found  
favour in thine eyes,—that thou shouldest  
lay the burden of all this people [upon  
me]?  

12 Did I conceive all this people, or [I]  
beget them,—that thou shouldest say  
unto me,  
Carry them in thy bosom,  
as a nursing father carrieth a suckling,  
unto the soil which thou didst swear unto  
their fathers?  

13 Whence should [I, have flesh to give to all  
this people,—for they keep weeping by  
me, saying,  
Oh give us flesh, that we may eat!  

14 §14. The Murmuring of the People occasions the  
Satisfying (and the Smiting) of the Flesh, and  
the Wider Gift of the Spirit.

15 Then said Yahweh unto Moses—  
Gather thou unto me seventy men, from  
among the elders of Israel, of whom thou  
knowest that they are elders of the people,  
and their overseers,—then shalt thou take  
them unto the tent of meeting, and they  
shall station themselves there, with thee.  

16 Then will I come down, and speak with  
thee there, and will take of the spirit that  
is upon thee, and put upon them,—and  
they shall carry, with thee, the burden of  
the people, and thou shalt not carry it  
by thyself.  

17 And <unto the people> shalt thou say:  
Hallow yourselves by to-morrow, and ye  
shall eat flesh, for ye have wept in  
the ears of Yahweh, saying—  
Who will grant us to eat flesh? for it  
was well with us in Egypt,—  
so then Yahweh will give you flesh, and ye  
shall eat.  

18 <Not one day> shall ye eat, nor two days,—nor five days, nor ten days,  
nor twenty days: for a month of days,  
until it cometh forth out of your nostrils, so  
shall it become to you a loathsome thing,—  
because ye have refused Yahweh who is in  
your midst, and have wept before him,  
saying,  
Wherefore now, came we forth out of  

Egypt?  

*Lit.: “him”—which,  
though rather strange in English, is easy in Hebrew,  
and lends itself well to the figure employed  
by Moses.  

b Some cod. w. Onk., Jon.,  
Sep. and Syr.: have:  

"O. G.

Lit.: “Withdraw,” “secrete,” “steal away.”  
What can be the meaning of this? Must Moses  
needs be a channel through which the Spirit  
might be imparted to the Seventy; as if in  
abridgment of the mediatorial position of the Messiah  
in reference to the same gift? Comp. (Ps. lxxviii  
18, Eph. iv. 7, 8; Acts ii. 33.  

* Cp. O.G. 301, 4, c.  

*These two verses are bracketed by the earliest  
Masoretic authorities by means of “inverted as**”) to indicate some  
dislocation. Ginsberg concedes that the  
arrangement in the Sep.  
where the order is—  
verses 35, 36, 34; shows  
their ”proper place”  
—Intro. pp. 342, 343.  

* Same word as in verses  
11 and 15.
21 And Moses said, <Six hundred thousand footmen> are the people in whose midst am I: yet thou hast said—

"Flesh" will I give unto them, and they shall eat for a month of days.

22 Shall <the flocks and herds> be slaughtered for them, that it may suffice for them? Shall <all the fishes of the sea> be gathered together unto them, that it may suffice for them?

23 Then said Yahweh unto Moses, Shall <the hand of Yahweh> fail? Now shalt thou see whether my word come to pass unto thee, or not.

24 And Moses went forth, and spake unto the people the words of Yahweh, and gathered together seventy men from among the elders of the people, and caused them to stand, round about the tent. Then Yahweh <came down> in the cloud, and spake unto him, and took <of the spirit that was upon him>, and gave unto the seventy men—the elders. And it came to pass, that <when the spirit rested upon them> they prophesied, and then did so no more. Now there were two men left behind in the camp—the name of the one was Eldad, and <the name of the other> Medad, so then the spirit <rested on them>—<they being among them> who were written, <though they had not gone forth unto the tent>,—but they prophesied in the camp. And there ran a young man, and told Moses, and said,—

Eldad and Medad <are prophesying in the camp!>

26 Then responded Joshua, son of Nun, the attendant of Moses from his youth, and said,—

My lord Moses, forbid them!

27 But Moses said unto him, Art thou jealous for me? Oh would that all the people of Yahweh were prophets! Yes, let Yahweh put his spirit upon them!

28 Then was Moses received back into the camp,—he, and the elders of Israel.

29 Now <a wind> had sprung up from Yahweh, and cut off quails from the sea, and let them lie round about the camp,—as it were a day's journey there, round about the camp,—<as it were two cubits> on the face of the land.

30 Then was Moses received back into the camp, —and as it were a day's journey here, and lo! . . . leprous! Then said Aaron unto Moses,—

Oh my lord, do not, I beseech thee, lay upon us sin, although we have made ourselves foolish, and although we have sinned.

31 Let her not, I beseech thee, remain like the still-born,—which <when it is born of its mother> has consumed the half of its flesh.

§ 15. Miriam and Aaron jealous of Moses.

1 And Miriam and Aaron spake against Moses, on account of the Cushite woman whom he had taken,—for <a Cushite woman> had he taken.

2 And they said:

Is it <only' and solely' with Moses> that Yahweh hath spoken?

<With us also> hath he not spoken?

And Yahweh heard it. 

Now the man Moses was patient, exceedingly, above all the sons of earth, who were on the face of the ground.

4 Then said Yahweh, suddenly, unto Moses, and unto Aaron, and unto Miriam, Come out, ye three, unto the tent of meeting. And they three went out. Then Yahweh came down, in a pillar of cloud, and stood at the entrance of the tent,—and called Aaron and Miriam, and they both went forth. Then said he,

Hear, I beseech you, my words.

When ye have your prophet—

<As Yahweh, in a vision> will I make myself known unto him;

<In a dream> will I speak with him.

<Not so> my servant Moses, —

<In all my house> is he:

<Mouth to mouth> do I speak with him.

<Whon ye have your prophet> do I speak with him.

And plainly—not in dark sayings.

<In a dream> will I make myself known unto him;

And there ran a young man, and told Moses, and said,—

Eldad and Medad are prophesying in the camp!

28 Then responded Joshua, son of Nun, the attendant of Moses from his youth, and said,—

My lord Moses, forbid them!

27 But Moses said unto him, Art thou jealous for me? Oh would that all the people of Yahweh were prophets! Yes, let Yahweh put his spirit upon them!

28 Then was Moses received back into the camp,—he, and the elders of Israel.

29 Now <a wind> had sprung up from Yahweh, and cut off quails from the sea, and let them lie round about the camp,—as it were a day's journey there, round about the camp,—<as it were two cubits> on the face of the land.

30 Then was Moses received back into the camp, —and as it were a day's journey here, and lo! . . . leprous! Then said Aaron unto Moses,—

Oh my lord, do not, I beseech thee, lay upon us sin, although we have made ourselves foolish, and although we have sinned.

12 Let her not, I beseech thee, remain like the still-born,—which <when it is born of its mother> has consumed the half of its flesh.


* Or: "tried."

Or: "a prophet among you."

Adopting this conjecture, we shall render: "Should there be <or rise> a prophet among you.

Yet even this must be understood so as not to contradict Ex. xxxiii.

20. * I.e., "there she was."

4 Aaron, seeing, stood aghast. Note the abruptness of the record.

ML. "when it cometh forth from its mother's womb."
Then spake Yahweh unto Moses, saying:

O God, I beseech thee, grant healing, I beseech thee, unto her.*

And Yahweh said unto Moses:

<If her own father had but spat in her face> would she not have acknowledged the shame for seven days?

Let her shut herself up for seven days, outside the camp, and <afterwards> let her be received back.

So Miriam shut herself up, outside the camp, for seven days,—and [the people] set not forward, until Miriam had been received back. Then <afterwards> did the people set forward from Hazereth, and encamped in the desert of Paran.

So Moses made outcry unto Yahweh. say

* Send for thee men, and let them spy out the land of Canaan,—and said unto them—

Go up, here, in the South,

Yea ye shall go up the mountain;

And shall see the land, what it is,—

And the people that dwell thereupon. Whether they are [strong] or [weak],

Whether they are [few] or [many];

And what is the land, wherein they dwell,

Whether it is [good] or [bad],—

And the cities within which they dwell,

Whether in camps, or in strongholds;

And what the land is,

Whether [fat] or [lean],

Whether there is timber therein, or is not'.

Then shall ye pluck up courage, and take of the fruit of the land.

Now the days were the days of the first-fruits of grapes.

So they went up, and spied out the land,—from the wilderness of Zin unto Rehob, at the entering in of Hamath.

Yea they went up in the South, and entered* as far as Hebron, and <there> were Ahiman, Sheshai and Talmai, descendants of the Anak. Now Hebron was built [seven years] before Zoan of Egypt. And they entered as far as the ravine of Eschol, and cut down from thence, a branch with one cluster of grapes, and bare it on a pole, between two,—also of the pomegranates and of the figs.

That place was called, The Ravine of Eschol [= "Cluster-ravine"]—on account of the cluster, which was cut down from thence by the sons of Israel. And they returned from spying out the land,—at the end of forty days. So they took their journey, and came in unto Moses and unto Aaron, and unto all the assembly of the sons of Israel, into the wilderness of Paran, towards Kadesh,—and brought back word—unto them, and unto all the assembly, and showed them the fruit of the land. And they recounted unto him, and said,

We entered into the land whither thou didst send us,—and surely it doth* flow with milk and honey, and [this] is the fruit thereof. Nevertheless surely <mighty> are the people that dwell in the land,—and [the cities] walled in, exceeding great, moreover also, <the descendants of the Anak> saw we there.

||Amalek| dwelleth in the land of the South;

as the dead-born child, which when proceeding from our mother's [istema] womb the half of our flesh (b'far'Eu) is consumed. This was regarded as derogatory to the mother of the great lawgiver by depicting her as having given birth to a partially decomposed body. The simile was therefore altered from the first person plural into the impersonal "—";—Ginsburg's Intro., pp. 393-394.

||El-n portfolios, rpsh-na, iah. How expressive of anguish these few abrupt and delieful sounds!

For this use of "iah, cp. Is. v. 15, etc.

= Heb. : mahan'. Cp. ver. 16.


R. V. "therein"; but "thereon" is right if "land" just above be taken as "oil".

Which would, of course, be an act of daring, requiring "courage."}

||Avaliak| dwelleth in the land of the South;

* Heb. : mahan'.


R. V. "therein"; but "thereon" is right if "land" just above be taken as "oil".

Which would, of course, be an act of daring, requiring "courage."}

||Amalek| dwelleth in the land of the South;

* Heb. : mahan'.


R. V. "therein"; but "thereon" is right if "land" just above be taken as "oil".

Which would, of course, be an act of daring, requiring "courage."}
And the Hittite and the Jebusite and the Amorite dwell in the mountain, and the Canaanite dwelleth by the sea, and by the side of the Jordan.

30 And Caleb stillled the people unto Moses—and said unto them—

Let us go straight up and possess it, for we shall surely prevail against it.

31 But the men who went up with him said—

We cannot go up against the people, for they are stronger than we.

35 So they sent for a rumour of the land which they had spied out, among the sons of Israel, saying—

As touching the land through which we passed to spy it out, it is a land that eateth up them that dwell therein. And all the people that we saw in the midst thereof were men of great stature.

And there saw we the giants, sons of Anak, [descended of the giants;—] and we were as in our own eyes as grasshoppers, and as in their eyes.

1 Thendidall the assembly lift up and give forth their voice,—and the people wept throughout that night.

And all the sons of Israel murmured against Moses and against Aaron,—and all the assembly said unto them—

Oh that we had died in the land of Egypt! Or in this wilderness! oh that we had died! Wherefore then, is Yahweh bringing us into this land, to fall by the sword? Our wives and little ones will become a prey!

Would it not be well for us to go back towards Egypt?

And they said, one to another,—

Let us appoint a head, and let us go back towards Egypt.

Then did Moses and Aaron fall upon their faces,—before all the convocation of the assembly of the sons of Israel.

But Joshua son of Nun, and Caleb son of Jephunneh, of them who spied out the land; rent their clothes; and spake unto all the assembly of the sons of Israel, saying—

As for the land through which we passed to spy it out—

Is the land, exceedingly evil.

If Yahweh delight in us then will he bring us into this land, and give it unto us,—A land which doth flow with milk and honey.

Only against Yahweh do not rebel. Do not ye fear the people of the land, For our food they are,—Their shade hath departed from over them.

And Yahweh is with us. Do not fear them!

But when all the assembly bade stone them, with stones. the glory of Yahweh appeared, in the tent of meeting, unto all the sons of Israel.

Then said Yahweh unto Moses,

How long must this people despise me? And how long shall they not believe in me, in view of all the signs which I have done in their midst?

Let me smite them with pestilence, and disinherit them,—And make thee into a nation greater and more mighty than they!

Then said Moses unto Yahweh,—

So shall the Egyptians hear. For thou hast brought up, in thy might, this people, out of their midst;

And will tell it unto the inhabitants of this land:

They have heard That thou, Yahweh, art in the midst of this people,—That ye to eye is he seen—thou, Yahweh. And thy cloud is standing over them, And in pillar of cloud thyself art going on before them by day, And in a pillar of fire by night.

As soon, therefore, as thou hast put to death this people, as one man; so soon will the nations who have heard thy fame speak, saying:

Because Yahweh was not able to bring in this people into the land which he had sworn unto them therefore did he slay them in the desert.

Now therefore, I beseech thee, let the might of My Lord be magnified,—according as thou didst speak, saying:

Yahweh—slow to anger and great in loving-kindness,

Forgiving iniquity and transgression:

Though he will not leave wholly unpunished;

Visiting the iniquity of fathers upon sons, Upon a third generation, and upon a fourth.

Pardon, I beseech thee, the iniquity of this people,

According to the greatness of thy loving-kindness,—And according as thou hast forgiven this people, from Egypt, even thus far.

And Yahweh said,

I have pardoned, according to thy word;

Here again Moses appears as the bold and prevailing intercessor. Cp. Exo. xxxii. 11-14.

I.e., of Adonay. In many MS. copies, "of Yahweh", and so in first pr. edn. of entire Bible—G.n.


See note on Exo. xxxiv. 7.
Nevertheless <as I live,—and that all the earth may be filled with the glory of Yahweh>

Verily, <none of the men who have been beholding my glory and my signs, which I have done in Egypt, and in the desert,—and have put me to the proof these ten times, and have not hearkened unto my voice>; shall see the land, which I sware to their fathers,—yee, <none of my despisers shall see it.>

But <my servant Caleb>— <because there was another spirit with him, and he followed me fully,—therefore will I bring him into the land whereunto he entered, and <his seed shall possess it.>

Now <the Amalekites and the Canaanites are dwelling in the valley,—<to-morrow> turn ye away; and set yourselves forward towards the desert, by the way of the Red Sea.

Then spake Yahweh unto Moses and unto Aaron, saying:

How long, <as regards this evil assembly> are <they> to be murmuring against me? <The murmuring of the sons of Israel, which ye have been murmuring against me> have I heard. <Say unto them:>

<As I live> is the oracle of Yahweh: Surely <as ye have spoken in mine ears> will I do unto you:

<In this desert> shall your dead bodies fall.

And <none of you who were numbered, in all your counting, from twenty years old and upwards,—who have murmured against me> shall enter into the land, as to which I uplifted my hand, to give you an abode therein,—save Caleb son of Jephunneh, and Joshua son of Nun; whereas <your little ones, of whom ye said, they should become prey> I will bring them in, and they shall acknowledge the land which ye refused.

But <your own dead bodies shall fall in this desert;> and <your sons shall be shepherds in the desert forty years, and shall bear your unchastities,—until your dead bodies are consumed in the desert.>

By the number of the days, wherein ye spied out the land,—<forty days> <each day for a year> shall they bear your iniquities—<forty years>,—so shall ye know my opposition.

Yahweh have spoken, Verily <this> will I do to all this evil assembly, who have conspired against me,— <In this desert> shall they be consumed And <there> shall they die.

Now <as for the men whom Moses sent to spy out the land,—who returned and caused all the assembly to murmur against him, by giving out a rumour against the land> they died—the men who gave out an evil rumour of the land,—<by the plague, before Yahweh.>

But <Joshua son of Nun, and Caleb son of Jephunneh remained alive—of those men who went to spy out the land.>

And Moses spake these words unto all the sons of Israel,—and the people were greatly depressed. <So they arose early in the morning, and went up into the top of the mountain, saying,—>

We are here— therefore will we go up into the place as to which Yahweh hath said, that we have sinned.

But Moses said, Wherefore is it that <ye> are going beyond the bidding of Yahweh,—since <that> cannot prosper?

Do not go up,

For Yahweh is not in your midst,—Lost ye be smitten down before your enemies.

For <the Amalekites and the Canaanites are there before you, So shall ye fall by the sword,—For <inasmuch as ye have turned back from following Yahweh> Therefore will Yahweh not be with you.

But they presumptuously ascended into the top of the mountain,—though neither the ark of the covenant of Yahweh, nor Moses moved out of the midst of the camp. <So then the Amalekites and the Canaanites, that dwelt in that mountain, came down,—and smote them and routed them, even unto Hormah.>

§ 17. Legislation again.

Then spake Yahweh unto Moses, saying:

Speak unto the sons of Israel, and thou shalt say unto them,—<When ye shall enter into the land of your dwelling-places, which I am giving unto you;> and ye would offer as an altar-flame unto Yahweh, an ascending-offering or a sacrifice, d for celebrating a vow or as a freewill-offering, or in your appointed seasons,—by way of offering a satisfying
And when ye shall make a mistake, and not observe all these commandments, which Yahweh hath spoken unto Moses; even all that Yahweh hath given unto you in command, by the hand of Moses, from the day that Yahweh gave command, and onward, unto your generations. Then shall it be— if from the eyes of the assembly it hath been done [by mistake] that all the assembly shall offer one choice young bullock for an ascending-sacrifice, as a satisfying odour unto Yahweh, with the meal-offering thereof and the drink-offering thereof, according to the regulation, and one young he-goat, as a sin-bearer.

And if any one person shall sin by mistake then shall he bring near a she-goat of the first year, as a sin-bearer; and the priest shall put a propitiatory-covering over the person who hath made the mistake, when he hath sinned by mistake before Yahweh, even put a propitiatory-covering over him, and pardon shall be granted unto him. But as for the person who acteth with a high hand—of the native born or of the sojourners—Yahweh himself shall he broken that person shall be surely cut off, his iniquity is in himself.

<While the sons of Israel were in the desert> they found a man gathering sticks on the sabbath day. And they who found him gathering sticks brought him near unto Moses, and unto Aaron, and unto all the assembly. And they put him in ward, because it was not clear what they should do unto him. Then said Yahweh unto Moses, The man shall be cut off out of the midst of his people.

So then all the assembly put him forth outside the camp, and stoned him with stones, and he died,—

As Yahweh commanded Moses.

And Yahweh spake unto Moses, saying:

Speak unto the sons of Israel, and thou shalt say unto them,

That they shall make them fringes on the corners of their garments, unto their generations — and shall put upon the fringe of the corner, a cord of blue: so shall they serve you as fringes, and when ye see then, then shall ye call to mind all the commandments of Yahweh, and shall do them,—and shall not spy out, after your own hearts, and after your own eyes, for things, after which ye are ready to go unchastely away: to the intent ye may call to mind, and do all my commandments, and be holy unto your God.

I Yahweh am your God — who brought you forth out of the land of Egypt, to become your God,—

§ 18. The Conspiracy against Moses under Korah, Dathan and Abiram.

Then took Korah, son of Izhar, son of Kohath, son of Levi,—and Dathan and Abiram, sons of Eliab, and On, son of Peleth, sons of Reuben; and rose up before Moses, with certain men of the sons of Israel, two hundred and fifty,—princes of assembly, called to the stated meeting, men of renown; and gathered themselves together against Moses and against Aaron, and said unto them,

Too much for you when all the assembly are holy, and in the midst of them is Yahweh,—Wherefore, then, should ye set yourselves up, above the convocation of Yahweh?

And Moses heard it, he fell upon his face.

Then spake he unto Korah, and unto all his assembly, saying,

In the morning will Yahweh make known who is his, and who is the holy one, and will cause him to come near unto himself,—yes, him whom he shall choose, will he cause to come near unto himself.

This do,—Take to you censers, Korah, and all his assembly; and place therein fire, and put thereon incense, before Yahweh, to morrow.

So shall it be—that the man whom Yahweh shall choose shall be the holy one. Too much for you, ye sons of Levi!

And Moses said unto Korah,—

Hear, I pray you, ye sons of Levi! Is it too small a thing for you, that the God of Israel hath separated you from the assembly of Israel, to bring you near unto himself,—to do the laborious work of the habitation of Yahweh, and to stand before the assembly, to wait upon them? But having brought thee near, and all thy brethren the sons of Levi with thee> must ye seek priesthood also?

Wherefore thou and all the assembly are conspiring against Yahweh,—But Aaron> what is he, that ye should murmur against him?

Then sent Moses, to call for Dathan and for Abiram, sons of Eliab,—and they said,

We will not come up:

Was it a small thing that thou didst bring us up out of a land flowing with milk and honey, to put us to death in the desert, but thou must continue even to lord it over us?

Certainly not into a land flowing with milk and honey hast thou brought us, nor given unto us an inheritance of field and vineyard,—<The eyes of those men> wilt thou dig out?

We will not come up.

Then was Moses very angry, and he said unto Yahweh,

Do not thou have respect unto their meal-offering.

Not one ass, from them have I taken.

And Moses said unto Korah,

Thou, and all thine assembly come ye before Yahweh, — thou, and they, and Aaron to-morrow.

So they took each man his censer, and put thereon incense, then shall ye bring near before Yahweh, each man his censer, two hundred and fifty censers,—and thou and Aaron each man his censer.

So they took each man his censer, and put thereon fire, and placed thereon incense,—and took their stand at the entrance of the tent of meeting with Moses and Aaron. And Korah gathered together against them all the assembly, unto the entrance of the tent of meeting,—then appeared the glory of Yahweh, unto all the assembly.

Then spake Yahweh unto Moses and unto Aaron, saying:

Separate yourselves out of the midst of this assembly,—that I may consume them in a moment.

And they fell upon their faces, and said,

O God, the God of the spirits of all flesh,—
shall one man sin, and against all the assembly wilt thou be wroth?  
22 And Yahweh spake unto Moses, saying,  
23 Speak unto the assembly, saying,—  
Get ye up round about the habitation of Korah, Dathan and Abiram.  
24 So Moses rose up, and went, unto Dathan and Abiram,—then went, after him, the elders of Israel.  
25 And he spake unto the assembly, saying—  
Remove, I pray you, from beside the tents of these lawless men, and do not touch aught that pertaineth unto them,— lest ye be carried off in all their sins.  
26 So they went up from beside the habitation of Korah, Dathan and Abiram, one every side,—and Dathan and Abiram, came out and stationed themselves, at the entrance of their tents, with their wives and their sons, and their little ones.  
27 Then said Moses, <Hereby shall ye know, that Yahweh hath sent me, to do all these works,—verily, not out of my own heart:—  
28 But if as all human beings die these do die, and the visitation of all human beings be visited upon them> Yahweh hath not sent me.  
29 Then said Moses, <If all human beings die> the-se do die, and the visitation of all human beings be visited upon them> Yahweh hath not sent me.  
30 And it came to pass, <as he made an end of speaking all these words> that the ground which was under them clave asunder;  
31 And the earth opened wide her mouth, and swallowed them up, with all that pertain unto them, and so they went down, alive, unto hades> then shall ye know, that these men have despised Yahweh.  
32 And <as he made an end of speaking all these words> that the ground which was under them clave asunder;  
33 And the earth opened wide her mouth, and swallowed them up, with all that pertain unto them, and so they went down, alive, unto hades,—and the earth closed upon them, and they perished out of the midst of the congregation.  
34 And all Israel who were round about them fled at their cry,—for they said, Lest the earth swallow us up.  
35 <Fire also> came forth, from Yahweh,—and consumed the two hundred and fifty men, who offered the incense.  
36 Then spake Yahweh unto Moses, saying:  
37 Say unto Eleazar, son of Aaron the priest, that he take up the censers out of the midst of the burning, and <the fire> scatter thou yonder,—for they have been hallowed.  
38 <As for the censers of these sinners against their own persons> they shall be made into beaten-out plates, as an overlay for the altar, for they had brought them near before Yahweh, and hallowed them,—so shall they become a sign, unto the sons of Israel.  
39 And Eleazar the priest took the censers of bronze, which the consumed men had brought near,—and beat them out into plates for overlaying the altar: <a memorial unto the sons of Israel.  
40 That no stranger, who is not of the seed of Aaron, shall draw near to offer incense before Yahweh,—lest he become like Korah and like his assembly,  
As spake Yahweh by the hand of Moses, with regard thereto.  
41 And all the assembly of the sons of Israel murmured, on the morrow, against Moses and against Aaron, saying,—  
Ye have caused the death of the people of Yahweh.  
42 And it came to pass, <when the assembly gathered themselves together* against Moses and against Aaron> that they turned towards the tent of meeting, and lo! the cloud had covered it; and the glory of Yahweh appeared.  
43 And Moses and Aaron came in, before the tent of meeting.  
44 Then spake Yahweh unto Moses, saying:  
45 Lift yourselves up out of the midst of this assembly, that I may consume them, as in a moment,—  
And they fell upon their faces.  
46 Then said Moses unto Aaron—  
47 Take the censer and place thereon fire, from off the altar, and put incense [thereon], and, going quickly into the assembly, put a propitiatory-covering over them,—for wrath hath gone forth from before Yahweh, the plague hath begun.  
48 Then took Aaron, as Moses spake, and ran into the midst of the convocation, and lo! the plague had begun among the people,—so he placed the incense, and put a propitiatory-covering over the people:  
49 And thus did he take his stand between the dead and the living,—and the plague was restrained.  
50 And so it was, that they who died in the plague were fourteen thousand, and seven hundred,—besides them who died over the matter of Korah.  
51 And Aaron returned unto Moses, unto the entrance of the tent of meeting,—when the plague had been restrained.  

§ 19. Aaron's Budding Staff.  
1 Then spake Yahweh unto Moses, saying:  
2 Speak unto the sons of Israel, and take of them, one staff each for an ancestral house, of all their princes, by their ancestral houses, twelve staves,—each man's name shalt thou write upon his staff;  
3 And <Aaron's name> shalt thou write upon the staff of Levi,—for <one staff>  

* Or: "were had been called together."
that shall there be for the head of their ancestral house. 4 Then shalt thou lay them up in the tent of meeting,—before the testimony, where I meet with you. 5 So shall it come to pass, that <the man whom I shall choose> his staff, shall bud,—so will I cause to cease from against me the murmurings of the sons of Israel, wherewith they are murmuring against you'.

6 And Moses spake unto the sons of Israel, and every one of their princes gave unto him a staff apiece, for each prince by their ancestral houses, twelve staves—and the staff of Aaron was in the midst of their staves. 7 So Moses laid up the staves before Yahweh,—in the tent of the testimony.

8 And it came to pass [on the morrow], that Moses entered into the tent of the testimony; and lo! the staff of Aaron for the house of Levi [had budded],—yea it had brought forth buds, and bloomed blossoms, and borne ripe almonds. 9 So then Moses brought forth all the staves, from before Yahweh, unto all the sons of Israel,—and they saw and took, each man his own staff.

10 And Yahweh said unto Moses—

Put back the rod of Aaron, before the testimony, to be kept as a sign unto such as are perverse,—that thou mayest bring to an end their murmurings against me, that they die not.

11 Thus did Moses,—as Yahweh commanded him. 12 Then spake the sons of Israel unto Moses, saying:—

Lo! we have breathed our last—we are lost. we are all lost: 13 [whosoever draweth near—draweth near—unto the habitation of Yahweh] dieth,—are we ever to have made an end of breathing our last?

§20. Provision for Priests and Levites.

18 1 And Yahweh said unto Aaron, 2 [Thou, and thy sons, and the house of thy father with thee] shall bear the iniquity of the sanctuary,—and [thou, and thy sons with thee] shall bear the iniquity of your priesthood. 3 Therefore also <thy brethren of the tribe of Levi, the stem of thy father> bring thou near with thee, and let them be joined unto thee, and let them wait upon thee,—both on thee and on thy sons with thee,—before the tent of the testimony, 4 So shall they keep thy charges, and the charge of all the tent,—

only' <unto the vessels of the sanctuary, and unto the altar> shall they not come near, lest they die,—[both they, and ye].

So shall they be joined unto thee, and shall keep the charge of the tent of meeting, as to all the laborious work of the tent,—but [as a stranger] shall not come near unto you. 5 So shall ye keep the charge of the sanctuary, and the charge of the altar,—that there no more' be wrath against the sons of Israel.

6 Wherefore, lo! I have taken your brethren the Levites, out of the midst of the sons of Israel,—unto you> as a gift' are they given unto Yahweh, to do the laborious work of the tent of meeting. 7 But [thou and thy sons with thee] shall keep the charge of your priesthood, as to every matter of the altar, and as to the interior of the veil, and shall do the laborious work,—as a laborious service of gifts> do I give your priesthood, and [the stranger who cometh near] shall be put to death.

8 And Yahweh spake unto Aaron,—

I, therefore, lo! I have given unto thee the charge of my heave-offerings,—as to all the hallowed things of the sons of Israel—unto thee> have I given them, as pertaining to the anointing, and unto thy sons, for a statute age-abiding. 9 [This] shall be thine, out of the things most holy, out of the fire,—their every oblation,—to the extent of their every meal-offering, and their every sin-bearer, and their every guilt-bearer wherewith they make amends unto me, [untold holy unto thee] shall it be, and unto thy sons. 10 [As something most holy> shall ye eat it,—[every male] shall eat it, [holy] shall it be unto thee. [This], therefore shall be thine—the heave-offering of their gift, even all the wave-offerings of the sons of Israel, <unto thee> have I given them, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—every one that is clean in thy house shall eat it. 11 <All the best of oil, and all the best of new-wine and corn,—the firstfruits thereof, which they shall give unto Yahweh> unto thee> have I given them. 12 <The firstfruits of all that is in their land, which they shall bring in unto Yahweh> <thine> shall it be,—[every one that is clean in thy house] shall eat it: 13 <every devoted thing in Israel> <thine> shall it be: 14 <every thing that is born first>—of all flesh that may be offered unto Yahweh, among men and among beasts> shall be thine,—only' thou shalt redeem the firstborn of men, and <the firstborn of unclean beasts> shalt thou redeem. 15 And <as to the redemption price thereof> <from a month old> shalt thou redeem, by thine estimate, five shekels of silver, by

Some cod. w. Sum. Sep. and Vul. have: 'thou'; —O.J.

Lit.: '' sons of perseverance.

ML: [from against.''

N.B.: To Aaron once more! 8 Some emend. to Levites. Note the more limited description that follows as to the priesthood.

CP.: Gen. xxxix. 34. 5 Or, possibly, as R.V.: "but thou, and thy sons with thee shall be before the tent of the testimony."

E.O.T.
and give therefrom the heave-offering of Yahweh, unto Aaron, the priest. 9 Out of all your gifts shall ye offer up every heave-offering of Yahweh, out of all the best thereof, the hallowed part thereof, out of it.

And thou shalt say unto them,—
When ye offer the best thereof, out of it—then shall it be reckoned to belong unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press. 10 And ye shall eat it in any place, ye, and your households, and the Levite, with whom ye are the priest; and it shall be a statute for ever throughout your generations, from the houses of Israel: for ye are hallowed before Yahweh; and ye shall therefore consecrate yourselves, and ye shall be holy: for I am Yahweh your God.


1 And Yahweh spake unto Moses and unto Aaron, saying:
2 This is the statute of the law, which Yahweh hath commanded, saying,—

Speak unto the sons of Israel,—That they bring unto thee a red heifer, without defect, wherein is no blemish, and wherein upon hath come no yoke. 3 Then shall ye give her unto Eleazar the priest, and he shall take her forth unto the outside of the camp, and she shall be slain, before him; 4 and Eleazar the priest shall take of her blood, with his finger, and shall sprinkle, toward the tent of meeting, of her blood, seven times; and the heifer shall be burned up before his eyes: 5 the skin, and her flesh, and her blood, with her dung, I shall be burned up. 6 Then shall the priest take cedar-wood, and hyssop, and crimson, and cast into them the midst of the burning up of the heifer.

And the priest shall wash his clothes, and bathe his flesh in water, and afterwards come into the camp,—but the priest shall be unclean until the evening. 8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water,—and be unclean until the evening. 9 Then shall a man that is clean gather up the ashes of the heifer, and put them by, outside the camp, in a clean place,—so shall they tie for the assembly of the sons of Israel, to keep for water of separation, it is a taking away of sin.

10 Then some cod. (w. Sep. and Vul.) omit "in water " in this clause.

Cp. Lev. xvi. 28.—G.n.

11 Or: "a cleansing from sin."

Lit.: "sin.

Numbers XIX. 11—22; XX. 1—13.

shall be that gathered up the ashes wash his clothes, and be unclean until the evening;—so shall it be for the sons of Israel, and for the sojourner that sojourneth in your midst, by a statute age-abiding.

11 <He that toucheth the dead, even any human person> shall be unclean seven days. 12 <If he cleaneth himself from sin therewith, on the third day, then> on the seventh day shall he be clean,

but <if he cleaneth not himself from sin on the third day, then> on the seventh day shall he be not clean. 13 <Whosoever toucheth the dead, the person of the human being that dieth, and doth not cleanneth himself from sin> <the habitation of Yahweh> hath he made unclean; that person, therefore, shall be cut out of Israel,—<because the water of separation was not dashed upon him> <unclean> shall he be, his uncleanness is yet upon him. 14 <This is the law—When a human being shall die in a tent> every one who goeth into the tent, and every one who is in the tent shall be unclean seven days. And <in the case of every open vessel, on which no cover is fastened> <unclean> it is. 15 And <whosoever toucheth, on the face of the field, one slain with a sword, or one who hath died, or a human bone, or a grave> shall be unclean, seven days. And they shall take, for him that is unclean, of the ashes of the burning of the sin-bearer,—and living water shall be put thereon, in a vessel. 16 Then shall a man that is clean take hyssop, and dip in the water, and sprinkle upon the tent, and upon all the vessels, and upon the persons who were there;—and upon him that touched the bone, or him who had been slain, or him who had died of himself, or the grave; 17 and the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day,—so shall he cleanse himself from sin, on the seventh day, and shall wash his clothes, and bathe in water, and be clean in the evening. 18 But <in the case of the man who shall be unclean and shall not cleanse himself from sin, that person shall be cut off>, out of the midst of the convocation, — for <the sanctuary of Yahweh> hath he made unclean: <the water of separation> hath not been dashed upon him, <unclean> he is. So shall it be unto them for a statute age-abiding,—and <the staff that sprinkled the water of separation> shall wash his clothes, and <he that toucheth the water of separation> shall be unclean until the evening; 22 and <whosoever the unclean person toucheth> shall be unclean,—and <the person who toucheth it> shall be unclean until the evening.

§ 22. The Waters of Meribah (= "Contention").

1 Then came the sons of Israel, the whole assembly, into the desert of Zin, in the first month, and the people dwelt in Kadesh,—and Miriam died there, and was buried there.

2 And there was no water for the assembly,—so they gathered together against Moses, and against Aaron. 3 And the people contended with Moses,—and spake, saying, Would then we had died when our brethren died, before Yahweh! 4 Wherefore then, hast thou brought the convocation of Yahweh into this desert,—to die there, [we and our cattle]? 5 And wherefore did ye cause us to come up out of Egypt, to bring us into this wretched place,—not a place of seeds, and figs, and vines, and pomegranates! <even water> is there none to drink.

6 And Moses and Aaron went in, from the presence of the multitude unto the entrance of the tent of meeting, and fell upon their faces,—and the glory of Yahweh appeared unto them. 7 Then spake Yahweh unto Moses, saying: 8 Take the staff, and gather together the assembly, thou, and Aaron thy brother, then shall ye speak unto the cliff, before their eyes, and it shall give forth its waters,—so shall thou bring forth unto them water, out of the cliff, and shalt cause the assembly, and their cattle, to drink.

9 And Moses took the staff, from before Yahweh,—as he commanded him. 10 And Moses and Aaron gathered together the convocation before Yahweh,—as he commanded him. 11 And Moses and Aaron gathered together the convocation, before the cliff,—and he said unto them: Hear, I pray you, ye rebels! <Out of this cliff> must we bring forth for you, water! 12 Then said Yahweh unto Moses and unto Aaron, <Because ye believed not in me, to hallow me in the eyes of the sons of Israel> <the same> shall ye not bring in this convocation into the land which I have given unto them. 13 <The same> were the waters of Meribah [that is "Contention"] in that the sons of Israel contended with Yahweh,—and so he hallowed himself among them.

* Some cod. (w. Sam., Sep., and Syr.) omit "all"—G.n.
Or: "articles of furniture." 4 These definite articles, referring back to the particular cases specified, should scarcely be suppressed in English.
5 Or: "didst thou?"—G.n.
6 So it should be (w. Sept.), but M.C.T. has: "have been."
§ 23. Edom refuses Israel a Passage.

14 And Moses sent messengers from Kadesh, unto the king of Edom,—

"Thou sayest right: we know all the distress which befell us; and how our fathers went down to Egypt, and we abode in Egypt many days,—and that the Egyptians ill-treated us, and our fathers; and we made outcry unto Yahweh, and he heard our voice, and sent a messenger, and brought us forth out of Egypt,—lo! then, are we in Kadesh, a city at the extremity of thy boundary.

17 Let us, we pray thee, pass through thy land— we will not pass through field or vineyard, nor will we drink the waters of a well,—by the king's road will we go— we will turn neither to the right hand nor to the left, until we get through thy boundary.

18 And Edom said unto him, Thou shalt not pass through our land,— lest we come out to meet thee.

19 And the sons of Israel said unto him— <By the highway> will we go up, and <if thou wilt give us water> then would I give the price thereof,— only I will pass through.

20 And he said, Thou shalt not pass through.

And Edom came out to meet him, with a strong people, and with a firm hand. Thus did Edom refuse to give Israel passage through his boundary,— and Israel turned away from him.

§ 24. The Death of Aaron on Mount Hor.

21 Then set they forward from Kadesh,— and the sons of Israel, all the assembly, came into Mount Hor. Then spake Yahweh unto Moses and unto Aaron, in Mount Hor,— near the boundary of the land of Edom, saying:

24 Aaron shall be withdrawn unto his kinsfolk, for he shall not enter into the land, which I have given unto the sons of Israel, because ye spurned my bidding, at the waters of Meribah.

25 Take thou Aaron, and Eleazar his son,— and bring them up Mount Hor: and strip thou Aaron of his garments, and put them upon Eleazar his son,— and Aaron shall be withdrawn, and shall die there.

27 And Moses did as Yahweh commanded,— and they went up into Mount Hor, in sight of all the assembly. And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there, in the top of the mount,— and Moses and Eleazar came down out of the mount.

* Lit. "through me."
is in the desert, that cometh forth out of the boundary of the Amorites,—for ||Arnon is the boundary of Moab, between Moab and the Amorites. 14 For this cause is it said, in the Book of the Wars of Yahweh,—

Wahheb* with a hurricane,

And the ravines of Arnon;

And the bottom of the ravines, that extendeth toward the dwelling of Ar,—

And adjoining to the boundary of Moab,

And <from thence> towards Beer,— ||the same|| is the well, whereof Yahweh said unto Moses,

Gather together the people, that I may give them water.

Then sang Israel this song,—

Spring thou up. O well!

Respond ye thereunto;

A well!—princes digged it,

||Nobles of the people|| delved it,

With a sceptre,

With their staves.

And <from the desert> to Mattanah; 18 and <from Mattanah> to Nahaliel; and <from Nahaliel> to Bamoth; and <from Bamoth of the valley, which is in the field-country of Moab> to the top of Pisgah,—which overlooketh Jeshimon. 19 Then sent Israel, messengers, unto Sihon king of the Amorites, saying:

Let me pass through thy land—we will not turn aside into field or into vineyard, nor will we drink the water of a well,— <by the king's road> will we go, until we get through thy boundary.

And Sihon suffered not Israel to pass through his boundary, but Sihon gathered together all his people, and came forth to meet Israel, towards the desert, and entered Jahaz,— and fought with Israel. 24 And Israel smote him with the edge of the sword,— and took possession of his land from Amon unto Jabbok, unto the sons of Amon, for'stronglwasthe boundary of the sons of Ammon. 25 So Israel took all these cities,—and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all her villages; 26 for ||as for Heshbon|| <the city of Sihon king of the Amorites> it was,— ||he|| having fought with the former king of Moab, and taken all his land out of his hand, unto Arnon. 27 <For this cause> say the poets—

Enter ye Heshbon,—

Built and prepared be the city of Sihon;

And the men even unto Medeba.

28 And Balak son of Zippor saw all that Israel had done unto the Amorites; 2 and Moab was afraid with great fear from the presence of the people, because <many> they were,—and Moab was alarmed at the presence' of the sons of Israel.

So Moab said unto the elders of Midian—

||Now ||shall the gathered host* lick up all that are round about us, as the ox doth lick up the verdure of the field.

But ||Balak son of Zippor|| was king unto Moab at that time. 4 So he sent messengers unto Balaam son of Beor, to Pethor, which was by the river of the land of the sons of his people, to call him,—saying—

Lo ! ||a people|| hath come forth out of Egypt Lo! he hath covered the eye of the land,

Yea ||he|| is tarrying over against me.

6 ||Now|| therefore, do come, I pray thee, curse me this people,

For <stronger> he is than I,'
And God came in unto Balaam, by night, and said unto him,—

Then said Balaam unto God, —

A up.v.r.(tevir)(w.mont

Now therefore abide here, I pray you, even here in the night, and I will come and get thee word, as Yahweh shall speak unto me.

So the princes of Moab abode with Balaam, — and God came in unto Balaam,— and said,

Who are these men, with thee?

Then said Balaam unto God,—

Balak, son of Zippor, king of Moab hath sent unto me:

Lo! the people that hath come forth out of Egypt—be soveth the eye of the land. ||Now|| do come, do revile me, Peradventure I shall prevail in making war with him, — And shall drive him out. ||But only|| <the thing that I shall speak unto thee> ||that|| shalt thou do.

So Balaam arose in the morning, and saddled his ass, — and went with the princes of Moab.

Then kindled the anger of God, because he was going, and the messenger of Yahweh stationed himself in the way, to withstand him, — as he was riding upon his ass, his two young men being with him. ||And the ass saw the messenger of Yahweh, stationed in the road, with his drawn sword in his hand, so the ass turned aside out of the road, and went into the field,— and Balaam smote the ass, to make her turn back into the road. ||But the messenger of Yahweh took his stand, in a hollow pass of the vineyards,— with a fence on this side, and a fence on that side. ||And <when the ass saw the messenger of Yahweh> she squeezed herself against the wall, and squeezed the foot of Balaam, against the wall,— and again she smote her. ||And the messenger of Yahweh went on further, and took his stand in a narrow place, where there was no way to turn, to the right hand or to the left. ||And <when the ass saw the messenger of Yahweh> she sank down under Balaam,— then was Balaam's anger kindled, and he smote the ass with the staff. ||And Yahweh opened the mouth of the ass,— and she said unto Balaam— What have I done to thee, that thou hast smitten me, these three times?

And Balaam said unto the ass, Surely thou hast been making sport of me, — Would there had been a sword in my hand, for now would I have slain thee.

Then said the ass unto Balaam, — Am not I thine own ass, on which thou hast ridden all thy life, until this day * Have I been wont || to do unto thee | thus? || I have been won't || to do unto thee | thus? || And he said, Nay! || If peradventure I prevail > we shall smite him,

That I may drive him out of the land,—

For I know that || he whom thou dost bless || is to be blessed,

And || he whom thou dost curse || is to be cursed.

And the elders of Moab and the elders of Midian, went their way, with the rewards of divination in their hand,— so they came in unto Balaam, and spake unto him the words of Balak. ||Thus|| said Balak son of Zippor,

Do not be withheld, I pray thee, from coming unto me:

For ||blessed > he is' ||<If peradventure I prevail > we shall smite him,

That I may drive him out of the land,—

For < blessed > he is', —

Or: "was really going." The emphasis here (strangely overlooked by both A.V. and R.V.) is significant. It seems to suggest that the command of ver. 20 scarcely even amounted to a permission, but was rather a piece of irony. ||<If peradventure I prevail > we shall smite him,

That I may drive him out of the land,—

For I know that || he whom thou dost bless || is to be blessed,

And || he whom thou dost curse || is to be cursed.

And God came in unto Balaam, by night, and said unto him—

Some cod. (w. Sam., Jon., and Sep.) have: "Now therefore "—G.n.

A sp. v.r. (sevir) (w. most MSS., Sam., Jon., Sep., Syr., Vul.): "Neither shalt thou "—G.n.
NUMBERS XXII. 34—41; XXIII. 1—17.

 stationed by his ascending-sacrifice,—[he, and all the princes of Moab]. So he took up his parable and said—

<From Aram> doth Balak conduct me, [The king of Moab] from the mountains of the East,

Come thou! curse me Jacob,
Yea, come thou! rage on Israel.

How can I revile one whom God' hath not' reviled?
Yea, how can I rage on one on whom Yahweh' hath not' raged?

Surely <from the head of the rocks> do I see him,
Yea <from the hills> do I observe him,—Lo! {a people} who alone' doth dwell,
And <among the nations> he doth not reckon himself.

Who' hath counted the dust of Jacob?
Or who' hath numbered' the fourth part of Israel?

Let me die the death of the upright,
And let my hereafter' be like his!

Then said Balak unto Balaam,
What hast thou done for me?
[To revile mine enemies] I summoned thee,
and lo! thou hast ||kept on blessing II.'

And he answered and said,—
Was it not [to be so] that < whatsoever Yahweh should put into my mouth > lithe samell should I take heed to speak?

§ 29. Balaam's Second Prophecy.

Then said Balak unto him—
Come, I pray thee, with me, unto another place, from whence thou mayest see him,
<nothing but his utmost part > shalt thou see, but <all of him> shalt thou not see,—
and so revile me him, from thence.

And he took him to the field of Zophim, unto the head of Pisgah,—and built seven altars, and caused to ascend a bullock and a ram on each altar. Then said he to Balak,
Station thyself here, by thine ascending-sacrifice,—while I! meet him yonder.

And Yahweh met Balaam, and put a word into his mouth,—
[The seven altars] have 1 built in a row, and have caused to ascend, a bullock and a ram on each altar.

So it should be (w. Sam. MS., and Sep.)—G. (Op. G. Intro. 16th. M.C.T. has a form which might be rendered: "Or is able to number.")
Some cod., one ear. pr. ed., w. Sam. and Syr., have: "sacrifices."—G. n.

§ 28. Balaam's First Prophecy.

Then said Balak unto Balaam:
Build me here, seven altars,—and prepare me here, seven bullocks and seven rams.

And Balak did' as Balaam had spoken,—and Balak and Balaam caused to ascend a bullock and a ram on each altar. Then said Balaam unto Balak:
Station thyself by thine ascending-sacrifice, and let me go my way—peradventure' Yahweh may come and meet me, and < what thing soever he may shew me > I will tell thee.

So he went his way to a bare height. And God came unto Balaam,—so he said unto him—<The seven altars> have I built in a row, and have caused to ascend, a bullock and a ram on each altar.

And Yahweh put a word into the mouth of Balaam,—and said—
Return unto Balak, and [thus!] shalt thou speak.

So he returned unto him, and lo! he was stationed by his ascending-sacrifice,—[he, and all the princes of Moab]. So he took up his parable and said,—

<From Aram> doth Balak conduct me, [The king of Moab] from the mountains of the East,

Come thou! curse me Jacob,
Yea, come thou! rage on Israel.

How can I revile one whom God' hath not' reviled?
Yea, how can I rage on one on whom Yahweh' hath not' raged?

Surely <from the head of the rocks> do I see him,
Yea <from the hills> do I observe him,—Lo! {a people} who alone' doth dwell,
And <among the nations> he doth not reckon himself.

Who' hath counted the dust of Jacob?
Or who' hath numbered' the fourth part of Israel?

Let me die the death of the upright,
And let my hereafter' be like his!

Then said Balak unto Balaam,
What hast thou done for me?
[To revile mine enemies] I summoned thee,
and lo! thou hast ||kept on blessing II.'

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Was it not [to be so] that < whatsoever Yahweh should put into my mouth > lithe samell should I take heed to speak?

§ 29. Balaam's Second Prophecy.

Then said Balak unto him—
Come, I pray thee, with me, unto another place, from whence thou mayest see him,
<nothing but his utmost part > shalt thou see, but <all of him> shalt thou not see,—
and so revile me him, from thence.

And he took him to the field of Zophim, unto the head of Pisgah,—and built seven altars, and caused to ascend a bullock and a ram on each altar. Then said he to Balak,
Station thyself here, by thine ascending-sacrifice,—while I! meet him yonder.

And Yahweh met Balaam, and put a word into his mouth,—and said—
Return unto Balak, and [thus!] shalt thou speak.

So it should be (w. Sam. MS., and Sep.)—G. (Op. G. Intro. 16th. M.C.T. has a form which might be rendered: "Or is able to number.")
Some cod., one ear. pr. ed., w. Sam. and Syr., have: "sacrifices."—G. n.

§ The infinitive here follow-
Then took he up his parable, and said,—

Rise, Balak, and hear,
Give ear unto me, son of Zipper!

God is not a man, that he should lie,
Nor is son of Adam: that he should repent,
Hath he said, and will not perform?
Yea spoken, and will not make it stand fast?

Lo! have I received [command]—
And I will bless, nor will I take it back.

He hath not discovered trouble, in Jacob,
Neither hath he seen wretchedness in Israel,—
Yea, his God is with him,
And the acclamation of a king in his midst:
Giveth blessing, and will not make it stand fast.

Lo! I have received [command]—
And I will bless, nor will it take it back.

Surely, there is no enchantment against Jacob,
Nor divination against Israel,—
Now shall it be said—
Of Jacob, and of Israel,
What hath God wrought!

How pleasing are thy tents, O Jacob,—
Thy dwellings, O Israel:
Like ravines extended,
Like gardens by a river,—
Like aloes-trees Yahweh hath planted,
Like cedars by waters:
He poureth forth water from his buckets, and his seed is among many waters,—
And taller than Agag is his King,
And exalted is his kingdom.

Then kindled the anger of Balak against Balaam, and he smote together his hands,—and Balak said unto Balaam—
To revile my foes I called thee,
And lo! thou hast kept on blessing,
These three times.
Now therefore, flee thou unto thy place,—
I said, I will highly honour thee; but lo! Yahweh hath kept thee back from honour.

And Balaam said unto Balak,—
Was it not so, that even unto thy messengers whom thou didst send unto me I spake, saying—
Though Balak would give me his house full of silver and gold yet could I not go beyond the bidding of Yahweh, to do good or ill, out of my own heart,—
What Yahweh shall speak that must I speak?—
Now therefore, behold me going to my own people,—
Come now! let me advise thee, what this people shall do unto thy people, in the after-part of the days.

Then took he up his parable, and said,—

The oracle of Balaam, son of Beor, Yea the oracle of the man, of opened eye; The oracle of one hearing sayings of God, Who <the sight of the Almighty> receiveth in vision, Who falleth down, but hath unsealed eyes:

How pleasing are thy tents, O Jacob,—
Thy dwellings, O Israel:
Like ravines extended, Like gardens by a river,—
Like aloes-trees Yahweh hath planted, Like cedars by waters:
He poureth forth water from his buckets, and his seed is among many waters,—
And taller than Agag is his King,
And exalted is his kingdom.

Then took he up his parable, and said,—

The oracle of Balaam, son of Beor, Yea the oracle of the man, of opened eye; The oracle of one hearing sayings of God, Who <the sight of the Almighty> receiveth in vision, Who falleth down, but hath unsealed eyes:

How pleasing are thy tents, O Jacob,—
Thy dwellings, O Israel:
Like ravines extended, Like gardens by a river,—
Like aloes-trees Yahweh hath planted, Like cedars by waters:
He poureth forth water from his buckets, and his seed is among many waters,—
And taller than Agag is his King,
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Then kindled the anger of Balak against Balaam, and he smote together his hands,—and Balak said unto Balaam—
To revile my foes I called thee,
And lo! thou hast kept on blessing,
These three times.
Now therefore, flee thou unto thy place,—
I said, I will highly honour thee; but lo! Yahweh hath kept thee back from honour.

And Balaam said unto Balak,—
Was it not so, that even unto thy messengers whom thou didst send unto me I spake, saying—
Though Balak would give me his house full of silver and gold yet could I not go beyond the bidding of Yahweh, to do good or ill, out of my own heart,—
What Yahweh shall speak that must I speak?—
Now therefore, behold me going to my own people,—
Come now! let me advise thee, what this people shall do unto thy people, in the after-part of the days.
NUMBERS XXIV. 15—25; XXV. 1—18.

13 And he took up his parable, and said,—

The oracle of Balaam, son of Beor,
Yea the oracle of the man, of opened eye;
The oracle of one hearing sayings of God,
And knowing the knowledge of the Most High,—
Who <the sight of the Almighty> receives in vision,
One who falleth down, but hath unveiled eyes:—

17 I see One, who is not now,
I observe One, who is not nigh,—
There hath marched forth a Star out of Jacob,
And arisen a Sceptre out of Israel,
That hath dis honoured the house of Moab,
Yea the crown of the head b of all the tumultuous:

18 So Edom hath become a possession,
Yea a possession is Seir to his foes,—
But [Israel] is doing valiantly;
Yea One wieldeth dominion out of Jacob,—
Who hath destroyed the remnant out of the fortress.

19 And <when he saw Amalek> he took up his parable, and said,—

The beginning of nations. Amalek,
But [his latter end] is even to perish.

21 And <when he saw the Kenite> he took up his parable, and said,—

Enduring' thy dwelling-place,
Set thou, then, in the crag thy nest;—
Yet shall it be for destruction, O Cain,—
How long shall Assyria hold thee captive?

22 And he took up his parable, a and said,—

Alas! who shall survive its fulfilment by God;
When ships [come] from the coast of the isles,
And humble Assyria, and humble the Hebrew,—
And the too  b is even to perish!

23 Then Balaam arose, and went, and returned unto his place,—and Balak also went his way.

§ 31. Israel and the Daughters of Moab: Phinehas jealous for his God.

25 1 And Israel remained among the acacias, b—
and the people began to go away unchastely unto the daughters of Moab; 2 who invited the people unto the sacrifices of their gods,—so the people did eat, and did bow themselves down unto their gods. 3 Thus Israel let himself be bound unto Baal-peor, a—and the anger of Yahweh kindled upon Israel. 4 And Yahweh said unto Moses—

Take all the heads of the people, and crucify them unto Yahweh, in the face of the sun,—that the heat of the anger of Yahweh may turn away' from Israel.

5 And Moses said unto the judges of Israel,—

Slay ye each one his men, who have let themselves be bound unto Baal-peor.

6 And lo! a man of the sons of Israel coming in who brought near unto his brethren a Midianite woman, before the eyes of Moses, and before the eyes of all the assembly of the sons of Israel,—when they were weeping at the entrance of the tent of meeting. 7 And Phinehas, son of Eleazar, son of Aaron the priest, saw it,—so he rose up out of the midst of the assembly, and took a spear in his hand;

and went in after the man of Israel, into the pleasure-tent, and thrust both of them through, the man of Israel, and the woman, in her parts of shame,—so the plague was restrained, from against the sons of Israel. 9 Then was it found that they who had died by the plague were four and twenty thousand. 10 Then spake Yahweh unto Moses, saying:

11 ||Phinehas, son of Eleazar, son of Aaron the priest|| hath turned back my wrath from against the sons of Israel, in that he was jealous with my jealousy, in their midst,—so that I made not an end of the sons of Israel, in my jealousy. 12 Wherefore say,—

Behold me! giving unto him my covenant of peace; 13 so shall it prove to be unto him, and unto his seed after him, the covenant of our age-abiding priesthood,—because he was jealous for his God, and did put a propitiatory-covering over the sons of Israel. 14 Now ||the name of the man of Israel that was smitten, who was smitten with the Midianitish woman|| was Zimri, son of Salu,—prince of an ancestral house of the Simeonites; 15 and ||the name of the woman who was smitten, the Midianitess|| was Cozbi, daughter of Zur,—<the head of his kindred, of an ancestral house in Midian> was he.

16 And Yahweh spake unto Moses, saying:

17 Besiege the Midianites,—and ye shall smite them: 18 for [besiegers] were they unto you, with their wiles wherewith they besought you, over the matter of Peor,—and over the matter of Cozbi, daughter of a prince of Midian, their sister, who was smitten in the day of the plague, over the matter of Peor.

* This pronoun is feminine.
* Master of the generative organ: a Moabithish idol in whose worship females prostituted themselves.

* This pronoun is feminine.
* This is added as a general strain.
* This is translated "Kittim (Cyprus)-side."
And it came to pass after the plague that Yahweh spake unto Moses, and unto Eleazar, son of Aaron the priest, saying:

Reckon ye up the sum of all the assembly of the sons of Israel, from twenty years old and upwards, by their ancestral houses,—every one able to go forth to war, in Israel.

So then Moses and Eleazar the priest spake with them, in the waste plains of Moab, by the Jordan near Jericho, saying:

From twenty years old and upwards, As Yahweh commanded Moses, and the sons of Israel, who had come forth out of the land of Egypt.

Reuben, the firstborn of Israel,— the sons of Reuben;

To Hanoch pertained the family of the Hanochites;

To Pallu the family of the Palluites;

To Hezron the family of the Hezronites,—

To Carmi the family of the Carmites.

These are the families of the Reubenites,— and they who were numbered of them were found to be—forty-three thousand, and seven hundred, and thirty.

Now the sons of Pallu were Eliab; and the sons of Eliab, Nemuel, and Dathan and Abiram,—

The same Dathan and Abiram, notable men of the assembly, who contended against Moses, and against Aaron, in the assembly of Korah, when they contended against Yahweh; and the earth opened her mouth, and swallowed them up—with Korah also, when the assembly died,—when the fire consumed two hundred and fifty men, and they became a warning;

But the sons of Korah died not.

The sons of Simeon, by their families;

To Nemuel pertained the family of the Nemuelites;

To Jamin the family of the Jaminites,—

To Jachin the family of the Jachinites:

To Zerah the family of the Zerahites,—

These are the families of the Simeonites,— and two and twenty thousand, and two hundred.

The sons of Gad, by their families;

To Haggai the family of the Haggites;

To Shuni the family of the Shunites;

To Ozni the family of the Onites,—

To Eri the family of the Erites;

These are the families of the sons of Gad, as to them who were numbered of them,—forty thousand, and five hundred.

The sons of Judah,

Er and Onan,—but Er and Onan died in the land of Canaan.

And so, as to the sons of Judah, by their families, it was found that—

To Shelah pertained the family of the Shelanites,

To Perez the family of the Perezites,—

To Zerah the family of the Zerahites;

And, as to the sons of Perez, it was found that—

To Hezron pertained the family of the Hezronites,—

To Hamul the family of the Hamulites:

These are the families of Judah, as to them who were numbered of them,—seventy-six thousand, and five hundred.

The sons of Issachar, by their families;

To Tola pertained the family of the Tolaites,—

To Puvah the family of the Punites;

To Jashub the family of the Jashubites,—

To Shimron the family of the Shimronites:

These are the families of Issachar, as to them who were numbered of them,—sixty-four thousand, and three hundred.

The sons of Zebulun, by their families;

To Sered pertained the family of the Seredites,

To Elon the family of the Elonites;

To Jahleel the family of the Jahleelites:

These are the families of Zebulun, as to them who were numbered of them,—sixty thousand, and five hundred.

The sons of Joseph, by their families,—

Mannesheh, and Ephraim.

The sons of Manassesh;

To Machir pertained the family of the Machirites, and Machir begat Gilead,—

To Gilead pertained the family of the Gileadites.

These are the sons of Gilead:

To Isser the family of the Isserites,—

To Helek the family of the Helekites;

And to Asriel the family of the Asrielites;

Then, 45,050; Now, 40,500: less, 5,180.

Or: "signal."

A sp. v.r. (sevir) has: Now, 22,200: less, 37,100.

"son"—G.n.
And <Shechem> the family of the Shechemites;

<And Shemida> the family of the Shemidites;

And <Hepher> the family of the Hepherites.

Now <Zelophehad, son of Hepher> had no sons, but only <daughters>,— and <the names of the daughters of Zelophehad> were Mahlah and Noah, Hoglah, Milcah, and Tirzah.

These are the families of Manasseh,— and <they who were numbered of them>,— fifty-two thousand, and seven hundred.

These are the sons of Ephraim by their families,

<To Shuthelah> pertained the family of the Shuthelahites,

<To Becher> the family of the Becherites,—

<To Tahan> the family of the Tahanites.

These are the families of the sons of Ephraim, as to <them who were numbered of them>,— thirty-two thousand, and five hundred.

These are the sons of Joseph, by their families.

<To Benjamin, by their families>:

<To Bela> pertained the family of the Belaites,

<To Ashbel> the family of the Ashbelites,—

<To Ahiram> the family of the Ahiramites;

<To Shephupham> the family of the Shuphamites,—

<To Hupham> the family of the Huphamites.

And the sons of Bela were Ard and Naaman,—

<To Ard> pertained the family of the Ardites,

<To Naaman> the family of the Naamanites.

These are the sons of Benjamin, by their families, and <they who were numbered of them>,— forty-five thousand, and six hundred.

These are the sons of Dan, by their families:

<To Shuham> pertained the family of the Shuhamites,—

These are the families of Dan, by their families:

<To Shuhamites, as to <them who were numbered of them>,— forty-five thousand, and six hundred.>

These are the sons of Asher, by their families:

<To Imnah> pertained the family of the Imnites,

<To Ishvi> the family of the Ishvites,—

<To Beriah> the family of the Beriites;

<To the sons of Beriah>:

<To Heber> pertained the family of the Heberites,

<To Malchiel> the family of the Malchielites;

And <the name of the daughter of Asher> was Serah.

These are the families of the sons of Asher, as to <them who were numbered of them>,— fifty-three thousand, and four hundred.

These are the families of Naphtali, by their families:

<To Jahzeel> pertained the family of the Jahzeelites;

<To Gun> the family of the Gunites;

<To Jezer> the family of the Jezerites;

<To Shillem> the family of the Shillemites.

These are the families of Naphtali, by their families,— and <they who were numbered of them>,— forty-five thousand, and four hundred.

These are they who were numbered of the sons of Israel, six hundred and one thousand,— seven hundred, and thirty.

Then spake Yahweh unto Moses, saying:

Unto these shall be apportioned the land, as an inheritance, by the number of names.

For the large one thou shalt make large his inheritance, and for the small one thou shalt make small his inheritance,— unto each one, in proportion to them who were numbered of him> shall be given his inheritance.

Nevertheless Shall the land be apportioned,— by the names of the tribes of their fathers> shall they inherit.

At the bidding of the lot> shall be apportioned his inheritance, — between large and small.

And these> are they who were numbered of the Levites, by their families,

<To Gershon> pertained the family of the Gershonites,

<To Kohath> the family of the Kohathites;

<To Merari> the family of the Merarites.

These are the families of Levi—

The family of the Libnites,

The family of the Hebronites,

The family of the Mahlites.

Then, 62,700;
Now, 64,600: more, 1,900.

Then, 41,500;
Now, 40,600: less, 900.

Then, 48,600; Now, 45,400: more, 3,200.

Then, 54,400; Now, 61,700: more, 1,300.

Then, 608,500; Now, 608,750: less, 2,250.
The family of the Mushites,  
The family of the Korahites,—  
And Kohath begat Amram; and the name of the wife of Amram was Jochebed, daughter of Levi, who was born to Levi in Egypt,—and she bare to Amram, Aaron and Moses, and Miriam, their sister.  

And there were born to Aaron, Nadab, and Abihu,—Eleazar, and Ithamar;  
But Nadab and Abihu died,—when they brought near strange fire before Yahweh:  
8 And there were numbered of them, were found to be—twenty-three thousand—all the males, from one month old and upwards,—for they had not numbered themselves in the midst of the sons of Israel, because there was given unto them no inheritance, in the midst of the sons of Israel.  

§ 33. The Daughters of Zelophehad.  

Then came near the daughters of Zelophehad, son of Hepher, son of Gilead, son of Machir, son of Manasseh, pertaining to the families of Manasseh, son of Joseph,—these being the names of his daughters, Mahlah, Noah, and Hoglah and Milcah, and Tirzah. So they stood before Moses, and before Eleazar the priest, and before the princes, and all the assembly,—at the entrance of the tent of meeting, saying:  

Our father died in the desert, although he was not among the assembly that conspired against Yahweh, in the assembly of Korah,—but in his own sin died he; and his sons had he none.  
Wherefore should the name of our father be withdrawn, out of the midst of his family, because he had no son? Give ye unto us a possession, in the midst of the brethren of our father.  
And Moses brought near their cause, before Yahweh.  
Then spake Moses unto Zelophehad, saying:  
A right thing are the daughters of Zelophehad speaking: Thou shalt surely give them a possession for an inheritance, in the midst of the brethren of their father,—and shalt cause the inheritance of their father to pass over unto them.  
And unto the sons of Israel shall thou speak, saying,—  
When any man shall die, having no son,—then shall ye cause his inheritance to pass over to his daughter.  
And if he hath no daughter then shall ye give his inheritance unto his brethren.  
And if his father hath no brethren then shall ye give his inheritance unto the brethren of his father.  
And if his father hath no brethren then shall ye give his inheritance unto his blood-relation that is near unto him of his family, and he shall possess it,—So shall it serve the sons of Israel as a regulative statute.  

As Yahweh commanded Moses.  

§ 34. Moses warned of his Death, and Joshua appointed.  

And Yahweh said unto Moses, Go up into this mount of Abarim,—and see the land which I have given unto the sons of Israel;  
And when thou hast seen it, then shalt thou also be withdrawn unto thy kinsfolk,—as Aaron thy brother was withdrawn;  

Let Yahweh, God of the spirits of all flesh, appoint a man over the assembly; who may go out before them, and who may come in before them, and who may take them out, and who may bring them in,—that the assembly of Yahweh become not as sheep that have no shepherd.  

And Moses brought near Joshua, saying:  
Take thee Joshua son of Nun, a man in whom is spirit,—then shalt thou lean thy hand upon him; and shalt cause him to stand, before Eleazar the priest, and before all the assembly,—and shalt charge him, before their eyes,—that the assembly of Yahweh be not as sheep that have no shepherd.
bidding thereof shall they go out, and <at the bidding thereof> shall they come in—the he, and all the sons of Israel with him, even the assembly.

22 And Moses did as Yahweh commanded him, and took Joshua, and caused him to stand before Eleazar the priest, and before all the assembly; and leaned his hands upon him, and charged him,—

As Yahweh spake by the hand of Moses.

§ 35. The Appointed Festivals.

1 And Yahweh spake unto Moses, saying: Command the sons of Israel, and thou shalt say unto them,—

My offering, my food, for my altar-flames, my satisfying odour shall ye take heed to offer unto me, in its season. Therefore shalt thou say to them.

This is the altar-flame, which ye shall offer unto Yahweh, he-lambs a year old, without defect, two daily, as a continual ascending-sacrifice. <The one lamb> shalt thou offer in the morning; and <the other lamb> shalt thou offer between the two evenings; also the tenth of an ephah of fine meal, for a meal-offering, overflowed with beaten oil, the fourth of a hin. <The continual ascending-sacrifice> was offered in Mount Sinai, as a satisfying odour, unto Yahweh. Also the drink-offering thereof, the fourth of a hin, is the drink-offering thereof, unto Yahweh, in a holy place; shall it be poured out, as a libation of strong drink unto Yahweh. And <the other lamb> shalt thou offer, between the two evenings; <like the meal-offering of the morning, and like the drink-offering thereof> shalt thou offer, an altar flame, a satisfying odour, unto Yahweh.

But <on the sabbath day> two he-lambs a year old, without defect, and two-tenths of fine meal as a meal-offering, overflowed with oil, and the drink-offering thereof: the ascending-sacrifice of a sabbath, on its own sabbath, besides the continual ascending-sacrifice, and the drink-offering thereof.

And <in the beginnings of your months> shall ye bring near an ascending-sacrifice unto Yahweh; two choice bullocks, and one ram, seven he-lambs a year old, without defect; and three-tenths of fine meal, as a meal-offering, overflowed with oil, to each bullock, and two-tenths of fine-meal, as a meal-offering, overflowed with oil, to each ram; and a tenth, severally, of fine meal, as a meal-offering, overflowed with oil, to each lamb, an ascending-sacrifice, a satisfying odour, an altar-flame unto Yahweh. And <as their drink-offerings>.

half a hin shall be to a bullock, and the third of a hin to a ram, and the fourth of a hin to a lamb, of wine,—This is the ascending-sacrifice of a month, in its month, for the months of the year. Also one he-goat, as a sin-bearer unto Yahweh,— <besides the continual ascending-sacrifice> shall it be offered, with the drink-offering thereof.

And, <on the first month, on the fourteenth day> of the month, shall be a passover unto Yahweh; and <on the fifteenth day of this month> a festival,— <seven days> unleavened cakes shall be eaten. <On the first day> a holy convocation,— <no laborious work>, shall ye do; but ye shall bring near, as an altar-flame, an ascending-sacrifice unto Yahweh, two choice bullocks, and one ram, and seven he-lambs a year old, <without defect> must they be for you; and <for their meal-offering> fine meal, overflowed with oil, <three-tenths for a bullock, and two-tenths for a ram> shall ye offer; <one tenth, severally> shall thou offer, for each lamb,—for the seven lambs; <also one he-goat for bearing sin> to put a propitiatory-covering over you: <in addition to> the ascending-sacrifice of the morning, which is for the continual ascending-sacrifice shall ye offer these. <Like these> shall ye offer daily, for seven days, as the food of the altar-flame of a satisfying odour, unto Yahweh,— <besides the continual ascending-sacrifice> shall it be offered, with the drink-offering thereof. And <on the seventh day> shall ye have a holy convocation,— <no laborious work> shall ye do.

And <on the day of first fruits, when ye bring near a new meal-offering unto Yahweh, in your weeks> a holy convocation shall there be unto you, <no laborious work> shall ye do; but ye shall bring near as an ascending-sacrifice, for a satisfying odour unto Yahweh, two choice bullocks, one ram, seven he-lambs a year old; also their meal-offering, fine meal, overflowed with oil, three-tenths for each bullock, two-tenths for the one ram; a tenth, severally, of each lamb,—of the seven lambs; one young he-goat,—for putting a propitiatory-covering over you: <in addition to> the continual ascending-sacrifice, with the meal-offering thereof shall ye offer them,— <without defect> shall they be for you, with their drink-offerings.

1 And <in the seventh month, on the first of the month> a holy convocation shall there be unto you, <no laborious work>
shall ye do,—<a day of loud acclamation> shall it be unto you. 7 Therefore shall ye offer, as an ascending-sacrifice, for a satisfying odour unto Yahweh, a one choice bullock, one ram, seven he-lambs a year old, without defect; 8 and as their meal-offering, fine meal, overflowed with oil,—three-tenths to a bullock, two-tenths to a ram; 9 and one-tenth to each lamb,—of the seven lambs; 10 and one young he-goat as a sin-bearer,—for putting a propitiatory-covering over you: 11 in addition to the monthly ascending-sacrifice, with the meal-offering thereof, and the continual ascending sacrifice, with the meal-offering thereof and the drink-offering thereof, according to their regulation,—for a satisfying odour, an altar-flame unto Yahweh.

And <on the tenth of this seventh month> a holy convocation shall there be unto you,—when ye shall humble your souls,—<no work> shall ye do; 12 but ye shall bring near, as an ascending-sacrifice unto Yahweh, a satisfying odour, one choice bullock, one ram, seven he-lambs a year old, <without defect> shall they be for you; 13 and, as their meal-offering, fine meal overflowed with oil,—three-tenths to a bullock, two-tenths to the one' ram; 14 a tenth severally to each' lamb,—of the seven lambs; 15 one young he-goat as a sin-bearer,—[in addition to the propitiatory sin-bearer,] and the continual ascending sacrifice, with its meal-offering and their drink-offerings.

And <on the fifteenth day of the seventh month> ||a holy convocation shall there be unto you,—when ye shall celebrate a festival unto Yahweh, seven days. 17 Then shall ye bring near as an ascending-sacrifice—an altar-flame of a satisfying odour unto Yahweh,—thirteen choice bullocks, two rams,—fourteen he-lambs a year old, <without defect> shall they be; 18 and <as their meal-offering> fine-meal overflowed with oil, three-tenths to each bullock, of the thirteen bullocks, twentysix to each' ram, of the two rams; and a tenth severally to each' lamb,—of the fourteen lambs; 19 also one young he-goat, as a sin-bearer,—[in addition to the continual ascending-sacrifice, the meal-offering thereof, and the drink-offering thereof.]

And <on the second day> twelve choice bullocks, two rams,—fourteen he-lambs a year old, without defect; 20 with their meal-offerings and their drink-offerings—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 21 also one young he-goat as a sin-bearer,—in addition to the continual ascending-sacrifice, with its meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 22 also one young he-goat as a sin-bearer,—in addition to the continual ascending-sacrifice, with its meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 23 also one young he-goat as a sin-bearer,—in addition to the continual ascending-sacrifice, with its meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 24 also one young he-goat as a sin-bearer,—in addition to the continual ascending-sacrifice, with its meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 25 also one young he-goat as a sin-bearer,—<in addition to the continual ascending-sacrifice, the meal-offering thereof, and the drink-offering thereof.>

And <on the third day> eleven bullocks, two rams,—fourteen he-lambs a year old, without defect; 27 with their meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 28 also one young he-goat as a sin-bearer,—in addition to the continual ascending-sacrifice, with its meal-offering and their drink-offering thereof, and the drink-offering thereof.

And <on the fourth day> ten bullocks, two rams,—fourteen he-lambs a year old, without defect; 29 with their meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 30 also one young he-goat as a sin-bearer,—in addition to the continual ascending-sacrifice, with its meal-offering and their drink-offering thereof, and the drink-offering thereof.

And <on the fifth day> nine bullocks, two rams,—fourteen he-lambs a year old, without defect; 31 with their meal-offering and their drink-offerings,—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 32 also one young he-goat as a sin-bearer,—<in addition to the continual ascending-sacrifice, the meal-offering thereof, and the drink-offering thereof.>

And <on the sixth day> eight bullocks, two rams,—fourteen he-lambs a year old, without defect; 33 with their meal-offering and their drink-offerings,—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; 34 also one young he-goat as a sin-bearer,—<in addition to the continual ascending-sacrifice, the meal-offering thereof, and the drink-offering thereof.>

And <on the seventh day> seven bullocks, two rams,—fourteen he-lambs a year old, without defect; 35 with their meal-offering and their drink-offering, to the bullocks, to the rams, and to the lambs, by their number, according to their regulation; 36 also one young he-goat as a sin-bearer,—<in addition to the continual ascending-sacrifice, the meal-offering thereof, and the drink-offering thereof.>

And <on the eighth day> ||a closing feast shall there be unto you,—<no laborious work> shall ye do; 37 therefore shall ye offer, an ascending-sacrifice, a sin-bearer, and the continual ascending sacrifice, with its meal-offering and their drink-offerings—unto Yahweh, a satisfying odour, a one young he-goat as a sin-bearer,—<in addition to the continual ascending-sacrifice, the meal-offering thereof, and the drink-offering thereof.>
but ye shall bring near—as an ascending-sacrifice, an altar-flame of a satisfying odour, unto Yahweh—one bullock, one ram,—seven he-lambs a year old, without defect: 29 [with] their meal-offerings and their drink-offerings—to the bullock, to the ram, and to the lambs—by their number, according to the regulation; 30 also one young he-goat as a sin-bearer,—in addition' to the continual ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof.

§ 36. The Vows of Wives and Daughters.

1 And Moses spake unto the heads of the tribes of the sons of Israel, saying:

"These are the statutes which Yahweh commanded Moses, between a man and his wife,—between a father and his daughter, in her youth, in the house of her father."

3 "When a woman shall vow a vow unto Yahweh, or swear an oath to bind a bond upon her soul, he shall not break his word, according to all that proceedeth out of his mouth;" shall he do.

3 And "when a woman shall vow a vow unto Yahweh,—and bind a bond, in the house of her father, in her youth;" her father shall hear her. Then shall all her vows stand, and every bond which she hath bound upon her soul shall stand. But if her father forbade her, in the day when he heard, none of her vows or her bonds which she hath bound upon her soul shall stand; and Yahweh will pardon her, because her father forbade her.

6 But if she belonged to a husband, when her vows were taken upon her,—or a rash utterance fell from her lips, wherewith she put a bond upon her soul; and her husband heard it, and on the day that he heard he held his peace at her, then shall her vows stand, and her bonds which she hath bound upon her soul shall stand. But if on the day her husband heard, he forbade her then shall he have made of none effect her vow that is upon her, or the rash utterance of her lips, wherewith she put a bond upon her soul,—and Yahweh will pardon her.

§ 37. The Avenging of Israel on the Midianites.

1 Then spake Yahweh unto Moses, saying:

"Exact thou, the avenging of the sons of Israel, from the Midianites,—and afterwards shalt thou be withdrawn unto thy kinsfolk."

3 So Moses spake unto the people, saying,

"Arm ye from among you men for the war,—and let them go against Midian, to render the avenging of Yahweh upon Midian."

5 And there volunteered out of the thousands of Israel, a thousand of each tribe,—of all the tribes of Israel, shall ye send forth unto the war.

8 But if she did make them of none effect after that he hath heard them, then shall he bear her iniquity.

§ 38. The Peace-offerings and the Meal-offerings.

43 The sons of Israel offer unto Yahweh, in your appointed seasons, besides your vow-offerings and your freewill offerings—as your ascending-sacrifices, and as your meal-offerings, and as your peace-offerings, and as your drink-offerings, as your offerings and your freewill offerings— besides your vows.
captive the women of Midian, and their little ones,—<all their cattle also, and all their flocks, and all their substance> carried they off as a prey; 10 <all their cities also, in their sites, and all their encampments> burned they up with fire. 11 Then took they all the spoil, and all the booty,—both of man and beast; 12 and brought in unto Moses, and unto Eleazar the priest, and unto the assembly of the sons of Israel—the captives, and the booty, and the spoil, unto the camp,—unto the waste plains of Moab, which are by Jordan, near Jericho. 13 And Moses, and Eleazar the priest, and all the princes of the assembly, went forth to meet them,—unto the outside, of the camp. 14 Then was Moses sore displeased with the officers of the force,—the princes of thousands, and the princes of hundreds, who were coming in from the warring host. 15 And Moses said unto them,—

Then said Eleazar the priest unto the men of Israel—

21 ||Ye||then, pitch outside the camp, for seven days,—<before the LORD> against the assembly of Israel. 22 ||Now;i therefore, slay ye every male among the host, who had been to the war: 23 Then was Moses sore displeased with the officers of the force,—the princes of thousands, and the princes of hundreds, who were coming in from the warring host. 16 Lo! [|they| became unto the sons of Israel, by the advice of Balaam, the cause of daring acts of treachery against Yahweh, over the affair of Peor,—and then came the plague against the assembly of Yahweh! 17 Now therefore, slay ye every male among the young,—<every woman also that hath cohabited with man> slay ye. 18 But <all the young of womankind that have not cohabited with man> preserve alive for yourselves. 19 ||Ye||then, pitch outside the camp, for seven days,—<whosoever hath killed a person, and whoever hath touched the slain> cleanse yourselves (from sin) on the third day, and on the seventh day, ||ye, and your captives||. 20 Every garment also, and every article of skin, and every thing made of goat’s-hair, and every article of wood> shall ye cleanse (from sin). 21 Then said Eleazar the priest unto the men of the host, who had been to the war: 22 ||This|| is the statute of the law, which Yahweh hath commanded Moses: 23 Surely <the gold, and the silver,—the bronze, the iron, the tin and the lead> whatsoever thing can go into fire ye shall pass through fire, and it shall be clean, only <with the water of separation> shall ye cleanse it (from sin). But <whatever cannot go into fire> ye shall pass through water. 24 And ye shall wash your clothes, on the seventh day, and be clean,—and <afterwards> shall ye come into the camp. 25 Then spake Yahweh unto Moses, saying: 26 Reckon thou up the sum of the booty that was captured, both of man and of beast,—<thou, and Eleazar the priest, and the ancestral heads of the assembly>; 27 and divide the booty into two parts, between them who took upon them the war, who went out in the host,—and all the [rest of the] assembly. 28 Then shalt thou levy a tribute unto Yahweh —<from the men of war, who went forth in the host>, one living thing, out of five hundred,—of the human beings, and of the herd, and of the asses, and of the flock: 29 <out of their half> shall ye take [them],—and thou shalt give [them] unto Eleazar the priest, as a heave-offering unto Yahweh. 30 And <out of the half allotted to the sons of Israel> shalt thou take one allotted portion out of fifty, of the human beings, of the herd, of the asses and of the flock, of all the cattle,—and shalt give them unto the Levites, who keep the charge of the habitation of Yahweh. 31 And Moses and Eleazar the priest did,—

As Yahweh commanded Moses. 32 And it came to pass that the booty, <cover and above the prey which the people of the host had seized> was,—<of the flock> six hundred and seventy-five thousand; 33 and <of the herd> seventy-two thousand; 34 and <of the asses> sixty-one thousand; 35 and <of the human persons, even of the woman-kind who had not cohabited with man>,—<all the persons>, thirty-two thousand. 36 And the half, the share of them who had gone forth in the host, was,—<the number of the flock> three hundred and thirty-seven thousand; 37_Cp., however, 2 Ch. xxxvi. 14. Perh. another reading = cause of committing treachery.—O.G._ And <of the herd> seventy-two thousand; 38 and <of the asses> sixty-one thousand; 39 and <of the herd thirty-six thousand>,—and <the tribute of them unto Yahweh> sixty-one; 40 and <of the herd thirty-six thousand>,—and <the tribute of them unto Yahweh> seventy-two; 41 and <of the herd thirty-six thousand>,—and <the tribute of them unto Yahweh> seventy-two; 42 and <of the herd thirty-six thousand>,—and <the tribute of them unto Yahweh> sixty-one; 43 and <of the herd thirty-six thousand>,—and <the tribute of them unto Yahweh> sixty-one; 44 and <of the herd thirty-six thousand>,—and <the tribute of them unto Yahweh> sixty-one; 45 and <of the herd thirty-six thousand>,—and <the tribute of them unto Yahweh> sixty-one; 46 and <of the herd thirty-six thousand>,—and <the tribute of them unto Yahweh> sixty-one; 47 And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses. 48 And <of the half, allotted unto the sons of Israel>,—which Moses halved away from the men who had gone out in the host,—<the half allotted unto the assembly> was —<of the flock> three hundred and thirty-seven thousand, and five hundred; 49 and <of the herd> sixty-one thousand; 50 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 51 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 52 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 53 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 54 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 55 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 56 And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses. 57 And <of the half, allotted unto the sons of Israel>,—which Moses halved away from the men who had gone out in the host,—<the half allotted unto the assembly> was —<of the flock> three hundred and thirty-seven thousand, and five hundred; 58 and <of the herd> sixty-one thousand; 59 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 60 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 61 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 62 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 63 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 64 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 65 And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses. 66 And <of the half, allotted unto the sons of Israel>,—which Moses halved away from the men who had gone out in the host,—<the half allotted unto the assembly> was —<of the flock> three hundred and thirty-seven thousand, and five hundred; 67 and <of the herd> sixty-one thousand; 68 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 69 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 70 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 71 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 72 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 73 And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses. 74 And <of the half, allotted unto the sons of Israel>,—which Moses halved away from the men who had gone out in the host,—<the half allotted unto the assembly> was —<of the flock> three hundred and thirty-seven thousand, and five hundred; 75 and <of the herd> sixty-one thousand; 76 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 77 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 78 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 79 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 80 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 81 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 82 And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses. 83 And <of the half, allotted unto the sons of Israel>,—which Moses halved away from the men who had gone out in the host,—<the half allotted unto the assembly> was —<of the flock> three hundred and thirty-seven thousand, and five hundred; 84 and <of the herd> sixty-one thousand; 85 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 86 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> thirty-two; 87 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 88 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 89 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 90 and <of the herd sixty-one thousand>,—and <the tribute of them unto Yahweh> sixty-one; 91 And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses.
NUMBERS XXXI. 48—54; XXXII. 1—24.

Then came near unto Moses, the officers who belonged unto the thousands of the host,—the princes of thousands, and the princes of hundreds; and said unto Moses,

["Thy servants"] have reckoned up the sum of the men of war who are in our hand,—and there is not missed from among us [a man]!

Therefore have we brought near an offering unto Yahweh, what [each man] hath found—articles of gold, anklets, and bracelets, rings, earrings and buckles,—to put a propitiatory-covering over our souls, before Yahweh.

So Moses and Eleazar the priest took the gold of the princes of thou sands, and hundreds,—and brought it into the tent of meeting, as a memorial for the sons of Gad and the sons of Reuben, —and spoke unto Moses, and unto Eleazar the priest, and unto the princes of assembly, saying:

As touching Ataroth and Dibon, and Jazer and Nimrah, and Heshbon, and Elealeh,—and Sebam and Nebo, and Beon,—the land which Yahweh smote before the assembly of Israel—[a land for cattle] it is,—and [thy servants] have cattle.

And they said—

If we have found favour in thine eyes, let this land be given unto thy servants, for a possession,—do not take us over the Jordan.

Then said Moses unto the sons of Gad and unto the sons of Reuben,—Shall [your brethren] go into the war, and ye settle down here? Wherefore, then, should ye dispossess the heart of the sons of Israel,—from passing over into the land which Yahweh hath given' to them?

Thus did your fathers,—when I sent them from Kadesh-barnea, to view the land, and they went up as far as the ravine of Eschol,—and viewed the land, and then dispossessed the heart of the sons of Israel from entering into the land, which Yahweh [had given them].

Then was the anger of Yahweh kindled, on that day,—and he spake, saying:

Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the soil, which I sware unto Abraham, unto Isaac, and unto Jacob,—because they have not followed after me fully; save Caleb son of Jephunneh, the Kenizzite, and Joshua, son of Nun,—for they followed after Yahweh [fully].

So the anger of Yahweh kindled upon Israel, and he made them wander in the desert, forty years,—until all the generation who had done the evil in the eyes of Yahweh [had wasted away].

Lo! therefore, ye have arisen in the room of your fathers, a brood of sinful men,—to heap yet more upon the heat of the anger of Yahweh, towards Israel.

If ye do turn away from following him, then will he yet again leave them behind in the desert,—so shall ye bring destruction upon all this people.

Then came they near unto him, and said,

[Folds for flocks] would we build for our cattle [here],—and cities for our little ones; but [we] would arm ourselves promptly, before the sons of Israel, until that we have brought them into their place,—so should our little ones remain in the fortified cities, because of the inhabitants of the land. We would not return unto our houses,—until the sons of Israel have possessed themselves [each man] of his inheritance. For we would not inherit with them, over the Jordan, and onwards,—because our inheritance hath come unto us on this side the Jordan, towards sunrise.

And Moses said unto them,

If ye will indeed do this thing,—if ye will arm yourselves, before Yahweh, for the war,—and every armed man of you pass over the Jordan before Yahweh,—until he hath dispossessed his enemies, from before him; and the land be subdued before Yahweh then <afterwards> shall ye return, and shall be acquitted by Yahweh and by Israel,—and this land shall be yours for a possession before Yahweh.

But <if ye shall not do this> lo! ye will have sinned against Yahweh,—and take note of your sin, that it will find you out.

Build you cities for your little ones, and folds for your flocks,—and then <that which hath gone forth from your mouth> ye shall do.
Then spoke the sons of Gad, and the sons of Reuben, unto Moses, saying,—

[Thy servants] will do, as [my lord] is giving command. [Our little ones, our wives, our cattle, and all our beasts] shall remain there, in the cities of Gilead; and [thy servants] will pass over, every one armed for war, before Yahweh, to battle,— as [my lord] is speaking.

So Moses gave command concerning them, unto Eleazar the priest, and unto Joshua son of Nun,—and unto the heads of the fathers of the tribes, of the sons of Israel; and Moses said unto them—

If the sons of Gad and the sons of Reuben will pass with you over the Jordan, every one armed for the war, before Yahweh, and the land be subdued before you, then shall ye give unto them the land of Gilead, for a possession.

But if they will not pass over, armed, with you> then shall they accept a possession in your midst, in the land of Canaan.

Then responded the sons of Gad and the sons of Reuben, saying,—

<That which Yahweh had spoken unto thy servants> we will do.

We will pass over armed, before Yahweh, into the land of Canaan,—then shall be [ours] the possession of our inheritance across the Jordan.

So then Moses gave unto them—even unto the sons of Gad, and unto the sons of Reuben, and unto the half tribe of Manasseh son of Joseph—the kingdom of Sihon, king of the Amorites, and the kingdom of Og, the king of Bashan, the land, by her cities, with boundaries, even the cities of the land round about.

And the sons of Gad built Dibon, and Ataroth, and Aroer; and Atroth-shophan and Jazer, and Jogbehah; and Beth-nimrah, and Beth-harim, fortified cities, and folds for flocks. And [the sons of Reuben] built Heshbon, and Elealeh, and Kiriathaim, and Nêbo and Baal-meôn, their names being changed, and Sibmah,—and they gave names to the cities which they built.

Then went the sons of Machir, son of Manasseh, to Gilead, and captured it, and dispossessed the Amorites who were therein. So Moses gave Gilead unto Machir, son of Manasseh,—and he dwelt therein. And [Jair, son of Manasseh] went, and captured their encampments,—and called them Havvoth-jair [= "The encampments of Jair"].

And [Nobah] went, and captured Kenath, with the villages thereof,—and called it Nobah, after his own name.

§ 39. The Itinerary of the Israelites.

[These] are the departures of the sons of Israel, whereby they came forth out of the land of Egypt, by their hosts,—in the hand of Moses and Aaron. And Moses wrote their comings forth, by their departures, at the bidding of Yahweh,—and [these] are their departures, by their comings forth.

So then they brake up from Rameses, in the first month, on the fifteenth day of the first month,—on the morrow of the passover—came forth the sons of Israel, with an uplifted hand, in the sight of all the Egyptians; when the Egyptians were burying them whom Yahweh had smitten among them, every first-born,—when upon their gods> Yahweh had executed judgments. Thus then the sons of Israel brake up from Rameses,—and encamped in Succoth.

And they brake up from Succoth,—and encamped in Etham, which is at the edge of the desert. And they brake up from Etham, and turned upon Pi-hahiroth, which is over against Baal-zephôn,—and encamped before Migdol.

And they brake up from before Hahiroth, and passed through the midst of the sea, towards the desert,—and went their way a journey of three days, in the desert of Etham, and encamped in Marah.

And they brake up from Marah, and came in towards Elim; there being in Elim twelve fountains of water, and seventy palm-trees, so they encamped there. And they brake up from Elim,—and encamped by the Red Sea.

And they brake up from the Red Sea,—and encamped in the desert of Sin.

And they brake up from the desert of Sin,—and encamped in Kibroth-hattaavah.

And they brake up from Kibroth-hattaavah, and encamped in Hazeroth.

And they brake up from Hazeroth,—and encamped in Rithmah.

And they brake up from Rithmah,—and encamped in Rimmon-peres.

And they brake up from Rimmon-peres,—and encamped in Libnah.

And they brake up from Libnah,—and encamped in Rissah.

And they brake up from Rissah,—and encamped in Kehelathah.

And they brake up from Kehelathah,—and encamped in Mount Shepher.

And they brake up from Mount Shepher,—and encamped in Haradah.

And they brake up from Haradah,—and encamped in Makke-loth.

And they brake up from Makke-loth, and encamped in Hazeroth.

And they brake up from Hazeroth,—and encamped in the desert of the sea.

And they brake up from the desert of the sea,—and encamped in Etham, at the edge of the desert.

And they brake up from Etham,—and encamped in the desert of the wilderness of Sin.

And they brake up from the desert of Sin,—and encamped in Etham, which is at the edge of the desert.

And they brake up from Etham,—and encamped in the desert of the wilderness of Sin.

And they brake up from the desert of the wilderness of Sin,—and encamped in Etham, which is at the edge of the desert.
loath,—and encamped in Tahath. 27 And they brake up from Tahath,—and encamped in Terah. 28 And they brake up from Terah,—and encamped in Mithkah. 29 And they brake up from Mithkah,—and encamped in Hashmonah. 30 And they brake up from Hashmonah,—and encamped in Moseroth. 31 And they brake up from Moseroth,—and encamped in Bene-jaakan. 32 And they brake up from Bene-jaakan, and encamped in Hor-haggidgad. 33 And they brake up from Hor-haggidgad,—and encamped in Elron. 34 And they brake up from Elron,—and encamped in Ezion-geber. 35 And they brake up from Ezion-geber,—and encamped in the desert of Zin, the same is Kadesh. 36 And they brake up from Kadesh,—and encamped in Mount Hor, on the outskirts of the land of Edom; 37 and Aaron the priest went up into Mount Hor, at the bidding of Yahweh, and died there,—in the fortieth year, by the coming forth of the sons of Israel out of the land of Egypt, in the fifth month, on the first of the month. 38 And a Canaanite, king of Arad, who was dwelling in the South, in the land of Canaan, heard of the coming in of the sons of Israel. 39 And they brake up from Mount Hor,—and encamped in Zalmonah. 40 And they brake up from Zalmonah,—and encamped in Punon. 41 And they brake up from Punon,—and encamped in Oboth. 42 And they brake up from Oboth,—and encamped in Iye-abarim, within the bounds of Moab. 43 And they brake up from Iye-abarim,—and encamped in Dibon-gad. 44 And they brake up from Dibon-gad,—and encamped in Almon-diblathaim. 45 And they brake up from Almon-diblathaim,—and encamped among the mountains of Abarim, before Nebo. 46 And they brake up from the mountains of Abarim,—and encamped in the waste plains of Moab, by Jordan near Jericho. 47 Thus did they encamp by the Jordan, from Beth-jeshimoth unto Abel-Shittim [that is, “The scacie-meadows”],—in the waste plains of Moab.

And Yahweh spake unto Moses, in the waste plains of Moab, by Jordan near Jericho, saying:

Speak unto the sons of Israel, and thou shalt say unto them,—<When ye do pass over the Jordan, into the land of Canaan> this is the land which shall fall unto you, as an inheritance, even the land of Canaan, by the boundaries thereof.

1 And Yahweh spake unto Moses, saying:

2 Command the sons of Israel, and thou shalt say unto them,

<When ye are coming into the land of Canaan> this is the land which shall fall unto you, as an inheritance, even the land of Canaan, by the boundaries thereof.

3 Ye shall therefore have a south corner, from the desert of Zin, on the side of Edom, so shall ye have a south boundary, from the end of the salt sea, eastward; and the boundary shall go round for you from the south towards the cliffs of Akrabim, then cross over towards Zin, and the extension thereof shall be from the south to Kadesh-barnea,—then shall it reach out to Hazar-addar, and cross over towards Azmon; then shall the boundary turn round from Azmon towards the ravine of Egypt,—and the extension thereof shall be towards the sea.

4 And <for a west' boundary>—ye shall have the great sea, even a boundary,—[this shall serve you as a west' boundary.

5 And [this shall serve you as a north' boundary,—[From the great sea> ye shall draw a line to the entering in of Hamath,—and the extension of the boundary shall be towards Zedad; 9 then shall the boundary reach out towards Ziphron, and the extension thereof, be to Hazar-enan. [This shall serve you as a north' boundary.

Then shall ye draw for yourselves a line, for an east boundary,—from Hazar-enan towards Shepham; 11 and the boundary shall go down from Shepham towards Riblah, on the east of Ain,—then shall the boundary go down, and strike on the side of the Sea of Chinnereth, eastward; 12 then shall the boundary go down towards the Jordan, and the extension thereof be to the salt' sea.

[This shall be your land, by the boundaries thereof, round about.

* A spur of the Lebanon.
And Moses commanded the sons of Israel, saying,—

[This] is the land, which ye shall inherit by lot, which Yahweh had commanded to be given to the nine tribes, and the half tribe.

For the tribe of the sons of the Reubenites, by their ancestral house, and the tribe of the sons of Gad, by their ancestral house, have received,—and [the half tribe of Manasseh] have received, their inheritance:

[the two tribes, and the half tribe] have received their inheritance—on this side Jordan near Jericho, eastwards, towards sunrise.

Then spake Yahweh unto Moses, saying:

These are the names of the men who shall receive for you the land, as an inheritance,—

Eleazar, the priest, and Joshua, son of Nun.

Also <one prince from each tribe:> shall ye take to receive the land' as an inheritance.

These therefore, are the names of the men,—

<For the tribe of Judah> Caleb, son of Jephunneh;

And <for the tribe of the sons of Simeon> Shemuel, son of Ammihud;

<For the tribe of Benjamin> Elidad, son of Chislon;

And <for the tribe of the sons of Dan> a prince—Bukki, son of Jogli;

<For the sons of Joseph>

<For the tribe of the sons of Manasseh> a prince,—Hammiel, son of Ephod;

And <for the tribe of the sons of Ephraim> a prince,—Kemuel, son of Shiphtan;

And <for the tribe of the sons of Zebulun> a prince,—Elizaphan, son of Parnach;

And <for the tribe of the sons of Issachar> a prince,—Paltiel, son of Azzan;

And <for the tribe of the sons of Asher> a prince,—Ahitub, son of Shelomi;

And <for the tribe of the sons of Naphtali> a prince,—Pedahel,* son of Ammihud.

These are they whom Yahweh hath commanded, to receive—for the sons of Israel—their inheritance, in the land of Canaan.

§ 41. The Cities of the Levites and the Cities of Refuge.

And Yahweh spake unto Moses in the waste plains of Moab, by Jordan, near Jericho, saying:

Command the sons of Israel, that they give unto the Levites—out of the inheritance which they possess—[cities to dwell in],—pasture land also unto the cities, round about them> shall ye give unto the Levites.

In some copies of the Massorah: Pedahel two words.—G.n.

So shall the cities be theirs, to dwell in,—and [their pasture lands] shall be for their cattle and for their goods, and for all their beasts. And [the pasture lands of the cities which ye shall give unto the Levites] shall be,—from the wall of the city, and outwards, a thousand cubits round about. So ye shall measure—on the outside of the city—the eastward quarter two thousand by the cubit, and the south' quarter two thousand by the cubit, and the west' quarter two thousand by the cubit, and the north' quarter two thousand by the cubit, with [the city] in the midst. This shall be unto them* the pasture lands of the cities.

And <among the cities which ye shall give unto the Levites> shall be the six cities of refuge, which ye shall give, that the manslayer may flee thither, and <besides them> ye shall give, forty-two cities.

[All the cities which ye shall give unto the Levites] shall be forty-eight cities,—[them], and their pasture lands.

And <as touching the cities which ye shall give out of the possession of the sons of Israel> <from the many> shall ye take many, and <from the few> shall ye take few,—<each, according to his inheritance, which they shall inherit> shall give of his cities, unto the Levites.

Then spake Yahweh unto Moses, saying:

Speak unto the sons of Israel, and thou shalt say unto them,—

When ye are passing over the Jordan, unto the land of Canaan,> [three of the cities] shall be unto you. And <six of the cities> shall ye find for you, convenient cities,<cities of refuge> shall they be unto you,—and the manslayer, who hath slain a person * by mistake, shall flee thither. So shall the cities serve you for places of refuge from the redeemer,—that the manslayer may not die, until he has stood before the assembly, for judgment.

And <as touching the cities which ye shall give> <six cities of refuge> shall there be unto you. <Three of the cities> shall ye give, on this side the Jordan, and <three of the cities> shall ye give in the land of Canaan,—<cities of refuge> shall they be.

<For the sons of Israel, and for the sojourner, and for the settler in your midst> shall these six cities serve, [as places of refuge],—that any one may flee thither who hath slain a person * by mistake.

<If, then, with an instrument of iron> he smote him, and he died> <a manslayer> he slays,—<the manslayer shall surely die>. Or

* Heb. : gi'lı'. It seems important not to vary the rendering here. Our Redeemer does more for the slain than this! * Sp. v.r. (msr) and some ed. (w. Sam., Jon., Sep., Syr., and one ear. pr. edn.) have: "unto you" — G.n. * Or (ml.): "smitten a soul."
<if <with a stone thrown by hand,* whereby one might die> he smote him, and he died> <a manslayer> he is,—the manslayer [shall surely die]. 18 Or <if <with hand-weapon of wood, wherewith one might die> he smote him, and he died> <a manslayer> he is,—the manslayer [shall surely die]. 19 The blood'-redeemer [shall put to death the manslayer,— when he lighteth upon him] he [shall put him to death. 18 <The blood'-redeemer]; he [shall put to death the manslayer,— when he lighteth upon him]. 19 <The blood'-redeemer]; he [shall put to death the manslayer,— when he lighteth upon him]. 18 <The blood'-redeemer]; he [shall put to death the manslayer,— when he lighteth upon him]. 19 The blood'-redeemer [shall put to death the manslayer,— when he lighteth upon him].

Or <if <with hate> he shall thrust at him, or hurl at him designedly, and he have died> 21 or <if <with enmity> he hath smitten him with his hand, and he is dead> then shall he that dealt the blow be surely put to death. <a manslayer> he is,—the blood'-redeemer] shall put to death the manslayer [when he lighteth upon him].

But <if <suddenly, without enmity> he shall thrust him, or hurl upon him any missile, [without design]; or with any stone whereby one might die, without seeing [him], and it fall upon him, and he dieth; he] not being at enmity with him, nor seeking to harm him> 24 then shall the assembly judge, between him that smote and the blood'-redeemer,— according to these regulations; 22 and the assembly shall rescue the manslayer out of the hand of the blood'-redeemer, and the assembly shall restore him unto his city of refuge, whither he had fled,— and he shall dwell therein, until the death of the high priest, who hath been anointed with the hallowing' oil. 25 But <if the manslayer [go out] of the bounds of his city of refuge, whereinto he hath fled; 27 and the blood'-redeemer [find him]; outside the bounds of his city of refuge> then may the blood-redeemer slay the slayer, without being guilty of blood; 28 for [in his city of refuge] should he have remained, until the death of the high priest,—and <after the death of the high priest> might he have returned into the land which he doth possess.

So shall these serve you as a regulative statute unto your generations,—[wheresoever ye may dwell].

Whosoever taketh away life>* at the mouth of witnesses shall the slayer be slain,—but [one witness] shall not testify against a person, to put [him] to death. 21 And ye shall accept no ransom for the life of him that slayeth, if he have unlawfully caused his death,—but he must surely be put to death; 22 And ye shall accept no ransom for him that hath fled to his city of refuge, if he should return to dwell in the land before the death of the priest.*

So shall ye not pollute the land wherein ye are,— for [blood] doth pollute the land,— and [for the land] no propitiatory-covering can be made, as touching blood, that is shed therein, [save with the blood of him that shed it]; 24 thou* must not then make unclean the land wherein [ye are] dwelling, in the midst of which [x] I have my habitation; for [I—Yahweh] am making my habitation in the midst of the sons of Israel.

§ 42. The Marriage of Heiresses circumscripted.

Then came near the heads of fathers, belonging to the family of the sons of Gilead, son of Machir, son of Manasseh, out of the families of the sons of Joseph,—and spake before Moses, and before the princes, heads of fathers, belonging to the sons of Joseph;—and they said— <Unto my lord> did Yahweh give command, to bestow the land as an inheritance, by lot, unto the sons of Israel,—[my lord] therefore, was commanded by Yahweh, to give the inheritance of Zelophehad our brother, unto his daughters. 2 <Unto my lord> did Yahweh give command, to bestow the land as an inheritance, by lot, unto the sons of Israel,—[my lord] therefore, was commanded by Yahweh, to give the inheritance of Zelophehad our brother, unto his daughters. 2 <When, therefore, <unto any one from among the sons of the [other] tribes of the sons of Israel> they become wives>, their inheritance shall disappear out of the inheritance of our fathers, and be added to the inheritance of the tribe to which they shall be received,—and so <out of the lot of our inheritance> shall it disappear. 4 And <when the jubilee shall come to the sons of Israel> then shall their inheritance be added unto the inheritance of the tribe to which they shall be received,—and <out of the inheritance of the tribe of our fathers> shall their inheritance disappear.

Then Moses commanded the sons of Israel, at the bidding of Yahweh, saying,— A right thing is this thing which Yahweh hath commanded, as to the daughters of Zelophehad, saying: <Unto whomsoever it may be good in their eyes> let them become wives, [save only] <unto the family of the tribe of their father> let them become wives. 7 So shall no inheritance belonging to the sons of Israel go round from tribe to tribe,—for the sons of Israel shall [each one] cleave unto the inheritance of the tribe of his fathers. 8 And [every daughter possessing an inheritance, from among the tribes of the sons of Israel] <unto one of the family of the tribe of her father> shall become wife,—to the intent that the sons of...
Israel may possess, each one the inheritance of his fathers; and no inheritance go round from one tribe to another tribe, for the tribes of the sons of Israel shall cleave each one unto his own inheritance.

As Yahweh commanded Moses, so did the daughters of Zelophehad. Thus then did Mahlah, Tirzah, and Hoglah, and Milchah, and Noah, the daughters of Zelophehad, become wives unto the sons of their father's brethren.

Unto men from among the families of the sons of Manasseh, son of Joseph, became they wives; and so their inheritance remained with the tribe of the family of their father.

These are the commandments and the regulations which Yahweh gave in charge, by the hand of Moses, unto the sons of Israel, in the waste plains of Moab, by Jordan, near Jericho.

THE BOOK OF

DEUTERONOMY.

§1. Historical Introduction—Editorial, written West of the Jordan: cp. vers. 1 and 5.

1. These are the words, which Moses spake unto all Israel, over the Jordan, in the wilderness, in the waste plains, between Paran and Tophel, and Laban and Hazeroth, and Di-zahab: eleven days from Horeb, by way of Mount Seir, as far as Kadesh-barnah.

And it came to pass, in the fortieth year, in the eleventh month, on the first of the month, that Moses spake unto the sons of Israel, according to all that Yahweh had given him in charge, for them; after he had smitten Sihon, king of the Amorites, who dwelt in Heshbon, and Og, king of Bashan, who dwelt in Ashtaroth, in Edrei: over the Jordan, in the land of Moab, did Moses take in hand to expound this law, saying:

§2. A Retrospect—Spoken by Moses, with an Occasional Editorial Explanation thrown in.

6. Yahweh our God spake unto us in Horeb, saying,—

Long enough have ye dwelt in this mountain:

7. Turn ye and set yourselves forward, and enter into the hill country of the Amorites, and into all the places near, in the plain, in the mountain, and in the lowland, and in the south, and in the coast of the sea, the land of Canaan, and the Lebanon, as far as the great river, the river Euphrates.

See! I have set before you, the land, enter, and possess the land, which Yahweh sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them, and unto their seed after them.

So I spake unto you, at that time, saying,—

I am unable, by myself, to carry you.

Yahweh your God hath multiplied you, and here ye are today, like the stars of the heavens, for multitude.

Yahweh, the God of your fathers, shall add unto you the like of you, a thousand times, and bless you, as he hath spoken unto you.

How should I carry, by myself, the fatigue of you and the burden of you, and your controversies?

Set forth, for you, men wise and discerning, and known to your tribes, that I may appoint them to be heads over you.

And ye answered me, and said,

Good is the word which thou hast spoken, to be done.

So I took heads for your tribes, wise men and known, and placed them as heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and overseers for your tribes.

And I charged your judges, at that time, saying,—

Ye are to hear, between your brethren,

the coast of the sea,—the land of Canaan, and the Lebanon, as far as the great river, the river Euphrates.

See! I have set before you, the land, enter, and possess the land, which Yahweh sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them, and unto their seed after them.

So I spake unto you, at that time, saying,—

I am unable, by myself, to carry you.

Yahweh your God hath multiplied you, and here ye are today, like the stars of the heavens, for multitude.

Yahweh, the God of your fathers shall add unto you the like of you, a thousand times, and bless you, as he hath spoken unto you.

How should I carry, by myself, the fatigue of you and the burden of you, and your controversies?

Set forth, for you, men wise and discerning, and known to your tribes, that I may appoint them to be heads over you.

And ye answered me, and said,

Good is the word which thou hast spoken, to be done.

So I took heads for your tribes, wise men and known, and placed them as heads over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and overseers for your tribes.

And I charged your judges, at that time, saying,—

Ye are to hear, between your brethren,

the coast of the sea,—the land of Canaan, and the Lebanon, as far as the great river, the river Euphrates.
and shall judge righteously, between each man and his brother, and his sojourner. 17 Ye shall not take note of faces, in judgment—<so> the small, as' the great> shall ye hear, ye shall not shrink from the face of any man, for judgment:* <unto God> belongeth,— but <the thing which is too hard for you> shall ye bring near unto me, and I will hear it.

18 So I commanded you, at that time, all things which ye should do.

19 And <when we brake up from Horeb> we came through all that great and terrible desert† which ye saw, by way of the hill-country of the Amorites, as Yahweh our God commanded us,— and we entered in, as far as Kadesh-barnea. 20 Thensaid Iunto you,—Ye are come in as far as the hill-country of the Amorites, which ||Yahweh our God|| is giving unto us.

21 See thou—Yahweh thy God hath set' before thee, the land,— go up— take possession, as Yahweh the God of thy fathers hath spoken unto thee, do not fear, neither be dismayed.

22 And ye came near unto me, all of you, and said—Let us send men before us, that they may search out for us, the land,— and bring us back word, the way by which we must go up, and the cities whereinto we must enter.6

23 And the thing |was good in mine eyes|,—so I took from among you twelve men, one man for each tribe. 24 And they turned and went up the hill-country, and entered in as far as the ravine of Eschol, and explored it.4

25 And they took in their hand of the fruit of the country, and bare it down unto us,— and brought us back word, and said, Good' is the land, which ||Yahweh our God|| is giving unto us.

26 Nevertheless ye were not willing to go up,— but rebelled against the bidding of Yahweh, your God; 27 and murmured in your tents, and said,

<Because Yahweh hated' us> hath he brought us forth out of the land of Egypt,— to deliver us into the hand of the Amorites, to destroy us.26

27 ||Whither|| are |we| to go up? ||Our own brethren* have made our heart* melt, saying,—<A people greater and taller* than we, cities large and walled-up into

the heavens,—yea, moreover', sons of Anakim> have we seen there.

29 Then I said unto you,— Ye must not tremble, nor be afraid of them:

30 <Yahweh your God, who is going before you ||he will fight for you, >—according to all that he did with you in Egypt, before your eyes; 31 also in the desert, which thou hast seen, where Yahweh thy God carried thee as a man will carry his son,* throughout all the way that ye journeyed, until ye entered as far as this place.

32 But <in this thing> ye were putting no' trust in Yahweh your God; 32 who was going before you in the way—to search out for you a place, b where ye might encamp,— in the fire by night, that ye might get sight of the way wherein ye should go, and in the cloud, by day.

33 And Yahweh heard' the voice of your words, —and was wroth, and aware—saying:

34 Surely, not one of these men, this wicked generation,— shall see' the good land, which I promise to give unto your fathers: 35 saving Caleb, son of Jephunneh, ||he|| shall see it, and <unto him> will I give the land through which he hath trodden, [and unto his sons],—because he hath wholly followed Yahweh.

35 <Even with me> did Yahweh show himself angry, for your sakes, saying,—<Even thou|| shalt not enter therein.>

36 <Joshua son of Nun, who standeth before thee> ||he|| shall enter in thither,— <him> strength thou, for ||he|| shall cause Israel to inherit it.

37 And <your little ones, of whom ye said they should become ||a prey!, and your sons, who to-day know not good and evil> ||they|| shall enter in thither,— and <unto them> will I give it, and ||they|| shall possess it.

38 But <as for you> turn ye, for your' part,— and set forward towards the desert, by way of the Red Sea.

39 Then responded ye and said unto me—

We have sinned against Yahweh, ||We, ourselves|| will go up, and fight, according to all that Yahweh our God hath commanded us.

40 And <when ye had girded on every man his weapons of war> ye foolishly' went up e towards the hill-country. 42 Then said Yahweh unto me—

Say unto them,

Ye shall not go up, nor fight, for I am not' in your midst,— lest ye should be smitten before your enemies.43

41 So I spake unto you, howbeit ye hearkened not,— but rebelled against the bidding of


* Mi.: "the judgment"— i.e., suited to each— cation: but prob. the art. is that of "species"; hence better omitted, as in text.

† Cp. chap. viii. 15. Note the trace of vivid remembrance.


* Some cod. (w. 1 ear. pr. edn.) have: "hearts" (pl., —O.n. —O.n.


Yahweh, and presumptuously went up the hill-country. 44 Then came forth the Amorites who were dwelling in that country, to meet you, and they chased you, as do [bees]; * and struck you down in Seir, as far as Hormah. 45 So then ye returned and wept before Yahweh,—but Yahweh hearkened not unto your voice, nor gave ear unto you. 46 And ye abode in Kadesh many days,—how many were the days that ye abode [there]!

2
Then turned we, and set forward towards the desert, by way of the Red Sea, as Yahweh, spake unto me; and we encompassed Mount Seir many days. 2 And Yahweh spake unto me, saying:

*Long enough* have ye encompassed this mountain,—turn yourselves northwards. 3 And <the people> command thou, saying,

Ye are about to pass through the boundary of your brethren, the sons of Esau, who are dwelling in Seir,—and <should they be afraid of you> take ye good' heed to yourselves: 5 do not engage in strife with them, for I will not give you of their land, so much as place for the tread of a foot-sol.,—for <as a possession to Esau> have I given Mount Seir. 6 

Food shall ye buy of them with silver, so shall ye eat,—yea even water shall ye buy of them with silver, so shall ye drink. 7 For Yahweh thy God hath blessed thee, in all the work of thy hand, he hath considered thy traversing of this great desert,— <these forty years> hath Yahweh thy God been with thee, thou hast lacked [nothing].

So we passed on, away from our brethren the sons of Esau, who dwell in Seir, from the way of the waste plain, from Elath, and from Ezion-geber,—and we turned and passed on by way of the desert of Moab. 9 And Yahweh said unto me—

Do not lay siege to Moab, nor engage in strife with them, in battle,—for I will not give unto you of their land, as a possession, for <unto the sons of Lot> 6 have I given it as a possession.

A land of giants 11 used I! that also to be accounted,—giants dwelt therein aforetime, but the Ammonites called them Zamzummim: 12 a people great and many and tall, like the Anakim,—but Yahweh destroyed them from before them, and they took their possessions, and dwelt in their stead; 13 as did he do for the sons of Esau, who are dwelling in Seir,—when he destroyed the Horim from before them, and they took their possessions, and dwelt in their stead, even unto this day: 14 <The Avvim> also, who dwelt in settlements as far as Gaza—Caphtorim, 6 who were coming forth out of Caphtor, 8 destroyed them, and dwelt in their stead.

Arise ye, set forward, and cross over the ravine of Zered. 24 So I sent messengers out of the desert of Moab, near over against the sons of Amnion, to say unto them, Take ye good heed to yourselves: 25 this day I will I begin to extend the mountain,—turn yourselves northwards. 26 This day will I begin to extend the dread of thee, and the fear of thee, over the face of the peoples under all the heavens,—who will hear the report of thee, then will they quake, and writhe in pain because of thee.

So I sent messengers out of the desert of Kedemoth, unto Sihon, king of Heshbon,—with words of peace saying:

I would pass along through thy land, <by
the road, by the road> will I go,—I
will not turn aside, to the right hand or
to the left: 38 <Food for silver> shalt
thou sell me, so will I eat, and <water for
silver> shalt thou let me have, so will I
drink,—only I would pass through on
my feet;—28 as the sons of Eshai, who
are dwelling in Seir, did to me, and the
Mosabites, who are dwelling in Ar,—
until that I pass over the Jordan, into
the land which Jehovah our God is
giving unto us.
20 But Sihon king of Heshbon | was not willing|,
to let us pass along through it,—for Yahweh
thy God had suffered* him to make his
spirit harsh, and his heart bold, that he
might give him into thy hand,—(as [ap-
pearanceth this day).
21 Then said Yahweh unto me,
See! I have begun to deliver up before
thee, Sihon and his land, — begin, take
possession, that thou mayest make a
possession of his land.
22 So then Sihon came out to meet us, [he, and
all his people], to give battle at Jahaz.
And Jehovah our God delivered him up
before us,—and we smote him, and his
sons, and all his people. 34 And we cap-
tured all his cities, at that time, and devoted
to destruction every city of males, with the
women, and the little ones, — we left not
remaining a survivor: 35 only <the cattle>
made our prey,—and the spoil of the
cities which we captured. 36 <From Aroer,
which is on the edge of the ravine of Arnon,
and the city that is in the ravine, even as
far as Giliead > there was not a fortressthat
proved too high for us,—<the whole> did
Yahweh our God deliver up before us.
27 Only<unto the land of the sons of
Ammon> didst thou not come near,—all
the side of the Jablok ravine, nor the cities
of the hill country, nor any which Yahweh
our God had forbidden to us.

Then turned we, and went up, the way of
Bashan; and Og king of Bashan [came
out] to meet us, [he, and all his people] to
give battle at Edrei. 2 And Yahweh said unto
me:
Do not fear him, for <into thy hand>
have I delivered him, and all his people,
and his land,—so then thou shalt do
unto him, as thou didst unto Sihon
king of the Amorites, who was dwelling
in Heshbon.

Then did Yahweh our God deliver into our
hand Og also, king of Bashan, and all his
people,—so we smote him, until there was
not left remaining to him a survivor.

And we captured all his cities, at that time,
there was no fortress, which we took not
from them,—sixty cities, all the region of
Argob, — [the kingdom of Og in Bashan].
All these were fortified cities, each with a
high wall, folding gates and a bar,—
besides country towns exceeding many.
And we devoted them to destruction,
[doing unto them] as we did unto Sihon
king of Heshbon,—devoting to destruction
every city of males, the women, and the
little ones. 7 But <all the cattle, and the
spoil of the cities > made us our prey.

Thus did we, at that time, take the land out
of the hand of the two kings of the Amorites
(which was over the Jordan),—from the
ravine of Arnon as far as Mount Hermon.
9 Sidonians, call Hermon, Sirion,—but [the
Amorites] call it Senir.

All the cities of the table-land, and all
Gilead, and all Bashan,—unto Salecah, and
Edrei,—cities of the kingdom of Og, in
Bashan.

For only Og, king of Bashan, was left remaining
of the remnant of the giants, lo! "his bedstead
was a bedstead of iron, is not [the same] in
Rabbath, of the sons of Ammon? <nine cubits>
the length thereof, and <four cubits> the
breadth thereof, by the fore-arm of a man."

And <this land > took we in possession at
that time,—<from Aroer which is by the
ravine of Arnon, and half the hill-country
of the Amorites! call it Senir."

The same is called, A land of giants. 14 Jair,
son of Manasseh took all the region of
Gilead, as far as the boundary of the Geshurites,
and the Maachathites,—and called them, after his
own name, The Bashan of Havvoth-Jair unto
this day.

And unto Machir, gave I Gilead:

And unto the Reubenites and unto the
Gadites> gave I unto Gilead, even as far
as the ravine of Arnon, the middle of the
ravine, and boundary, — even as far as the
Jabok ravine, the boundary of the sons of
Argob, rich in elods, deep-soiled, fertile. Its
present name is Ridjib: it abounds with ruins
— Davies' E. L.

Or: "doors."

Some cod. (w. Jon., Sep., Syr. and Vul.) have:
and the "— G.n.

Obviously an explanatory editorial clause. See O.T.


and Vul.) have: "edge
lip) of the ravine of Arnon."—G.n.

Mic.: "(reaching to)"
in M.C.T.; but some

Ap.: "Deuteronomy, Authorship of."

Some cod. (w. Sam., Sep., and Syr.), have: "and
<even> as,—G.n.

This also is probably an editorial explanation.
See O.T. Ap.: "Deuter-
Then sought I Yahweh, at that time, for a favour, saying:—

My Lord Yahweh, thou thyself hast begun to shew thy servant thy greatness, and thy strong hand, as to which, what God is there, in the heavens or in the earth, that can do according to thy doings, and according to thy mighty deeds? Let me pass over, I pray thee, that I may see the good land that is over the Jordan, this good mountain, and the Lebanon.

But Yahweh had been provoked against me, that ye should do so, in the midst of the land whereinto ye are entering to possess it. Therefore shall ye observe, and do (them), for that will be your wisdom, and discernment, in the eyes of the peoples,—who will hear all these statutes, and will say—

Nevertheless, a people wise and discerning is this great nation.

For what great nation is there which hath gods, nigh unto it, like Yahweh our God, whomsoever we have cried out unto him?

Or what great nation is there which hath righteous statutes and regulations, like all this law, which I am setting before you to-day?

Only take heed to thyself, and keep thy soul diligently, so that thou forget not the statutes, and unto the regulations, which I am teaching you. to do (them), the land whereinto ye are entering to possess it, and that which I am commanding you. Ye shall not add unto the word which I am commanding you, neither shall ye take away from it for your sakes, and hearkened not unto me.

So, therefore, O Israel, hearken thou unto § the statutes, and unto the regulations, which I am teaching you, to do (them), to the end ye may live, and enter, and possess the land, which Yahweh, the God of your fathers, is giving unto you. Ye shall not add unto the word which I am commanding you, neither shall ye take away from it therefrom,—that ye may keep the commandments of Yahweh your God, which I am commanding you. Yours are the eyes that have seen what Yahweh did in Baal-peor, for every man who went after Baal-peor did Yahweh thy God destroy out of thy midst; but ye who kept on cleaving unto Yahweh your God, above are ye all to-day.

See! I have taught you statutes, and regulations, as Yahweh my God commanded me,—that ye should do so, in the midst of the land whereunto ye are entering to possess it.

Nevertheless, a people wise and discerning is this great nation.

What day thou didst stand before Yahweh thy God, in Horeb, when Yahweh said unto me, Gather unto me the people, that I may teach them the statutes and unto the regulations, to the end ye may live, and enter, and possess the land, which is giving unto you. Ye have added unto the word which I am commanding you, neither shall ye take away from it therefrom,—that ye may keep the commandments of Yahweh your God, which I am commanding you. Yours are the eyes that have seen what Yahweh did in Baal-peor, for every man who went after Baal-peor did Yahweh thy God destroy out of thy midst; but ye who kept on cleaving unto Yahweh your God, above are ye all to-day.

Nevertheless, a people wise and discerning is this great nation.

For what great nation is there which hath gods, nigh unto it, like Yahweh our God, whomsoever we have cried out unto him?

Or what great nation is there which hath righteous statutes and regulations, like all this law, which I am setting before you to-day?

Only take heed to thyself, and keep thy soul diligently, so that thou forget not the things which thine own eyes have seen, and so that they go not out of thy heart, all the days of thy life,—but thou shalt make them known unto thy sons, and unto thy sons' sons:

What day thou didst stand before Yahweh thy God, in Horeb, when Yahweh said unto me, Gather unto me the people, that I may let them hear my words,—which they must learn, that they may revere me, all the days which they are living upon the soil, their children also must teach them.

So ye drew near and stood, under the mountain. Now the mountain was burning with fire, up to the midst of...
Then spake Yahweh unto you, out of the midst of the fire, — * Exo. xx. 21. *<a voice of words> ye' were hearing, < no form> were ye seeing, [there was] only a voice. * 12 Then declared he unto you his covenant, which he commanded you to do, [the ten words],— and wrote them upon two tables of stone. And < unto me > gave Yahweh command, at that time, to teach you, statutes and regulations,— that ye should do them, in the land whereto ye' are passing over, to possess it. * Exo. xx. 4, n. ■ Or: "any of." ^ML.: " over your words" (or "affairs"). • A sp. v. r. (seri) would lead us to translate: "as" (instead of: " the which." )— Cp. G.n. ® Or: " asleep." thing, and shall do the thing that is wicked in the eyes of Yahweh thy God, provoking him to anger> 20 I take both the heavens and the earth to witness against you, today, that ye shall perish] speedily from off the land which ye' are passing over the Jordan to possess,— ye shall not prolong your days thereupon ; for [ye shall surely be laid waste]; 27 and Yahweh will scatter you among the peoples,— and ye shall have left remaining of you, men easily counted,* among the nations whither Yahweh will drive you; * and ye will serve, there, gods made by the hands of man,— wood or stone, which neither see, nor hear, nor eat, nor smell. * If thou shalt seek from thence, Yahweh thy God > then shalt thou find him,— when thou shalt search after him with all thy heart, and with all thy soul. * In thy distress, when all these things [have found thee out]— in the afterpart of the days > thou wilt return unto Yahweh thy God, and wilt hearken to his voice. 21 For < a God of compassion > is Yahweh thy God, he will not forsake thee, neither will he destroy thee,— nor forget the covenant of thy fathers which he sware unto them. For ask, I pray you, of the former days which were before thee, even from the day when God created man upon the earth, yea from one end of the heavens, even to the other end of the heavens,— whether aught was ever brought to pass like this great thing, or was ever heard of like it: * Did's a people ever hear the voice of a god 4 speaking out of the midst of fire, as " thou!| didst hear [.

So then thou must consider to-day, and bring it back to thy heart, that "Yahweh" he is God, in the heavens above, and upon the earth beneath,—there is none other. 49 So shalt thou keep his statutes and his commandments, which I am commanding thee to-day, that it may go well with thee, and with thy sons after thee,—and to the end thou mayest prolong (thy) days upon the soil, which "Yahweh thy God" is giving thee, [all the days].


41 Then did Moses set apart three cities, over the Jordan,—towards the rising of the sun: 42 that the manslayer might flee thither, who should slay his neighbour, unawares, [he not having hated him] aforetime,—and might flee unto one of these cities, and live: 43 namely Bezer, in the desert of the table-land, for the Reubenites,—and Ramoth in Gilead, for the Gadites, and Golan in Bashan, for the Mannites.

5. An Editorial Introduction leads up to Moses' Recapitulation of the Ten Commandments and his further Description of the Circumstances under which the Divine Voice uttered them.

44 Then is the law which Moses set before the sons of Israel: 45 [These] are the testimonies, and the statutes, and the regulations,—which Moses spake unto the sons of Israel, when they came forth out of Egypt: 46 over the Jordan, in the valley over against Beth-peor,—in the land of Sihon king of the Amorites, who dwelt in Heshbon,—whom Moses and the sons of Israel smote, when they came forth out of Egypt: 47 so they took possession of his land, and the land of Og king of Bashan, the two kings of the Amorites, who were over the Jordan,—towards the rising of the sun 48 from Aroer which is on the edge of the ravine of Arnon, even unto Mount Siôn, [the same] is Hermon; 49 and all the waste plain over the Jordan, towards sunrise, even unto the sea of the waste plain,—under the slopes of the Pisghah.

Then called Moses unto all Israel, and said unto them—

Hear, O Israel, the statutes and the regulations, which I am speaking in your ears to-day,—so shall ye learn them, and observe, to do them.

["Yahweh our God"] solemnised with us a covenant in Horeb: 2 not with our fathers, 3 but with us, ourselves,—[these] here to-day, all of us living. 4 <Face to face> spake Yahweh with you, in the mount, out of the midst of the fire,

(I was standing between Yahweh and you, at that time, to declare unto you the word of Yahweh,—for ye shrank with fear from the presence of the fire, and went not up in the mount)

the soil which Yahweh thy God is about to give unto thee:

17 Thou shalt not commit murder:

18 Neither shalt thou commit adultery:

19 Neither shalt thou steal:

20 Neither shalt thou bear false witness against thy neighbour:

21 Neither shalt thou covet thy neighbour's wife,—neither shalt thou desire thy neighbour's house, his field, or his servant, or his handmaid, his ox or his ass, or anything that is thy neighbour's.

22 <These words> spake Yahweh, unto all the convocation of you, in the mount, out of the midst of the fire, the cloud, and the thick gloom, a loud voice, and added not,—and he wrote them upon two tables of stone, and gave them unto me.

23 And it came to pass, <when ye heard the voice, out of the midst of the darkness, the mountain also burning with fire> then drew ye near unto me, even all the heads of your tribes, and your elders, 24 and ye said—

Lo! Yahweh our God hath let us see' his glory and his greatness, <his voice also> have we heard out of the midst of the fire,— <this day> have we seen, that God 'may speak with man', who yet may live.

25 Now [therefore, why] should we die? for this great fire will consume us,—<if we ourselves hear the voice of Yahweh our God anymore> we shall die. 26 For who [is there] of all flesh, that ever heard the voice of a Living God, speaking out of the midst of fire, <as we> and ye lived?

27 Go <thou> near, and hear, all that Yahweh our God shall say,—so shalt thou speak unto us, all that Yahweh our God shall speak unto thee, and we will hear and do.

28 And Yahweh heard 'the voice of your words, when ye spake unto me,—and Yahweh said unto me—

I have heard the voice of the words of this people, which they have spoken unto thee, they have well said all which they have spoken. 29 Oh that this their heart might remain in them, to revere me, and to keep all my commandments, all the days,—that it might be well with them and with their sons, unto times age-abiding. 30 Go, say unto them,—

Return ye to your tents.

31 Thou therefore, here' stand with me and let me speak unto thee— all the commandment, and the statutes, and the regulations, which thou shalt teach them,—that they may do [them] in the land which I am giving unto them, to possess it.

So then ye must observe to do, as Yahweh your God hath commanded you,—ye must not turn aside, to the right hand or to the left. 32 <In all the way which Yahweh your God hath commanded you> must ye walk,—that ye may live, and it be well with you, and that ye may prolong your days in the land, which ye shall possess.


1 ||This: then, is the commandment,—[namely] the statutes and the regulations, which Yahweh your God hath commanded, to teach you,—that ye may do them in the land whither ye' are passing over to possess it:

2 that thou mayest revere Yahweh thy God, [so as] to keep all his statutes and his commandments which I am commanding thee, 'thou, and thy son and thy son's son], all the days of thy life,—and that thy days may be prolonged.

3 Therefore shalt thou hear, O Israel, and shalt observe to do, that it may be well with thee, and that ye may multiply greatly, as Yahweh the God of thy fathers hath spoken to thee, in a land flowing with milk and honey.

4 Hear, O Israel:

6 Yahweh is our God,—| Yahweh alone]

5 Thou shalt therefore love Yahweh thy God,—with all thy heart, and with all thy soul, and with all thy might; 6 soshall these words, which I am commanding thee to-day, be upon thy heart; 7 and thou shalt impress them upon thy sons, and shall speak of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up;

8 and thou shalt bind them for a sign upon thy hand,*—and they shall serve for bands between thine eyes; 9 and thou shalt write them upon the posts of thy house, and within thy gates.

10 So shall it be <when Yahweh thy God shall bring thee into the land, which he sware to thy fathers— to Abraham to Isaac and to Jacob, to give unto thee,—into cities great and goodly, which thou didst not build; and houses full of all good things, which thou filledst not, and hewn cisterns which thou hewedst not, vineyards and oliveyards which thou plantedst not,—and shalt eat and be full> 12 take heed unto thyself, lest thou...

* Some cod. (w. Sam., Sep., Syr.) have: " or his ox —G.n.


c Or: "answered." ml.

* Some cod. (w. Sep., Syr.) have: "—G.n.
forget Yahweh, who brought thee forth out of the land of Egypt, out of the house of servants.  

13 <Yahweh thy God> shalt thou revere, and <by his name> shalt thou swear.  

14 Ye shall not go after other gods, of the gods of the peoples who are surrounding you; for <a jealous God> is Yahweh thy God, in thy midst, lest the anger of Yahweh thy God kindle upon thee, and so he destroy thee from off the face of the ground.  

16 Ye shall not put Yahweh your God to the proof, — as ye put him to the proof in Massah (that is, "The place of proving").  

17 Ye shall [keep] the commandments of Yahweh your God and his testimonies and his statutes, which he hath commanded thee; so shalt thou do what is right and what is pleasing in eyes of Yahweh, — that it may be well with thee, and thou mayest enter in and possess the good land, which Yahweh spake unto thy fathers;  

19 to thrust out all thine enemies from before thee, — As spake Yahweh'.

§ 7. The Children to be instructed in the National History.

20 <When thy son shall ask thee in time to come, saying,— What mean the testimonies, and the statutes and the regulations, which Yahweh our God commanded you?  

21 Then shalt thou say unto thy son, <Servants> were we unto Pharaoh, in Egypt, — and Yahweh brought us forth out of Egypt, with a firm hand;  

22 and Yahweh put forth signs and wonders, great and sore, upon Egypt, upon Pharaoh and upon all his household, before our eyes;  

23 but he brought us in, to give unto us the land, which he sware unto our fathers.  

24 So then Yahweh commanded' us to do all these statutes, to revere Yahweh our God, — for our good, all the days, to preserve us alive, (as at this day);  

25 and <righteousness> shall it be to us, — when we take heed to do all this commandment, before Yahweh our God, 'as he commanded us'.


1 <When Yahweh thy God shall bring thee into the land which thou' art going in to possess, and shall clear away many nations from before thee — the Hittites and the Girgasites and the Amorites, and the Canaanites and the Perizzites, and the Hivites and the Jebusites — seven nations greater in number and stronger than thou; and Yahweh thy God shall deliver them up before thee, and thou shalt smite them;  

2 [thou shalt devote them to destruction,  

3 thou shalt not solomnise with them a covenant, neither shalt thou shew them favor;  

4 neither shalt thou intermarry with them, — thy daughter> shall thou not give unto his' son, nor <his daughter> shall thou take for thy' son;  

5 for he will turn aside thy son from following me, and they will serve other gods,  

6 so shall the anger of Yahweh kindle upon you, and he will destroy thee speedily.

7 Verily <thus> shall ye do unto them:  

<Their altars> shall ye tear down,  

8 and <their pillars> shall ye break in pieces,  

9 and <their sacred stems> shall ye burn down,  

10 and <their carved images>d shall ye burn up in the fire.

8 For <a holy people> art thou unto Yahweh thy God: <of thee> hast Yahweh thy God made choice;  

9 that thou shouldst become his people as a treasure, above all the peoples that are on the face of the ground;  

10 <not because ye were more in number than any of the peoples> did Yahweh become attached to you, and make choice of you, — for [ye] were fewer than any of the peoples;  

11 but <because Yahweh loved you>, and because he would keep the oath which he sware unto your fathers; did Yahweh bring you forth with a firm hand, — and redeem thee out of the house of servants,  

12 out of the hand of Pharaoh, king of Egypt.  

13 So then, thou must know that <Yahweh thy God> is God, — the faithful God, keeping his covenant and his lovingkindness with them that love him, and keep his commandments, to a thousand generations;  

14 but requiring them who hate him unto his face, to destroy them, — he will not be slack towards him that hateth him, <unto his face> will he requite him.  

15 So shalt thou keep the commandment, and the statutes and the regulations, which I am commanding thee to-day, to do them.
Then shall it come to pass if ye will hearken unto these regulations, and keep and do them; then will Yahweh thy God keep with thee, the covenant and the loving-kindness which he sware unto thy fathers; and will love thee, and bless thee, and multiply thee, and bless the fruit of thy body and the fruit of thy ground, thy corn, and thy new wine and thine oil, the young of thy kine, and the ewes of thy flock, upon the soil which he sware unto thy fathers to give unto thee. Blessed shalt thou be beyond all the peoples; there shall not be in thee a barren male or female, nor among thy cattle; and Yahweh will turn away from thee, all disease, and as for all the sore sicknesses of Egypt which thou knowest he will not lay them upon thee, but will put them upon all who hate thee; and thou shalt devour all the peoples whom Yahweh thy God is delivering up unto thee, thine eye shall not look with pity upon them, neither shalt thou serve their gods, for a snare would it be unto thee.

Although thou mightest say in thy heart: More in number are these nations than I, how can I dispossess them? thou must remember what Yahweh thy God did, unto Pharaoh, and unto all Egypt; the great provings which thine own eyes saw, and the signs and the wonders, and the firm hand, and the stretched-out arm, wherewith Yahweh thy God brought thee forth, will Yahweh thy God send among them, until they are destroyed; and will devour all the peoples, before whom thou art afraid. Moreover also will Yahweh thy God send among them, until they are destroyed who are left remaining, and who are hiding themselves from thy face. Thou shalt not be affrighted at their presence, for Yahweh thy God in thy midst is a God great and to be revered. So will Yahweh thy God clear away these nations from before thee, little by little, thou mayest not consume them at once, lest the wild beast of the field should multiply over thee. But Yahweh thy God will deliver them up before thee, and discomfit them with a great discomfiture, until they are destroyed; and will deliver up unto thee, thine eye shall not look with pity upon them, neither shalt thou serve their gods, for a snare would it be unto thee. Blessed shalt thou be beyond all the peoples; there shall not be in thee a barren male or female, nor among thy cattle; and Yahweh will turn away from thee, all disease, and as for all the sore sicknesses of Egypt which thou knowest he will not lay them upon thee, but will put them upon all who hate thee; and thou shalt devour all the peoples whom Yahweh thy God is delivering up unto thee, thine eye shall not look with pity upon them, neither shalt thou serve their gods, for a snare would it be unto thee.

All the commandment which I am Command thee to-day shalt thou observe to do, that ye may live, and multiply, and enter in and possess the land, which Yahweh sware unto your fathers. So then, thou shalt remember all the way in which Yahweh thy God caused thee to journey these forty years in the desert, that he might humble thee, to put thee to the proof, to know what was in thy heart, whether thou wouldest keep his commandments, or not. So he humbled thee, and suffered thee to hunger, and fed thee with manna which thou hadst not known, neither had thy fathers' known,—that he might lead thee to consider that not on bread alone shall the son of earth live, but on whatsoever cometh from the bidding of Yahweh shall the son of earth live. Thy mantle hath not fallen with age from off thee, and thy foot hath not become swollen,—these forty years. Thou must consider, then, with thy heart, that as a man chasteneth his son, so Yahweh thy God hath been chastening thee. Thou shalt therefore keep the commandments of Yahweh thy God, to walk in his ways, and to revere him.

Dangers of Coming Abundance—Moses still speaking. For Yahweh thy God is bringing thee into a good land; a land of ravines of water, of fountains and depths, coming forth in valley, and in mountain: a land of wheat and barley, and vine and fig-tree, and pomegranate,—a land of olive oil, and honey: a land wherein not in scarcity shalt thou eat food, thou shalt lack nothing therein,—a land whose stones are iron, and out of whose hills thou mayest Hew copper. So then thou shalt eat, and be satisfied,
and bless Yahweh thy God, for the good land which he hath given unto thee.

11 Take heed to thyself, lest thou forget Yahweh thy God,—so as not to keep his commandments, and his regulations and his statutes, which I am commanding thee to-day;

12 lest thou eat, and be satisfied,—and goodly houses thou build, and inhabit; and thy herd and thy flock increase, and silver and gold increase unto thee,—and all thou hast shall increase; and so thy heart be lifted up,—and thou forget Yahweh thy God, who brought thee forth out of the land of Egypt, out of the house of servants;* who caused thee to journey through the great and terrible desert, of fiery serpents and scorpions, and thirsty wastes, where was no water,—who brought forth for thee water out of the flinty rock; who fed thee with manna in the desert, which thy fathers' had not known,—that he might humble thee, and that he might put thee to the proof, to do thee good in thy hereafter,* and lest thou shouldst say in thy heart,—Mine own strength and the might of mine own hand have gotten me this wealth.

18 But thou shalt remember Yahweh thy God, that it was he who had been giving thee strength to get wealth,—that so he might establish his covenant which he swore unto thy fathers (as at this day).

19 But it shall be if thou forget Yahweh thy God, and go after other gods, and serve them, and bow thyself down to them: I testify against you, to-day, that ye shall perish;* like the nations which Yahweh is causing to perish from before you;* so shall ye perish,—because ye would not hearken unto the voice of Yahweh your God.


9 Hear, O Israel! thou' art passing, to-day, over the Jordan, to go in to dispossess nations, greater and stronger than thou,—cities great and fortified into the heavens; a people great and tall, the sons of Anakim,—whom thou knowest,* and of whom thou hast heard say, Who can stand before the sons of Anak? So then, thou must consider to-day, that Yahweh thy God is he, it is that is passing over before thee, as a consuming fire, it is he, will destroy them, and he, will cause them to bow down before thee,—so shalt thou dispossess them, and destroy them speedily, as Yahweh hath spoken unto thee.

13 And Yahweh spake unto me, saying,— I have looked on this people, and lo! a stiff-necked people is it. 14 Let me alone,* that I may destroy them, and wipe out their name, from under the heavens,—and make thee' into a

12 thine aftertime.'
So I turned, and came down out of the mountain, now ||the mountain|| was burning with fire,—and the two tables of the covenant were upon my two hands. Then looked I, and lo! ye had sinned against Yahweh your God, ye had made you a molten calf,—ye had turned aside quickly, out of the way which Yahweh had commanded you. 17 So I seized the two tables, and cast them from off my two hands,—and brake them in pieces before your eyes.

Then lay I prostrate before Yahweh, as at the first. forty days and forty nights, <food> did I not eat, and <water> did I not drink,—because of all your sin which ye had sinned, in doing the thing that was wicked b in the eyes of Yahweh, to provoke him to anger. For I shrink with fear, from the face of the hot displeasure, wherewith Yahweh was provoked against you, to destroy you,—but Yahweh hearkened unto me, even at that time. 18 And <with Aaron> did Yahweh show himself exceedingly angry, to destroy him,—so I prostrated myself, even in behalf of Aaron, at that time. 19 And <your sin which ye had made, even the calf> took I, and burned it up with fire, and pounded it very small, until it was fine dust,—then cast I the dust thereof into the torrent, that descended out of the mountain. 20

Also <at Taberah, and at Massah, and at Kibroth-hataavah>— <a cause of provocation> became ye, unto Yahweh. 21 And <with Aaron> did Yahweh show himself to me,—so I prostrated myself, even in behalf of Aaron, at that time. 22 And <when Yahweh sent you out of Kadesh-barnes, saying, Go up and possess the land, which I have given you> then quarrelled ye with the bidding of Yahweh your God, and trusted him not, neither hearkened unto his voice. 23 Ye have been ||quarrelling|| with Yahweh,— ||from the day that I first knew you. 24

Thus, then, lay I prostrate before Yahweh, the forty days and the forty nights that I did lie b prostrate,—||because Yahweh spake of destroying you||. 25 Therefore I prostrated myself unto Yahweh, and said, My Lord Yahweh! Do not destroy thy people, even thine inheritance, which thou hast redeemed in thy greatness,—which thou hast brought forth out of Egypt with a firm hand. 26 Have remembrance of thy servants, of Abraham, of Isaac, and of Jacob,—do not regard the obduracy a of this people, or their lawlessness, or their sin : 27 lest the land out of which thou hast brought us forth say,

Because Yahweh was not able to bring them into the land of which he had spoken to them,—and because he hated them> took he them forth, to put them to death in the desert.

Yet ||they|| are thy people, and thine inheritance,—whom thou hast brought forth with thy great strength, and with thy stretched-out arm.

1 <At that time> said Yahweh unto me— 10 Cut thee out two tables of stone, like the first,—and come up unto me, into the mountain,—and make thee an ark of wood; 2 that I may write, upon the tables, the words which were on the first tables, which thou brakest in pieces,—then shalt thou put them in the ark.

So I made an ark, of acacia wood, and cut out two tables of stone, like the first,—and went up the mountain, having the two tables in my hand. 4 And he wrote upon the tables, according to the first writing—the ten words, which Yahweh had spoken unto e you in the mountain, out of the midst of the fire, in the day of the convocation,—and Yahweh delivered them unto me. 5 Then turned I, and came down out of the mountain, and put the tables in the ark which I had made,—and they have remained there, as Yahweh commanded' me.

And ||the sons of Israel|| set forward out of Beeroth Benejaakan— to Moserah,—<there> died Aaron, and was buried there, and Eleazar, his son, became priest in his stead. 7 <From thence> set they forward unto the Gudgodah,— and from the Gudgodah to Jotbathah, a land of torrents of water.

8 <At that time> did Yahweh separate the tribe of Levi, to bear the ark of the covenant of Yahweh,—to stand before Yahweh, to wait upon him, and to bless in his name (until this day). 9 <For this cause> hath Levi neither portion nor inheritance, with his brethren,—||Yahweh|| is his inheritance, as Yahweh thy God spake' unto him.

It follows that he had lain prostrate when he first received the Tables. Cp. ver. 85. b Note that, nearly everywhere, Idolatry is ||the wicked thing.||

^ Cp. Ex. xxxii. 20. How beautifully and unexpectedly the later passage explains the earlier !
§ 12. Further Exhortations.

II Now therefore, O Israel, what is Yahweh thy God asking of thee—but to revere Yahweh thy God, to walk in all his ways, and to love him, and to serve Yahweh thy God, with all thy heart, and with all thy soul: to keep the commandments of Yahweh, and his statutes, which I am commanding thee to-day, for thy good.

Therefore shall ye love the sojourner, for as touching Yahweh your God he is your song of praise. As seventy souls went thy fathers down into Egypt, and the Lord hath made thee like the stars of the heavens, so shall it come to pass, if ye will hearken unto my commandments, which I am commanding you, to love the sojourner, and keep his observance, and his statutes, and his regulations, and his commandments, all the days. And ye must know, to-day, for not with your sons [do I speak] who know not, neither have they seen) the discipline of Yahweh your God, his greatness, his firm hand, and his stretched-out arm; and his signs, and his doings, which he did in the midst of Egypt, unto Pharaoh king of Egypt, and unto all his land; and what he did unto the forces of Egypt—unto his horses and unto his chariots, in that he caused the waters of the Red Sea to flow over their faces, when they were pursuing after you, and so Yahweh destroyed them (unto this day): and what he did unto you, in the desert, until ye came in as far as this place; and what he did to Dathan and to Abiram, sons of Eliab, son of Reuben, in that the earth opened wide her mouth, and swallowed-up them and their households, and their tents, and all the living things that attended them, in the midst of all Israel.

Therefore shall ye keep all the commandment which I am commanding thee, to-day, that ye may be strong, and so enter and possess the land, whither ye are passing over unto possess it; and that ye may prolong your days upon the soil which Yahweh sware unto your fathers, to give unto them and unto their seed, a land flowing with milk and honey.

For the land which thou' art entering to possess is not like the land of Egypt, it is, from whence ye came out, where thou didst sow thy seed, and then water it with thy foot, like a garden of herbs; but the land whereinto ye are passing over to possess it is a land of hills, and valleys, which <of the rain of the heavens> doth not produce the seed.—Davie V H I.

And it shall come to pass, if ye will hearken unto my commandments, which I am commanding you, to-day, to love Yahweh your God, and to serve him, with all your heart, and with all your soul, then shall I give the rain of your land in it season, the early rain and the latter rain, promised as a blessing, and his sun shall be hot upon your land, and the land shall not yield her fruit, and the heaven over thy head shall be blackness day and night. And it shall come to pass, if ye do not hearken unto me, to walk in my statutes, which I command thee this day, to keep and do them; then shall the heaven over your head be blackness day and night, and the land shall not yield her fruit, and the soil shall not flow with milk and honey, and the heaven over your head shall be as brass over you. And it shall come to pass, if ye follow after many gods, and worship them, and serve them, I will turn and shut up the heaven from you, that it shall not rain, and the land shall not yield her fruit, and ye shall die in a land which ye cause not to flow with milk and honey. And it shall be, when ye be in distress and straitened in all these things, yet shall not be strong, unto the Lord your God, for ye cry unto him, and he doth hear you; and ye shall be gathered together again unto the land which thy fathers went in to possess. And ye shall serve other gods, which ye know not, neither your fathers; but I will drive them out from before you, and will drive them out from before you; and I will bring you into the land which ye go to possess, a land of hills and valleys, and such a land as hath no bread, nor oil, nor honey, nor meat, nor flocks, nor herds, nor any thing wherein ye set your heart upon: and ye shall eat and be satisfied, and build up your soul; and ye shall praise the Lord your God, that ye have not lent, neither borrowed and ye have not served foreign gods in their lands. And ye shall stay in the mountain, according to the word of the Lord, by day seven days, and the Lord will command you in this way, and in that way.

And it came to pass, when Moses had made an end of talking with all the people of Israel, and had given them all the commandments, he said unto them, Call ye together the70 elders of Israel, and bring them unto me to the mountain, and I will set my glory before them, and I will speak unto thee therein of all the commandments which I command thee this day. And Moses came and told the words of the Lord unto the elders of Israel. And all the people answered and said, All the words which the Lord hath said will we do. And Moses told the words of the Lord unto the elders of Israel. And seventy elders did Moses call, and the Lord appeared in the mountain to Moses, and Moses told the words of the Lord unto the elders. And the elders of Israel did see the face of Moses; and, behold, the face of Moses was changed, as he came from the mountain. And Moses went down from the mountain, and Moses took the stone tables, wherein was the ten commandments, which the Lord had written; and when Moses came down from the mountain, four hundred and fifty days after he had gone up, two tables of stone, wherein was the writing of the covenant of the Lord, as he commanded him, to teach the children of Israel. And Moses came and told all the people all the words of the Lord, and all the judgments. And all the people answered and said, All the words which the Lord has spoken we will do. And Moses wrote all the words of the Lord, and gave them unto the children of Israel.
rain*; so shalt thou gather in thy corn, and thy new wine, and thine oil; and I will give grass* in thy field for thy cattle,—and thou shalt eat and be satisfied.

13 Take heed to yourselves, lest your heart be befooled,—and ye turn aside, and serve other gods, and bow down to them. 17 So would the anger of Yahweh kindle upon you, and he would shut up the heavens, that there should be no rain, and the ground would not yield her increase,—so should ye perish speedily, from off the good land, which Yahweh is giving unto you.

Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; and ye shall teach them unto your children,* by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; 20 and thou shalt write them upon the door-posts of thy house, and when thou walkest into thy gates:

Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; and ye shall teach them unto your children,* by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; 20 and thou shalt write them upon the door-posts of thy house, and when thou walkest into thy gates:

Take heed to yourselves, lest your heart be befooled,—and ye turn aside, and serve other gods, and bow down to them. 17 So would the anger of Yahweh kindle upon you, and he would shut up the heavens, that there should be no rain, and the ground would not yield her increase,—so should ye perish speedily, from off the good land, which Yahweh is giving unto you.

Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; and ye shall teach them unto your children,* by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; 20 and thou shalt write them upon the door-posts of thy house, and when thou walkest into thy gates:

Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; and ye shall teach them unto your children,* by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; 20 and thou shalt write them upon the door-posts of thy house, and when thou walkest into thy gates:

See! I am setting before you, to-day,—a blessing, and a curse: 22 the blessing, when ye shall hearken unto the commandments of Yahweh your God, which I am commanding you, to-day; and the curse, if ye shall not hearken unto the commandments of Yahweh your God, but shall turn aside out of the way which I am commanding you, to-day,—to go after other gods, which ye know not.*

And it shall come to pass <when Yahweh thy God shall bring thee into the land, which thou' art entering to possess > then shalt thou put the blessing, upon Mount Gerizim, and the curse, upon Mount Ebal.

Are ||they|| not over the Jordan, on the way towards the entering in of the sun, in the land of the Canaanite, who dwelleth in the plain* over against Gilgal, beside the Teacher's Terebinths* 21 For ye' are passing over the Jordan, to enter to possess the land' which ||Yahweh your God|| is giving unto you,—so shall ye possess it, and dwell therein. 2 Therefore shall ye observe to do' all the statutes and the regulations,—which I' am setting before you, to-day.

§ 14. All Traces of Idolatry to be removed, and Yahweh's Worship to be centralised.

1 These|| are the statutes and the regulations 12 which ye must observe to do, in the land' which Yahweh the God of thy fathers hath given unto thee, 13 to possess it,—all the days that ye' are living upon the soil:

Upon the high mountains, And upon the hills, And under every green tree;

And ye must tear down their altars, And break in pieces their pillars, And |their sacred stems| must ye consume with fire, And <the carved images> of their gods must ye fell to the ground,—And destroy their name out of that place.

4 Ye must not do thus' unto Yahweh your God; 8 but <unto the place' which Yahweh your God shall choose, out of all your tribes, to put his name there,—as his habitation shall ye ask your way, and come in thither; 6 and bring in thither your ascending-offerings, and your sacrifices,* and your tithes, and the heave-offerings, and your freewill-offerings, and your sacrifices,* and your tithes, and the heave-offerings, and your freewill-offerings, and the firstlings of your herd, and of your flock; 7 and shall eat there, before Yahweh your God, and rejoice in all whereunto ye are putting your hand, [ye, and your households,—wherewith Yahweh thy God hath blessed thee].

8 Ye must not do according to all that we' are doing here, to-day,—every man, whatsoever is right in his own eyes|. Because

- Which falls in March and April, and brings on the harvest—Davies' E.I.
- Important, as strengthening and maturing crops—O.G.
- Or: "herbage.
- Lit.: "some.
- Some cod. (w. Sam., Sep., Syr.): have: "and from G.n.
- Or: "terror.
- Some cod. (w. Sam., Sep., Vul.) add: "to-day"
- O.G.
- N.B.: that only in the land could the whole law be kept. Cp. ver. 8.
- Or: "have not known."
- Heb.: "aratb.
- Prob.: "peace-offerings."
Another hint that only ye have not entered, as yet, into the resting-place and into the inheritance, which Yahweh thy God is giving unto thee.<ref>
But when ye shall pass over the Jordan, and settle down in the land which Yahweh your God is causing you to inherit,—and he shall give you rest from all your enemies round about, and ye shall dwell securely> then shall it be, that unto the place which Yahweh your God shall choose to make a habitation for his name there> shall ye bring in all that I am commanding you,—your ascending-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your chosen vow-offerings which ye shall vow unto Yahweh. So shall ye rejoice before Yahweh your God, and your sons, and your daughters, and your servants, and your handmaids,—and the Levite that is within your gates>, forasmuch as he hath neither portion nor inheritance with you.<ref>

Take heed to thyself, lest thou cause thine ascending-sacrifice to go up in just any place which thou shalt see; but in the place which Yahweh shall choose in one of thy tribes> shalt thou cause thine ascending-sacrifice to go up, and there shalt thou do all that I am commanding thee.

Howbeit<ref> of anything thy soul desireth> mayest thou sacrifice<ref> and so eat flesh—according to the blessing of Yahweh thy God which he hath bestowed upon thee, in all thy gates, if the unclean and the clean be of whatsoever thy soul desireth> to eat thereof,—as the gazelle and as the hart<ref>. Howbeit<ref> the blood shall ye not eat,— upon the earth shalt thou pour it out, like water.

Thou mayest not eat within thy gates, the tithe of thy corn, or of thy new wine or of thine oil, or the firstlings of thy herd, or of thy flock,—nor any of thy vow-offerings which thou shalt vow, nor thy freewill-offerings, nor the heave-offering of thy hand; but before Yahweh thy God shalt thou eat it, in the place which Yahweh thy God shall choose,—thou, and thy son, and thy daughter, and thy servant and thy handmaid, and the Levite that is within thy gates,—so shalt thou rejoice before Yahweh thy God, in all whereunto thou puttest thine hand.<ref> Take heed to thyself, lest thou forsake the Levite,—all thy days, upon thy soil.<ref>

When Yahweh thy God shall enlarge thy boundary—as he hath spoken unto thee—and thou shalt say, I would eat flesh because thy soul desireth to eat flesh<ref> of whatsoever thy soul desireth> mayest thou eat flesh.

When the place which Yahweh thy God shall choose to put his name there, shall be too far for thee> then shalt thou sacrifice of thy herd or of thy flock, which Yahweh hath given unto thee, as I have commanded thee,—and shalt eat, within thine own gates>, of whatsoever thy soul desireth<ref>.

Even as the gazelle and the hart is eaten> shalt thou eat it,—the unclean and the clean alike shall eat it.

Howbeit firmly refrain from eating the blood; for the blood is the life,—therefore must thou not eat the life with the flesh. Thou shalt not eat it.—upon the earth shalt thou pour it out, like water. Thou shalt not eat it,—that it may be well with thee, and with thy children after thee, when thou shalt do that which is right in the eyes of Yahweh<ref>.

Howbeit thy holy things which thou shalt have, and thy vow-offerings shall thou take and come in, unto the place which Yahweh shall choose; and shalt offer thine ascending-sacrifices, the flesh and the blood, upon the altar of Yahweh thy God,—and the blood of thine [other] sacrifices> shall be poured out upon the altar of Yahweh thy God, and then the flesh shalt thou eat.<ref> Observe and hear all these things which I am commanding thee,—that it may be well with thee, and with thy children after thee,—unto times age-abiding, [so long as thou shalt do that which is pleasing and right in the eyes of Yahweh thy God].

When Yahweh thy God shall cut off from before thee, the nations whom thou art going in to dispossess,—and thou do dispossess them, and dwell in their land> take heed to thyself, lest thou be thrust after them, after they have been destroyed from before thee,—and lest thou enquire after their gods, saying—In what manner> did these nations serve their gods, that I too may do likewise<ref>?

Thou shalt not do likewise unto Yahweh thy God,—for everything that is an abomination unto Yahweh, which he doth hate> have they done unto their gods, for they have done unto their gods, and do they consume with fire unto their
§ 15. Signs and Wonders not to tempt to Idolatry.

13 <When there shall arise in thy midst—a prophet, or a dreamer of dreams,—and he shall give unto thee a sign or a wonder; >

and the sign or the wonder shall come in, whereby he spaketh unto thee, saying,—

Let us go after other gods, which ye know not, and let us serve them

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams, for Yahweh your God is putting you to the proof in order to know whether ye do love Yahweh your God, with all your heart and with all your soul.

<After Yahweh your God shall ye walk.> And <unto him> shall ye hearken, and <unto his voice> shall ye hearken, and <him> shall ye serve, and <unto him> shall ye cleave.

<When thy brother—son of thine own mother, or thine own son or thine own daughter, or the wife of thy bosom, or thy friend who is as thine own soul, shall entice thee secretly> saying,—

Let us go and serve other gods which ye have not known; and thou shalt enquire, and search out, and ask diligently,—and lo! is the thing, this abomination hath been done in thy midst.> then shalt thou smite the inhabitants of that city with the edge of the sword, devoting it to destruction, and all that is therein, and the cattle thereof, with the edge of the sword, and <all the spoil thereof> shalt thou gather together into the midst of the broadway thereof, and shalt consume with fire the city and all the spoil thereof. every whit unto Yahweh thy God,—and it shall be a heap unto times age-abiding, it shall be built no more. So shall there not cleave to thy hand aught of the devoted thing—that Yahweh may turn away from the glow of his anger, and grant thee compassion, and have compassion upon thee and multiply thee, as he spake unto thy fathers: so long as thou shalt hearken unto the voice of Yahweh thy God, to keep all his commandments, which I am commanding thee to-day, to do what is right in the eyes of Yahweh thy God.

§ 16. Israelites neither to Disfigure nor to Defile themselves.

<When there shall arise in thy midst—a terrible indictment shall be brought against thee> saying:

There have gone forth men, sons of the Abandoned One, out of thy midst, and have seduced the inhabitants of their city, saying,—

Let us go and serve other gods which ye have not known; and thou shalt enquire, and search out, and ask diligently,—and lo! is the thing, this abomination hath been done in thy midst. then shalt thou smite the inhabitants of that city with the edge of the sword, devoting it to destruction, and all that is therein, and the cattle thereof, with the edge of the sword, and all the spoil thereof shalt thou gather together into the midst of the broadway thereof, and shalt consume with fire the city and all the spoil thereof. every whit unto Yahweh thy God,—and it shall be a heap unto times age-abiding, it shall be built no more. So shall there not cleave to thy hand aught of the devoted thing—that Yahweh may turn away from the glow of his anger, and grant thee compassion, and have compassion upon thee and multiply thee, as he spake unto thy fathers: so long as thou shalt hearken unto the voice of Yahweh thy God, to keep all his commandments, which I am commanding thee to-day, to do what is right in the eyes of Yahweh thy God.

This terrible indictment should be well considered. "The iniquity of the Amorites" had at length become "full." (Gen. xv. 16). Cp. chap. xviii. 9-13; also, note at end of "Joshua."

Even supernatural powers must not tempt you to idolatry.

Let us go and serve other gods which ye have not known; and thou shalt enquire, and search out, and ask diligently,—and lo! is the thing, this abomination hath been done in thy midst. then shalt thou smite the inhabitants of that city with the edge of the sword, devoting it to destruction, and all that is therein, and the cattle thereof, with the edge of the sword, and all the spoil thereof shalt thou gather together into the midst of the broadway thereof, and shalt consume with fire the city and all the spoil thereof. every whit unto Yahweh thy God,—and it shall be a heap unto times age-abiding, it shall be built no more. So shall there not cleave to thy hand aught of the devoted thing—that Yahweh may turn away from the glow of his anger, and grant thee compassion, and have compassion upon thee and multiply thee, as he spake unto thy fathers: so long as thou shalt hearken unto the voice of Yahweh thy God, to keep all his commandments, which I am commanding thee to-day, to do what is right in the eyes of Yahweh thy God.

Cp. Exo. xix. 5.

Some cod. (W. Sam., Jon., Sep., Syr.) have: "Y. thy God."—G.n.

Cp. Exo. xix. 5.

So perch. (O.G.) rather than "pygarg," as most render.

Or: "antelope"—Fu. H.L.

So prob.—O.G.
DEUTERONOMY XIV. 7—29; XV. 1—7.

1. Nevertheless these shall ye not eat, of them that chew the cud, and of them that divide the cloven hoof;—the camel, and the hare, and the rabbit, for though they do chew the cud; yet the hoof do they not part, unclean they are unto you. 2. And of the swine because though he doth divide the hoof yet he cheweth not the cud, unclean he is unto you. 3. Ye shall not eat any thing that dieth of itself: to the sojourner who is within thy gates mayest thou give it and he may eat; 4. and whatsoever hath not fins and scales ye may not eat,—unclean it is unto you.

5. Of every clean bird ye may eat; 6. saving the eagle, and the ossifrage, and the osprey; 7. and the vulture, and the kite, and the falcon; after its kind; 8. and every raven, after its kind; 9. and the female ostrich, and the male ostrich, and the sea-gull; 10. and the stork, and the parrot, after its kind; 11. and the mountain-cock, and the bat. 12. And as for every creeping thing that lieth in wait of you, ye shall not eat; 13. nor of their flesh shall ye eat, and their carcases shall ye not touch.

14. These may ye eat of all that are in the waters;—whatsoever hath fins and scales ye may eat; 15. and whatsoever hath not fins and scales ye may not eat,—unclean it is unto you.

16. Of every clean thing ye may eat; 17. saving the eagle, and the ossifrage, and the osprey; 18. and the vulture, and the kite, and the falcon; 19. after its kind; 20. and the swine because though he doth divide the hoof yet he cheweth not the cud, unclean he is unto you; 21. of their flesh ye shall not eat, and of their carcases ye shall not touch.

22. Thou shalt surely tithe all the increase of thy seed,—which the field bringeth forth year by year. 23. And thou shalt eat before Yahweh thy God—in the place which he shall choose, to make a habitation for his name there,—the tithe of thy corn, thy new wine and thine oil, and the firstling of thy herd, and of thy flock,—that thou mayest learn to reverence Yahweh thy God, all the days. 24. But when the way becometh too long for thee, because thou cannot carry it, because the place is too far for thee, which Yahweh thy God shall choose to put his name there,—because Yahweh thy God blesseth thee, 25 then shalt thou turn it into silver,—and shalt bind up the silver in thy hand, and shalt journey unto the place, which Yahweh thy God shall choose; 26 and shalt turn the silver into whatsoever thy soul desireth,—of the herd or of the flock, or of wine, or of strong drink, or of whatsoever thy soul shall ask thee for,—and shalt eat it there, before Yahweh thy God, and shalt rejoice, 27 and thy household, 28 and the Levite who is within thy gates thou shalt not forsake him,—for he hath neither portion nor inheritance with thee.


1. At the end of seven years shalt thou make a release.

2. And [this] shall be the manner of the release, every creditor who lendeth aught to his neighbour shall release it,—he shall not exact it of his neighbour or his brother, because there hath been proclaimed a release, unto Yahweh. 3. Of a foreigner thou mayest exact it,—but what thou hast with thy brother thy hand shall release; 4. save when there shall be among you a needy person, 5. for Yahweh will indeed bless thee, in the land which Yahweh thy God is giving unto thee as an inheritance, to possess it; only' if thou [do hearken unto the voice of Yahweh thy God,]—to observe to do all this commandment which I am commanding thee to-day. 6. When Yahweh thy God hath blessed thee, as he spake unto thee then shalt thou lend unto many nations, but thou shalt not borrow, and thou shalt rule over many nations, but over thee shall they not rule.

§ 19. Needy and Enslaved to be well cared for.

1. When there cometh to be among you a needy person, any one of thy brethren, within any one of thy gates, in thy land, which Yahweh thy God is giving unto thee, thou shalt not harden thy heart, nor shut thy hand from thy needy brother;
but thou shalt [open] thy hand unto him, and lend him, enough to meet the poverty which doth impoverish him. 9 Take thou heed to thyself, lest there be something near thine abandoned' heart, saying—

"<Drawing nigh> is the seventh year, the year of release, and so thine eye be evil against thy needy' brother, and thou give not unto him, and he cry out against thee, unto Yahweh, and it become in thee, a sin! Thou shalt [give] unto him, and thy heart [shall not be evil] when thou givest unto him, for <on account of this very thing> will Yahweh thy God bless thee, in all that thou doest, and in all whereunto thou puttest thy hand. > For the needy will not cease out of the midst of the land. — <for this cause> am I commanding thee. Thou shalt [open] thy hand unto thy brother, to thy poor and to thy needy, in thy land.

<When thy brother, a Hebrew man (or a Hebrew woman) selleth himself unto thee> then shall he serve thee six years,—and in the seventh year shalt thou let him go out free, from thee; and <when thou lettest him go out free, from thee> thou shalt not let him go out [empty]: thou shalt richly load him out of thy flock, and out of thy threshing-floor, and out of thy wine-vat,—<of that wherewith Yahweh thy God hath blessed thee> shalt thou give unto him; and thou shalt remember, that <a servant> thou wast, in the land of Egypt, and that Yahweh thy God [redeemed thee],—<for this cause> am I commanding thee this thing, to-day. And it shall be <if he shall say unto thee>, I will not go away from thee,—because he loveth thee, and thy household, because he is well off with thee; then shalt thou take an awl, and thrust it through his ear unto the door, so shall he be thy servant all his life. And <unto thine handmaid also> shalt thou do thus. It shall not be hard in thine eyes, when thou lettest him go out free, from thee; for <to the double of the hire> hath he served thee, six years,—so will Yahweh thy God bless thee, in all that thou doest.

§ 20. Firstlings to be devoted to Yahweh.

<Every firstling that is brought forth in thy herd and in thy flock, that is a male> shalt thou hallow unto Yahweh thy God,—thou shalt not work with a firstling of thine oxen, neither shalt thou shear a firstling of thy flock:

<before Yahweh thy God> shalt thou eat it, year by year, in the place which Yahweh shall choose,—thou, and thy household. But <when there is in it any blemish, lameness or blindness, any ill blemish> thou shalt not sacrifice it unto Yahweh thy God: <within thine own gates> mayest thou eat it,—the unclean [of you] and the clean, alike, <as the gazelle and as the hart>. Only <the blood thereof> shalt thou not eat,—<on the earth> shalt thou pour it out, like water.

§ 21. The Passover to be Kept.

Observe the month of Abib, when thou shalt <keep a passover unto Yahweh thy God,—for <in the month of Abib> did Yahweh thy God bring thee forth out of Egypt, by night: therefore shalt thou sacrifice a passover unto Yahweh thy God, of flock or of herd,—in the place which Yahweh shall choose, to make a habitation for his name there. Thou shalt not eat therewith, any thing leavened, <seven days> shalt thou eat therewith unleavened cakes, the bread of humiliation,—<for <in haste>> camest thou forth out of the land of Egypt, that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life. And there shall not be seen with thee leaven, in any of thy bounds, seven days,—neither shall there remain all night of the flesh which thou shalt sacrifice in the evening, on the first day, unto the morning. Thou mayest not sacrifice the passover,—within any of thine own gates, which Yahweh thy God is giving unto thee; but <in the place which Yahweh thy God shall choose> to make a habitation for his name> <there> shall thou sacrifice the passover, in the evening,—at the going in of the sun, at the very time thou camest forth out of Egypt. Therefore shalt thou cook and eat it in the place which Yahweh thy God <shall choose>,—and shall turn away in the morning, and go thy way unto thy tents. <Six days> shalt thou eat unleavened cakes,—and <on the seventh day> shall be a closing feast, unto Yahweh thy God, thou shalt do no work.

§ 22. The Festival of Weeks.

<Seven weeks> shalt thou count unto thee,—<from the beginning of thrusting in the sickle into the standing corn> shalt thou...
begin to count, seven weeks. 10 So shalt thou keep the festival of weeks unto Yahweh thy God, in the measure of the freewill offering of thy hand, which thou shalt give, — as Yahweh thy God [shall bless thee]. 11 So shalt thou rejoice before Yahweh thy God — thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite who is within thy gates, and the sojourner, and the fatherless and the widow, who are in thy midst, — in the place which Yahweh thy God shall choose', to make a habitation for his name there. 12 So shalt thou remember that <a servant> thou wast, in Egypt, — and shalt observe and do all these statutes.

§ 23. The Festival of Booths.

(Cp. chap. xxxi. 10.)

13 <The festival of booths> shalt thou keep for thyself, seven days, — when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. 14 And thou shalt rejoice, in thy festival, — thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite and the sojourner, and the fatherless and the widow, who are within thy gates]. 15 <Seven days> shalt thou keep festival unto Yahweh thy God, in the place which Yahweh shall choose', — for Yahweh thy God [will bless thee] in all thine increase, and in all the work of thy hands, — therefore shalt thou do nothing but rejoice.

§ 24. Three Annual Festivals.

16 <Three times in the year> shall each one of thy males see the face of Yahweh thy God, in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of Booths, — and none shall see the face of Yahweh empty-handed: 17 every man according as his hand can give, according to the blessing of Yahweh thy God, which he hath bestowed upon thee. 18

§ 25. Concerning Petty Judges and Officers (and the Evils they are to suppress).

19 <Judges and officers> shalt thou appoint thee, in all thy gates, which Yahweh thy God is giving unto thee, by thy tribes, — and they shall judge the people, with righteous judgment. 20 Thou shalt not wrest judgment, thou shalt not take note of faces, — nor shalt thou accept a bribe, for the bribe blindeth the eyes of wise men, and perverteth the words of righteous men. 21 <What is right, what is right> shalt thou pursue, — that thou mayest live, and possess the land, which Yahweh thy God is giving unto thee.

22 Thou shalt not plant thee, as a sacred stem, any tree, — near unto the altar of Yahweh thy God, which thou shalt make for thyself: neither shalt thou set thee up a pillar, — which Yahweh thy God [doth hate].

1 Thou shalt not sacrifice unto Yahweh thy God a bullock, nor a sheep, wherein is a blemish, any unseemly thing: for an abomination unto Yahweh thy God it would be.

2 When there shall be found in thy midst, within any of thy gates, which Yahweh thy God is giving unto thee, man or woman who doeth the thing which is wicked in the eyes of Yahweh thy God, by transgressing his covenant: 3 ye shall have, and served other gods, and bowed down unto them, — whether unto the sun or unto the moon, or unto any of the host of the heavens, which I have not commanded; 4 and it shall be told thee, and thou shalt hear, — and shalt enquire diligently, and lo! the report, this abominable thing hath been done in Israel: 5 then shalt thou bring forth that man, or that woman, who hath done this wicked thing, within thy gates — the man, or the woman, — and shalt stone them with stones, that they die. 6 <At the mouth of two witnesses, or three witnesses> shall he that is to die be put to death, — he shall not be put to death at the mouth of one witness.

7 <The hand of the witnesses shall be upon the mouth of him> that is to die, — he shall not be put to death at the mouth of one witness.

§ 26. Difficult Cases to be referred to Superior Judges.

8 When any matter of judgment shall be too difficult for thee — between blood and blood, between slayer and slayer, or between stroke and stroke, matters of contention within thy gates — then shalt thou arise and go up unto the place which Yahweh thy God shall choose; 9 and shalt come in unto the priests, the Levites, and unto the judge, who shall be in those days, — and shalt enquire, and they shall declare unto thee.
the sentence of judgment; 10 and thou shalt do, according to the sentence which they shall declare unto thee, out of that place, which Yahweh [shall choose],— yea thou shalt observe to do, according to all which they shall direct thee: 11 according to the direction wherewith they direct thee, and after the judgment which they shall announce to thee> shalt thou do, — thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand or to the left. 12 And <the man' who shall do presumptuously, by not hearkening unto the priest that standeth to minister there, to Yahweh thy God, or unto the judge> that man [shall die], and so shalt thou consume the wicked thing out of Israel. 13 And all the people shall hear and fear,— and shall not act presumptuously any more.

§ 27. Concerning Kings.

14 When thou shalt enter into the land, which Yahweh thy God is giving unto thee, and shalt possess it, and dwell therein,— and shalt say—
I will set over me a king, like all the nations that are round about me >

thou shalt [set] over thee, as king, him whom Yahweh thy God [shall choose],— 15 <out of the midst of thy brethren> shalt thou set over thee a king, thou mayest not appoint over thee a man that is a foreigner, who is <not thy brother>.

Moreover he shall not multiply to himself horses, neither shall he cause the people to return to Egypt, that he may multiply horses,— when Yahweh hath said unto you, Ye shall not again return this way any more'. 16 Neither shall he multiply to himself wives, that his heart turn not aside,— nor <silver and gold> shall he multiply to himself [greatly].

17 But it shall be, when he sitteth upon the throne of his kingdom > then shall he write for himself a copy of this law, upon a scroll, out of [that which is] before the priests, the Levites; 18 so shall it be with' him, and he shall read therein all the days of his life,— that he may learn to revere Yahweh his God, to observe all the words of this law, and these statutes, to do them: 19 that his heart may not be lifted up above his brethren, and he may not turn aside from the commandment, to the right hand or to the left,— that he may prolong his days over his kingdom— [he, and his sons], in the midst of Israel.

§ 28. Levites to be honoured and cared for.

1 Neither the priests, the Levites, [nor] any of 18 the tribe of Levi, shall have either portion or inheritance with Israel,— <the altar-flames of Yahweh, and his inheritance> shall they eat. 2 But <inheritance shall he not have, in the midst of his brethren,— ||Yahweh|| is his inheritance, as he spake unto him. 3 This therefore, shall be the due of the priests, from the people, from them who offer the sacrifice, whether ox or lamb, — there shall be given unto the priest, the shoulder, and the two cheeks, and the maw: 4 <the firstfruit of thy corn, thy new wine, and thine oil, and the first of the fleece of thy flock> shalt thou give unto him. 5 For <of him> hath Yahweh thy God made choice, out of all thy tribes, — to stand to minister* in the name of Yahweh, [of him and his sons, all the days]]. 6 And <when the Levite shall come in, out of any of thy gates, out of any part of Israel, where he' is sojourning,— yea, shall come in with all the desire of his soul, into the place which Yahweh shall choose> then may he minister* in the name of Yahweh his God,— like any of his brethren the Levites, who are standing there before Yahweh. 8 <Portion for portion> shall they eat,— apart from his possessions, upon his patrimony.

§ 29. Canaanite Abominations specified and warned against: A Prophet like Moses to be expected: False Prophets not to be feared.

9 <When thou art' coming into the land which Yahweh thy God is giving unto thee> thou shalt not learn to do' according to the abominable doings of those nations. 10 There shall not be found in thy midst— One who causeth his son or his daughter to pass through fire,— Or who useth divination, hidden arts or enchantments, Or who muttereth incantations; 11 Or who bindeth with spells,— Or who asketh of a familiar spirit, or an oracle, Or who seeketh unto the dead.

12 For <an abomination unto Yahweh> is everyone who doeth these things,— and <on account of these abominations> is Yahweh thy God’ dispossessing them from before thee. 13 <Blameless>d shalt thou be, with Yahweh thy God; 14 for these nations whom thou’ art dispossessing || unto them who use hidden arts and unto diviners> do hearken, but <as for thee> [not so] doth Yahweh thy God [suffer thee]. 15 <A prophet* out of thy midst, of thy brethren, God'—G.n. 16 Or: “wait.” 17 Or: “devoted,” “single-hearted.” 18 Or: “Y. thy...
like unto me> will Yahweh thy God raise up unto thee> — unto him> shall ye hearken: — 16 according to all which thou didst ask of Yahweh thy God, in Horeb, in the day of the convocation,* saying,—

Let me no further hearken unto the voice of Yahweh my God, and <this great fire> let me not see any more, lest I die.

And Yahweh said unto me:

They have well said what they have spoken. 19 And it shall come to pass, that <the man who will not hearken unto my words, which he shall speak in my name> will require it of him. 20 Howbeit <the prophet who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods> will he speak unto them whatsoever I shall command him. 21 And <when thou shalt say in thy heart,—> In what manner shall we know the word which Yahweh hath not spoken? 22 <When the prophet shall speak in the name of Yahweh, and the word shall not come to pass, neither shall it come in> that is the word which Yahweh hath not spoken, — <presumptuously> hath the prophet spoken it, thou shalt not be in dread of him. 23 And <when thou shalt say in thy heart,—> That which the prophet who shall speak in my name hath said, it is the word of Yahweh: 24 If the prophet who shall speak in my name shall not hearken unto the voice of Yahweh my God, but shall speak presumptuously, — <the prophet shall die>.

§ 30. Three Cities of Refuge West of the Jordan—The Manslayer. (Pp. 64.)

19 <When Yahweh thy God shall cut off the nations, whose land Yahweh thy God is giving thee, and thou shalt dispossess them, and dwell in their cities, and in their houses> shall three cities thou set apart for thee,—in the midst of thy land which Yahweh thy God is giving thee to possess. 20 Thou shalt prepare for thee a way, and shalt divide into three parts the boundary of thy land which Yahweh thy God shall cause thee to inherit, — and it shall be, that every manslayer shall flee thither. 21 And this is the case of the manslayer, who shall flee thither and live,— <Whoso shall smite his neighbour unwittingly, ||he|| not having hated him aforetime; * as when one entereth with his neighbour into a forest, to fell trees, and his hand fetcheth a stroke with the axe, to cut down the tree, and the head fieth off from the handle, b and lighteth upon his neighbour, that he die> he shall flee into one of these cities, and live; lest the blood' redeemer pursue the manslayer, because his heart is hot, and overtake him, because the way is long, and he smite him so as to take away his life, — he not being worthy of death, seeing that he had not been hating him, aforetime.* 7 <For this cause> am I commanding thee, saying, — <Three cities> shalt thou set apart for thee. 8 But <if Yahweh thy God should enlarge thy bounds, as he sware unto thy fathers,—and should give thee all the land, which he spake of giving unto thy fathers; > because thou dost observe all this commandment, to do it which I am commanding thee to-day, to love Yahweh thy God, and to walk in his paths all the days> then shalt thou add unto thee yet three cities, unto these three; that innocent blood may not be shed in the midst of thy land, which Yahweh thy God' is giving unto thee, as an inheritance, — and so shed-blood shall be upon thee. 11 But <when any man shall be hating his neighbour, and shall lie in wait for him, and rise up against him, and smite him so as to take away his life, that he dieth,—and shall then flee into one of these cities> shall the elders of his city send' and fetch him from thence, — and deliver him into the hand of the blood' redeemer, that he die; 22 thine eye shall not look with pity upon him, — so shalt thou consume the shedding of innocent blood out of Israel, and it shall go well with thee.

§ 31. Concerning Boundaries and Witnesses.

Thou shalt not move back the boundary of thy neighbour, by which they set bounds at first,—in thine inheritance which thou shalt receive, in the land which Yahweh thy God' is giving thee to possess. 14 One witness shall not rise up against a man for any iniquity, or for any sin, with regard to any sin that he may commit, — <at the mouth of two witnesses, or at the mouth of three witnesses> must a matter be established. * 15 <When there shall rise up a wrongful witness against a man,—> to answer: 16 "yesterday, the third." * Or: "blood-guiltiness" b Or: "iron fieth off from the wood." c Or: "testify." d Lit.: "smite him to the soul."
against him, perversely. Then shall the two men who are at variance stand before Yahweh, before the priests and the judges, who shall be in those days; and the judges shall make diligent inquisition, and lo! if the witness be a false witness and falsely have answered against his brother, then shall ye do unto him as he had thought to do unto his brother, so shall thou consume the wicked thing out of thy midst; and if they who remain shall hear and fear, and not go on to do again according to this wicked thing, in thy midst, neither shall thine eye pity, life for life, tooth for tooth, hand for hand, foot for foot.

§ 32. As to Making War: Canaanite Cities only to be Necessarily Destroyed.

1. When thou shalt go out to wage war against thine enemy, and shalt see the horses and chariots of a people more in number than thou, thou shalt not be afraid of them, for Yahweh thy God is with thee, who brought thee up out of the land of Egypt.

2. And it shall be, when ye are coming nigh unto the battle, that the priest shall approach and speak unto the people; and shall say unto them,

Hear, O Israel, ye are coming near to day, unto battle, against your enemies, let not your heart faint, do not fear, nor start, nor quake, because of them. For Yahweh thy God is he that is going with you, to fight for you against your enemies, to save you.

3. Then shall the officers speak unto the people, saying,

Who is the man that hath built a new house, and hath not dedicated it? let him go, and return unto his house, lest he die in the battle, and another man dedicate it.

4. And who is the man that hath planted a vineyard, and hath not thrown it open? let him go, and return unto his house, lest he die in the battle, and another man throw it open.

5. And who is the man that hath betrothed a wife, and hath not taken her? let him go, and return unto his house, lest he die in the battle, and another man take her.

Then shall the officers further speak unto the people, and say—

Who is the man that is fearful and fainthearted? let him go, and return unto his house, lest his brethren's heart melt as well as his heart.

And it shall be, when the officers have made an end of speaking unto the people, then shall they appoint captains of the host at the head of the people.

When thou shalt come nigh unto a city, to fight against it, then shalt thou proclaim unto it—peace. And it shall be, if peace be the answer it giveth thee, and it open unto thee, then shall it be, that all the people that are found therein shall become thy tributaries, and shall serve thee. But if it will not make peace with thee, but will make war with thee, then shalt thou lay siege to it; and Yahweh thy God will deliver it into thy hand, and thou shalt smite every male thereof, with the edge of the sword; but the women and the little ones and the cattle, and all that shall be in the city, all the spoil thereof, shalt thou take unto thee. Nevertheless, the tree of which thou knowest that it is not a tree yielding food, the same mayest thou destroy, and cut down, and so build up a siege-work against the city which is making war with thee, until thou hast subdued it.

Or: "call to it for peace"; or, more fully: "make a proclamation with a view to peace." Some cod. (w. Jon., Sep., Syr.) have: "hand upon the hands." G.n.

A sp. v. r. (esv), with many cod. and 2 car. yr. edn., has: "and all G.n.

Cp. ver. 18, n.

Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: "and the Hivites"—G.n.

Mark well how carefully the terrible divine severity against the nations of Canaan is restrained within the appointed limits. Cp. enl."Joshua," note.

So O.T., following Sep., Tar., Syr., Vul., E-said, Keil, A. Dillman, etc. (O.G. p. 200). It is merely a question of vocalisation.

Ml. "brought it down."
§ 33. Purging the Land from Innocent Blood.

1 When there shall be found one slain on the soil which Yahweh thy God is giving unto thee to possess, lying prostrate in the field,—it not being known who smote him shall judge the city that is nearest unto the slain> the elders of that city shall take a heifer of the herd, which hath not been wrought with, which hath not drawn in a yoke; and the elders of that city shall take down the heifer into a ravine with an everflowing stream, which is neither tilled nor sown,—and shall behead there, the heifer, in the ravine. Then shall the priests, the sons of Levi, come near, for [of them] hath Yahweh thy God made choice, to wait upon him, and to bless, in the name of Yahweh,—and at their bidding shall be settled, every controversy and every punishment; and [all the elders of that city who are nearest unto the slain] shall bathe their hands' over the heifer' that hath been beheaded in the ravine, and shall respond, and say,—

Our hands shed not this blood, neither did [our eyes] see [the deed]. Be propitious unto thy people Israel, whom thou hast redeemed, O Yahweh, and do not impute innocent blood' in the midst of thy people Israel. So shall they obtain propitiation for the guilt of shedding blood.

§ 34. Concerning the Marriage of Female Captives.

10 When thou shalt go forth to war, against thine enemies, and Yahweh thy God shall deliver them into thy hand, and thou shalt take them captive; and shalt see among the captives a woman of beautiful figure,—and shalt have a desire unto her, and wouldest take [her] to thee to wife; then shalt thou bring her into the midst of thy house,—and she shall shave her head and pare her nails; and put away the raiment of her captivity from off her, and shall remain in thy house, and bewail her father and her mother, for the space of a month,—and after that mayest thou go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou hast no pleasure in her then shalt thou let her go whither she will, but thou shalt not sell her for silver,—thou shalt not make merchandise of her, because thou hast humbled her.

§ 35. The Right of the Firstborn guarded: Obedience to Parents enforced.

15 When a man shall have two wives,—the one beloved and the other hated, and they have borne him sons,—both she that is beloved, and she that is hated,—and it shall be that the firstborn son belongeth to her that is hated then shall it be that in the day when he maketh his sons to be settled, every controversy and every punishment; and [all the elders of that city who are nearest unto the slain] shall bathe their hands' over the heifer' that hath been beheaded in the ravine, and shall respond, and say,—

This our son is rebellious and insulting, he will not hearken unto our voice,—he is a glutton and a tippler. Then shall all the men of his city stone' him with stones, that he die, so shalt thou consume the wicked thing out of thy midst,—and 'all Israel' shall hear and fear.

§ 36. Concerning the Hanged (Crucified).

20 But when there shall be in any man a sin worthy of death, and he is to be put to death,—and thou shalt hang him* on a tree> his dead body shall not remain all night upon the tree, but thou shalt bury him on the same day, for a reproach unto God, is he that is hanged,—so shalt thou not make unclean thy soul' which Yahweh thy God' is giving unto thee for an inheritance.

§ 37. Sundry Laws.

1 Thou shalt not see the ox of thy brother, or his sheep, going astray, and turn away

[Or: "torrent-bed."]
[Or: "a divinereproach."]
[Or: "squanderer."]
[Or: "crucify him."]
[Or: "on wood."]
[Or: "a divine reproach."]
[Ml. : "according to her soul."]
[Ml. : "hide thyself."]
DEUTERONOMY XXII. 2-29.

A woman shall not have on her apparel of a man; nor shall a man put on the mantle of a woman; for (as an abomination to Yahweh thy God) is any one who doeth these things.

<When a bird's-nest changeth to be before thee,—in the way, in any tree or upon the ground, whether with nestlings or eggs, and [the mother] be sitting upon the nestlings or upon the eggs> thou shalt not take the mother upon the young; thou shalt let go the mother, and then her young mayest thou take for thyself,—that it may go well with thee, and that thou mayest prolong thy days.

<When thou buildest a new house> then shalt thou make a parapet to thy roof, so thou shalt not treASURE UP BLOOD-GUILTINESS AGAINST THY HOUSE, for [as abominations] these are the tokens of the virginity of my daughter.

<When a man taketh a wife,—and goeth in unto her>—and yet these are the tokens of the virginity of my daughter.

<When a man is found lying with a woman married to a husband>—then shall [both] of them die,—the man that lay with a woman, and the woman,—so shalt thou consume the wicked thing out of thy midst.

<When a man findeth a damsel that is a virgin and is betrothed to a husband,—and a man findeth her in the city, and lieth with her>—then shall the men of her city stone her with stones, that she die, because she hath wrought wickedness in Israel, by committing unchastity in her father's house,—so shalt thou consume the wicked thing out of thy midst.

<When a man is found lying with a woman against her, occasions of speech,—and raiseth a baseless charge,—saying,—I found not that thy daughter had the tokens of virginity and yet these are the tokens of the virginity of my daughter. And they shall spread out the garment before the elders of the city. Then shall the elders of that city take the man,—and chastise him; and fine him a hundred shekels of silver, and give unto the father of the damsel, because he hath brought an evil name upon a virgin of Israel,—and she shall remain [his] wife, he may not put her away, all his days. But <if this thing be true,—[and the tokens of virginity] be not found with the damsel> then shall they bring forth the damsel into the entrance of her father's house, and the men of her city shall stone her with stones, that she die, because she hath wrought wickedness in Israel, by committing unchastity in her father's house,—so shalt thou consume the wicked thing out of thy midst.

<When a man findeth a damsel that is a virgin and is betrothed to a husband,—and he hath raised a baseless charge,—saying,—I found not that thy daughter had the tokens of virginity and yet these are the tokens of the virginity of my daughter. And they shall spread out the garment before the elders of the city. Then shall the elders of that city take the man,—and chastise him; and fine him a hundred shekels of silver, and give unto the father of the damsel, because he hath brought an evil name upon a virgin of Israel,—and she shall remain [his] wife, he may not put her away, all his days. But <if this thing be true,—[and the tokens of virginity] be not found with the damsel> then shall they bring forth the damsel into the entrance of her father's house, and the men of her city shall stone her with stones, that she die, because she hath wrought wickedness in Israel, by committing unchastity in her father's house,—so shalt thou consume the wicked thing out of thy midst.

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<When a man findeth a damsel that is a virgin and is betrothed to a husband,—and he hath raised a baseless charge,—saying,—I found not that thy daughter had the tokens of virginity and yet these are the tokens of the virginity of my daughter. And they shall spread out the garment before the elders of the city. Then shall the elders of that city take the man,—and chastise him; and fine him a hundred shekels of silver, and give unto the father of the damsel, because he hath brought an evil name upon a virgin of Israel,—and she shall remain [his] wife, he may not put her away, all his days. But <if this thing be true,—[and the tokens of virginity] be not found with the damsel> then shall they bring forth the damsel into the entrance of her father's house, and the men of her city shall stone her with stones, that she die, because she hath wrought wickedness in Israel, by committing unchastity in her father's house,—so shalt thou consume the wicked thing out of thy midst.>
A man shall not take his father's wife,— neither shall he turn aside his father's covering.

Neither he that hath been mutilated by crushing, nor he that hath had his privy member cut off, shall enter into the convocation of Yahweh.

A bastard shall not enter into the convocation of Yahweh,— even to the tenth generation shall none of his enter into the convocation of Yahweh.

Neither an Ammonite nor a Moabite shall enter into the convocation of Yahweh,— even to the tenth generation shall none that belong to them enter into the convocation of Yahweh, unto times age-abiding: 4 because they met you not with bread and water, in the way, when ye came forth out of Egypt, 3—but hired against thee Balaam son of Beor, from Pethor of Mesopotamia, 4 to curse thee. 5 Nevertheless, Yahweh thy God (consented not) to hearken unto Baalam, but Yahweh thy God turned, for thee, the curse into a blessing,— because Yahweh thy God loved thee. 6 Thou shalt not seek their peace, nor their welfare,— all thy days, unto times age-abiding. 7 Thou shalt not abhor an Edomite, for he is,— thou shalt not abhor an Egyptian, for he is a sojourner: becamest thou his land; 8 and the sons who are born to them, of the third generation may enter unto them 9 in the convocation of Yahweh.

When thou goest forth into camp against thine enemies then shalt thou beware of everything foul. 10 When there is in thy midst a man who is not clean, through a mischance of the night then shall he go forth unto the outside of the camp, lie shall not come into the midst of the camp; but it shall be, when the evening cometh on, he shall bathe himself in water,— and at the going in of the sun he shall come into the midst of the camp. 11 And a place aside shalt thou have, without the camp,— whither thou canst go forth abroad; 12 and a blade shalt thou have upon thy staff, 13 so shall it be, that when thou wouldst sit down outside thou shalt dig therewith, and shalt turn back, and cover that which hath passed from thee: 14 for [Yahweh thy God] walketh to and fro in the midst of thy camp, 15 to rescue thee, and to deliver up thine enemies before thee, so shall thy camps be holy,— and he shall see in thee no shameful thing, that he should turn away from following thee.

Thou shalt not deliver up a slave unto his lord,— one who maketh his escape unto thee, from his lord: 16 <with thee> shall he remain, in thy midst, in the place which he shall choose in any of thy gates, where it seemeth good to him,— thou shalt not oppress him.

There shall be no female devotee 3 of the daughters of Israel,— neither shall there be a male devotee 3 of the sons of Israel. Thou shalt not bring the wages of an unchaste woman, or the hire of a dog into the house of Yahweh thy God, for any vow,— for an abomination unto Yahweh thy God are they both.

Thou shalt not lend on interest to thy brother, interest of silver, interest of food,— interest of any thing that can be lent on interest: 19 to a foreigner thou mayest lend on interest, but to thy brother shalt thou not lend on interest,— that Yahweh thy God may bless thee, in everything whereunto thou puttest thy hand, upon the land which thou' art entering to possess.

When thou shalt vow a vow unto Yahweh thy God, thou shalt not delay to make it good,— for Yahweh thy God would require it of thee, and it should be in thee, ||sin||. 21 But if thou refrain from vowing it shall not be, in thee ||sin||. 22 That which goeth forth out of thy lips thou must observe and do,— according as thou didst vow unto Yahweh thy God the free-will offering of which thou didst speak with thy mouth.

When thou enterest into the vineyard of thy neighbour then mayest thou eat grapes at thy pleasure to thy fill,— but into thy vessel shalt thou put none. 25 When thou enterest the standing corn of thy neighbour thou mayest pluck off ears with thy hand,— but a sickle shalt thou not wield against the standing corn of thy neighbour.

When a man taketh a woman, and marrieth her then shall it be, if she find not favour in his eyes, because he hath found in her some matter of shame,— that he shall write her a scroll of divorcement, and put it into her hand, and shall send her forth, out of his house. And when she cometh forth out of his house then may she go her way, and become another man's. But

<if the latter husband hate her, and write her a scroll of divorcement, and put it into her hand, and send her away out of his house>, — or <if the latter husband die, who had taken her to him to wife>, then may her first husband who sent her away, not again take her to become his wife, after that she hath been defiled, for that was an abomination before Yahweh, — lest thou bring sin upon the land which Yahweh thy God is giving unto thee for an inheritance. 6

No man shall take in pledge a handmill, or an upper millstone, — for he would be taking life in pledge.

When a man is found stealing any person, from among his brethren, of the sons of Israel, and making merchandise of him, or selling him, then shall that thief die, so shalt thou consume the wicked thing out of the midst.

Take heed, in the plague of leprosy, that thou observediligently, and do — according to all that the priests the Levites shall direct you, as I have commanded them, so shalt ye observe to do. 9 Remember that which Yahweh thy God did to Miriam,— by the way as ye came forth out of Egypt.

When a man taketh a new wife, he shall not go forth to war, neither shall he be charged with any business; free shall he be for his own house one year, and shall rejoice with his wife whom he hath taken.

Xo man shall take in pledge a handmill, or an upper millstone, — for he would take life in pledge.

When a man is found stealing any person from among his brethren, of the sons of Israel, and making merchandise of him, or selling him, then shall that thief die, so shalt thou consume the wicked thing out of the midst.

Take heed, in the plague of leprosy, that thou observediligently, and do — according to all that the priests the Levites shall direct you, as I have commanded them, so shalt ye observe to do. 9 Remember that which Yahweh thy God did to Miriam,— by the way as ye came forth out of Egypt.

When there ariseth a controversy between men, and they comenigh unto judgment, and judgment is granted them, then shall they justify the righteous man, and condemn the lawless. And it shall be— if the lawless man be worthy of stripes, then shall the judge cause him to lie down, and be beaten before him, according to the measure of his lawlessness, by number: forty stripes may he give him, not going beyond, lest if he do go beyond, to smite him above these, with many stripes then should thy brother be of no account in thine eyes.

Thou shalt not muzzlen an ox when he is treading out the corn.

When brethren dwell together, and one of them dieth, having no son, the wife of the dead shall not marry outside, to a stranger, — her husband's brother shall go in unto her, and take her unto him to wife, and do for her as a husband's brother.

And it shall be, that if the firstborn which she beareth succeed in the name of his brother, who is dead, — so shall his name not be wiped out from Israel. But if the man like not to take his sister-in-law then shall his sister-in-law go up unto the gate, unto the elders, and say — My husband's brother hath refused, to
raise up unto his brother a name in Israel, he is not willing to do as a husband's brother unto me.

9 Then shall the elders of his city call him, and speak unto him,— and he shall stand and say, I like not to take her.

9 Then shall his brother's wife come near unto him, in the presence of the elders, and draw his shoe from off his foot, and spit in his face,—and respond and say, 

9 Then shall it be done unto the man who will not build up the house of his brother.

9 And his name shall be called in Israel,—The house of him who had his shoe drawn off.

10 When men strive together one with another, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him,—and she putteth forth her hand, and seizeth him by his parts of shame 12 then shalt thou cut off her hand, thine eye shall not pity.

11 Thou shalt not have, in thy bag, divers measures,—a great and a small. 14 Thou shalt not have, in thy house, divers weights,—a great and a small. 15 A weight, full and just shalt thou have,—that thy days may be prolonged upon the soil which Yahweh thy God is giving unto thee.

16 For an abomination unto Yahweh thy God is everyone that doeth unjustly.

§ 38. Amalek to be Destroyed.

Remember that which Amalek did unto thee by the way, when ye came forth out of Egypt; 18 how he encountered thee by the way, and cut off, in thy rear, all the worn-out behind thee, 2 then shalt thou show mercy unto all thine enemies round about, in the land which Yahweh thy God is giving unto thee for an inheritance to possess it, and dwell therein; 2 then shalt thou take—at the first of all the fruit of the soil which thou shalt bring in from thy land, thou shalt set it down before Yahweh thy God; 2 then shalt thou say before Yahweh thy God—

19 Thou shalt not have in thy bag, divers weights,—a great and a small. 21 Thou shalt not have, in thy house, divers weights,—a great and a small. 22 A weight, full and just shalt thou have,—that thy days may be prolonged upon the soil which Yahweh thy God is giving unto thee.

§ 39. Concerning the Offering of Firstfruits and Tithes: Prayers for these Occasions.

And it shall be, when thou shalt enter into the land which Yahweh thy God is giving unto thee, for an inheritance, — and shalt possess it, and dwell therein— 2 then shalt thou take—at the first of all the fruit of the soil which thou shalt bring in from thy land which Yahweh thy God is giving unto thee, and shalt put it in a basket,—and go thy way unto the place which Yahweh thy God shall choose, to make a habitation for his name, there. 3 And thou shalt come unto the priest who shall be in those days, — and shalt say unto him—

1 I declare, to-day, unto Yahweh thy God, that I am come into the land which Yahweh spake unto our fathers, that he would give unto us.

Then shall the priest take the basket, out of thy hand, — and set it down before the altar of Yahweh thy God. 4 And thou shalt respond and say, before Yahweh thy God—

5 Thou shalt not have in thy bag, divers weights,—a great and a small. 6 Thou shalt not have, in thy house, divers weights,—a great and a small. 7 A weight, full and just shalt thou have,—that thy days may be prolonged upon the soil which Yahweh thy God is giving unto thee.

8 For an abomination unto Yahweh thy God is everyone that doeth unjustly.

9 Remember that which Amalek did unto thee by the way, when ye came forth out of Egypt; 18 how he encountered thee by the way, and cut off, in thy rear, all the worn-out behind thee, 2 then shalt thou show mercy unto all thine enemies round about, in the land which Yahweh thy God is giving unto thee, and shalt put it in a basket,—and go thy way unto the place which Yahweh thy God shall choose, to make a habitation for his name, there. 3 And thou shalt come unto the priest who shall be in those days, — and shalt say unto him—

1 I declare, to-day, unto Yahweh thy God, that I am come into the land which Yahweh spake unto our fathers, that he would give unto us.

Then shall the priest take the basket, out of thy hand, — and set it down before the altar of Yahweh thy God. 4 And thou shalt respond and say, before Yahweh thy God—

5 Thou shalt not have in thy bag, divers weights,—a great and a small. 6 Thou shalt not have, in thy house, divers weights,—a great and a small. 7 A weight, full and just shalt thou have,—that thy days may be prolonged upon the soil which Yahweh thy God is giving unto thee.

8 For an abomination unto Yahweh thy God is everyone that doeth unjustly.

9 Remember that which Amalek did unto thee by the way, when ye came forth out of Egypt; 18 how he encountered thee by the way, and cut off, in thy rear, all the worn-out behind thee, 2 then shalt thou show mercy unto all thine enemies round about, in the land which Yahweh thy God is giving unto thee, and shalt put it in a basket,—and go thy way unto the place which Yahweh thy God shall choose, to make a habitation for his name, there. 3 And thou shalt come unto the priest who shall be in those days, — and shalt say unto him—

1 I declare, to-day, unto Yahweh thy God, that I am come into the land which Yahweh spake unto our fathers, that he would give unto us.

Then shall the priest take the basket, out of thy hand, — and set it down before the altar of Yahweh thy God. 4 And thou shalt respond and say, before Yahweh thy God—

5 Thou shalt not have in thy bag, divers weights,—a great and a small. 6 Thou shalt not have, in thy house, divers weights,—a great and a small. 7 A weight, full and just shalt thou have,—that thy days may be prolonged upon the soil which Yahweh thy God is giving unto thee.

8 For an abomination unto Yahweh thy God is everyone that doeth unjustly.

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1 I declare, to-day, unto Yahweh thy God, that I am come into the land which Yahweh spake unto our fathers, that he would give unto us.

Then shall the priest take the basket, out of thy hand, — and set it down before the altar of Yahweh thy God. 4 And thou shalt respond and say, before Yahweh thy God—

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1 I declare, to-day, unto Yahweh thy God, that I am come into the land which Yahweh spake unto our fathers, that he would give unto us.

Then shall the priest take the basket, out of thy hand, — and set it down before the altar of Yahweh thy God. 4 And thou shalt respond and say, before Yahweh thy God—

5 Thou shalt not have in thy bag, divers weights,—a great and a small. 6 Thou shalt not have, in thy house, divers weights,—a great and a small. 7 A weight, full and just shalt thou have,—that thy days may be prolonged upon the soil which Yahweh thy God is giving unto thee.

8 For an abomination unto Yahweh thy God is everyone that doeth unjustly.

9 Remember that which Amalek did unto thee by the way, when ye came forth out of Egypt; 18 how he encountered thee by the way, and cut off, in thy rear, all the worn-out behind thee, 2 then shalt thou show mercy unto all thine enemies round about, in the land which Yahweh thy God is giving unto thee, and shalt put it in a basket,—and go thy way unto the place which Yahweh thy God shall choose, to make a habitation for his name, there. 3 And thou shalt come unto the priest who shall be in those days, — and shalt say unto him—

1 I declare, to-day, unto Yahweh thy God, that I am come into the land which Yahweh spake unto our fathers, that he would give unto us.
pressed any of thy commandments, neither have I forgotten. 14 I have not eaten in my sorrow therefrom, neither have I removed therefrom when unclean, neither have I given thereof unto the dead. 15 I have hearkened unto the voice of Yahweh my God, I have done according to all which thou hast commanded me.

13 Look thou down out of thy holy habitation, out of the heavens, and bless thy people Israel, and the soil which thou hast given unto us, as thou didst swear unto our fathers, a land flowing with milk and honey.

§ 40. Commanding Atonement.

16 'This day' is Yahweh thy God' commanding thee to do these statutes, and the regulations, — thou shalt therefore observe and do them, with all thy heart and with all thy soul.

17 Thou hast avowed, to-day, that Yahweh shall be thy God, and that thou wilt walk in his ways, and keep his statutes and his commandments and his regulations, and wilt hearken unto his voice.

18 And Yahweh hath avowed to-day, that thou shalt be his people, as a treasure, as he spake unto thee, — and that thou shalt observe all his commandments; 19 and [hath avowed] that he will set thee on high, above all the nations which he hath made, for praise, and for renown and for glory, and that thou shalt be a holy people unto Yahweh thy God, as he hath spoken.

§ 41. Great Stones to be inscribed and an Altar to be reared in Mount Ebal.

27 And Moses, with the elders of Israel, commanded the people, saying: —

Observe all the commandment which I am commanding you, to-day.

So then it shall be, in the day when ye shall pass over the Jordan, that ye shall rear up these stones, which I am commanding you to-day, in Mount Ebal, — and thou shalt plaster them with plaster.

And thou shalt build there, an altar unto Yahweh thy God, — an altar of stones, thou shalt not wields thereupon any tool of iron.

2 Of whole stones shall thou build the altar of Yahweh thy God, — then shalt thou cause to go up thereon ascending-sacrifices, unto Yahweh thy God; and thou shalt sacrifice peace-offerings, and shalt eat there, — and rejoice before Yahweh thy God. And thou shalt write upon the stones, all the words of this law, doing it plainly and well.

§ 42. Provision for National Solemnisation of Blessings and Curses on Mounts Gerizim and Ebal: the Discourse passing over into a Sustained Prediction.

9 And Moses, and the priests the Levites, spake unto all Israel, saying, —

Keep silence and hear, O Israel, —

This day hast thou been made a people unto Yahweh thy God. 10 Thou shalt therefore hearken unto the voice of Yahweh thy God, — and do his commandments, and his statutes, which I am commanding thee to-day.

11 And Moses commanded the people on that day, saying:

12 These shall stand, to bless the people, upon Mount Gerizim, when ye have passed over the Jordan, — Simeon and Levi and Judah, and Issachar, and Joseph and Benjamin; 13 and these shall stand by the curse, in Mount Ebal, — Reuben; Gad and Asher, and Zebulun, Dan and Naphtali.

14 Then shall the Levites respond and say unto every man of Israel, with voice uplifted:

15 Cursed be the man that maketh an image — cut or molten — an abomination unto Yahweh, the work of the hands of the craftsman, and puttest it in a secret place.

And all the people shall respond and say — Amen.

16 Cursed be he that holdeth in light esteem his father or his mother.

And all the people shall say — Amen.

17 Cursed be he that moveth back the boundary of his neighbour.

And all the people shall say — Amen.

* CP. generally Lev. xxi., xxii.
  * Prob. to one defiled for the dead.
  * N.B.: Yahweh's heavenly habitation recognised.
  * CP. chap. vii. 6; and Exo. xix. 5.
  * Another gracious reminescence that the other nations also were His.

K.O.T.
And it shall be, if thou wilt hearken unto the voice of Yahweh thy God, to observe to do all his commandments which I am commanding thee, to-day; then will Yahweh thy God set thee on high, above all the nations of the earth; 2 and all these blessings shall come in upon thee, and reach thee, because thou dost hearken unto the voice of Yahweh thy God:

Blessed shalt thou be in the city, and blessed shalt thou be in the field;

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the young of thy kine, and the ewes of thy flock;

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out;

Yahweh will deliver thine enemies who rise up against thee, to be routed before thee, shall they come out against thee, and shall flee before thee:

Yahweh will command to be with thee, the blessing, in thy storehouses, and in all whereunto thou settest thy hand;—and will bless thee in the land which Yahweh thy God is giving unto thee:

Yahweh will confirm thee unto himself for a holy people, as he sware unto thee, because thou dost keep the commandments of Yahweh thy God, and dost walk in his ways. 10 And all the peoples of the earth shall see that the name of Yahweh hath been called upon thee, and shall be afraid of thee.

And Yahweh will cause thee to abound in that which is good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy soil,—upon the soil which Yahweh sware unto thy fathers, to give unto thee:

Yahweh will open unto thee his rich storehouse—the heavens, to give the rain of thy land in its season, and to bless every work of thy hand, so shalt thou lend unto many nations, but thou shalt not borrow:

And Yahweh will give thee to be the head, and not the tail, and thou shalt be only above, and shalt not be beneath,—because thou dost hearken unto the commandments of Yahweh thy God, which I am commanding thee, to-day, to observe and to do; and dost not turn aside from any of the words which I am commanding you to-day, to the right hand or to the left,—to go after other gods, to serve them.

But it shall be, if thou do not hearken unto the voice of Yahweh thy God, to observe to do all his commandments which I am commanding thee to-day; then shall come in upon thee all these curses, and shall reach thee:

Cursed shalt thou be in the city,—and cursed shalt thou be in the field:

Cursed shall be thy basket, and thy kneading-trough:

Cursed shalt thou be when thou comest in,—and cursed shalt thou be when thou goest out:

Yahweh will send upon thee cursing, confusion, and rebuke, in all whereunto thou settest thy hand, that thou mayest do it,—until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me.

Yahweh will cause to cleave unto thee—the pestilence,—until he hath consumed thee, from off the soil, which thou art entering to possess.
DEUTERONOMY XXVIII. 22—51.

22 Yahweh will smite thee with consumption and with fever, and with inflammation and with violent heat, and with the sword, and with blight, and with mildew,—and they shall pursue thee, until thou perish. 23 And thy heavens which are over thy head, shall become bronze,—and the earth which is under thee iron.

24 Yahweh will cause the rain of thy land to be powder and dust,—<out of the heavens> shall it come down upon thee, until thou be destroyed.

25 Yahweh will give thee up to be routed before thine enemies, <one way> shalt thou go out against them, and <seven ways> shalt thou flee before them,—and thou shalt become a terror unto all the kingdoms of the earth.

And thy dead body shall become food for every bird of the heavens, and for the beast of the earth,—with none to fright them away.

27 Yahweh will smite thee with the burning sores of Egypt, and with the haemorrhoids, and with scab, and with itch,—of which thou canst not be healed.

28 Yahweh will smite thee with madness, and with blindness,—and with terror of heart:

29 and thou shalt be groping about in noonday brightness, as the blind man gropeth in thick darkness, and thou shalt not make thy ways prosper,—but shalt be only oppressed and spoiled, all the days, with none to save.

30 <A wife> shalt thou betroth, and in another man shalt lie with her,

31 <A house> shalt thou build, and shalt not dwell therein,—

32 <A vineyard> shalt thou plant, and shalt not throw it open;

33 <Thine ox's <slaughtered before thine eyes> and thou shalt not eat thereof,>

34 <Thine ass's <stolen from thee> and thou shalt not have none to save.

35 <Thy sons and thy daughters' given to another people> thine eyes looking on, and failing for them all the day,—thine own hand being powerless.

36 <The fruit of thy soil, and all thy toilsome production> shall a people whom thou knowest not, eat up,—and thou shalt be only oppressed and crushed, all the days;

37 so that thou shalt be mad,—for the sight of thine eyes which thou shalt see.

38 Yahweh will smite thee with a grievous boil, up on the knees and upon the legs, of which thou canst not be healed,—from the sole of thy foot, even unto the crown of thy head.

39 Yahweh will bring thee, and thy king whom thou wilt set up over thee, unto a nation which thou hast not known, [thou, nor thy fathers],—and thou shalt serve there, other gods, of wood and of stone.

Thus shalt thou become a terror, a byword, and a mockery,—among all the peoples' whither Yahweh thy God will drive thee.

40 <Much seed> shalt thou take out into the field,—and <little> shalt thou gather in, for the locust shall consume it.

41 <Vineyards> shalt thou plant, and dress,—but <wine> shalt thou not drink, neither shalt thou gather the grapes, for the worm shall eat them.

42 <Olive trees> shalt thou have in all thy bounds,—but <oil> shall thou not anoint thyself, for thine olives shall drop off.

43 <Sons and daughters> shalt thou beget,—and they shall not be thine, for they shall go into captivity.

44 <All thy trees, and the fruit of thy ground> shall the grasshopper devour; [devour].

45 Moreover, all these curses shall come in upon thee, and pursue thee and overtake thee, until thou be destroyed,—because thou didst not hearken unto the voice of Yahweh thy God, to keep his commandments and his statutes, which he hath commanded thee; 46 and they shall be upon thee, for a sign, and for a wonder,—and upon thy seed, unto times age-abiding.

47 <Because thou servedst not Yahweh thy God, with rejoicing, and with gladness of heart, for abundance of all things> therefore shalt thou serve thine enemies whom Yahweh will send against thee, with hunger, and with thirst, and with nakedness, and with want of all things,—and he will put a yoke of iron upon thy neck, until he hath destroyed thee.

48 Yahweh will bring against thee a nation from afar, from the end of the earth, as darteth a bird of prey,—a nation whose tongue thou canst not understand; 49 a nation of fierce countenance,—who will not respect an elder, 50 nor to the young show favour; 51 then shall he eat thy young of thy cattle and the fruit of thy ground, until thou art destroyed, who will not leave for thee corn,
new wine or oil, the young of thy kine, or the eves of thy flock,—until he hath caused thee to perish. 30 And he shall lay siege to thee in all thy gates, until thy high and fortified walls come down, wherein thou wast trusting, in all thy land,—yea he will lay siege to thee in all thy gates, in all thy land, which Yahweh thy God hath given unto thee. 31 And thou wilt eat the fruit of thy body, the flesh of thy sons and of thy daughters, whom Yahweh thy God hath given unto thee,—in the siege and in the straitness wherewith thine enemy will straiten thee. 32 <The man that is tender among you, and exceedingly delicate> his eye will be jealous of his brother, and of the wife of his bosom, and of the remnant of his sons, whom he might leave behind; 33 so that he will not give to any one of them, of the flesh of his sons which he will eat, because he hath nothing at all left him, in the siege and in the straitness wherewith thine enemy will straiten thee. 34 <The tender and delicate woman among you, who hath never冒险adverted the sole of her foot, to set it upon the ground, through delicateness and through tenderness> her eye shall be jealous of the husband of her bosom, and of her own son, and of her own daughter; both as to her afterbirth that cometh forth from between her feet, and as to her children which she shall bear, for she will eat them, for want of all things; secretly,—in the siege and in the straitness, wherewith thine enemy will straiten thee,—within thy own gates. 35 <If thou wilt not take heed to do all the words of this law, which are written in this scroll,—to revere this glorious and reverend name, Yahweh thy God> 36 then will Yahweh make thy plagues wonderful, and the plagues of thy seed,—plagues' great and lasting, and diseases' grievous and lasting; 37 and he will bring back on thee all the sickness of Egypt, because of which thou wast afraid,—and they shall cleave unto thee; 38 <even every disease and every plague, which are not written in this scroll of the law> will Yahweh bring up against thee, until thou art destroyed. 39 And ye shall be left, men few in number, whereas ye had become as the stars of the heavens, for multitude,—because thou hast not hearkened unto the voice of Yahweh thy God.

And it shall come to pass, that <as Yahweh rejoiced> over you, to do you good, and to multiply you> 40 will Yahweh rejoice over you, to cause you to perish and to destroy you,—and ye shall be torn away, 41 from off the soil, whither thou art going to possess it; 42 and Yahweh will scatter thee among all the peoples, from one end of the earth even unto the other end of the earth,—and thou wilt serve there, other gods, whom thou hast not known,—[thou nor thy fathers]—of wood and of stone. 43 And <among those nations shalt thou find no ease, neither shall there be a place of rest for the sole of thy foot,—but Yahweh will give unto thee, there, a trembling heart, and a failing of eyes, and faintness of soul. And thy life will be hung up for thee, in front,—and thou wilt be in dread by night and by day, and wilt not trust in thy life. 44 In the morning> thou wilt say—

Oh that it were evening! and <in the evening> thou wilt say—

Oh that it were morning! because of the dread of thy heart, which thou wilt dread, and because of the sight of thine eyes, which thou wilt see. 45 And Yahweh will take thee back again into Egypt, in ships, by the way whereof I said unto thee, Thou shalt not again any more see it. 46 And ye will offer yourselves there for sale unto thine enemies, as servants and as handmaids, with no one to buy.

1 These are the words of the covenant, which Yahweh commanded Moses to solemnise with the sons of Israel, in the land of Moab,—besides the covenant, which he solemnised with them, in Horeb. 47 § 43. Renewed Exhortations: Hope in the End.

And Moses called unto all Israel, and said unto them,—

Ye yourselves! saw all that Yahweh did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land: 48 the great provings which thine own eyes saw,—those great signs and wonders: yet hath Yahweh <not given> unto you a heart to know, or eyes to see, or ears to hear,—until this day. D 49 I led you, therefore, forty years in the desert,—your mantles fell not with age from off you, even thy sandal; fell not with age from off thy foot: 50 Bread ye did not eat, and <wine and strong drink> ye did not drink,—that ye might know that I, Yahweh was your God. 51 And <when ye entered into this place> then came forth Sihon king of...
Heahbon and Og king of Bashan, to meet us in battle, and we smote them: and we took their land, and gave it for an inheritance unto the Reubenites, and unto the Gadites, and unto the half tribe of Manasseh.

Ye must, therefore, keep the words of this covenant, and do them, that ye may prosper in all that ye do.

Ye are stationed, to-day, all of you, before Yahweh your God, your heads, your tribes, and your elders, and your officers, every man of Israel: your little ones, your wives, and thy sojourner that is in the midst of thy camps, from him that beseareth thy wood, unto him that draweth thy water: that thou mayest pass through into the covenant of Yahweh thy God, and into his oath, which Yahweh thy God' is solemnising with thee, to-day: that he may confirm thee to-day as his own people, while he becometh thine own God, as he spake unto thee, and as he sware unto thy fathers, unto Abraham, unto Isaac, and unto Jacob.

And <not with you alone> am I solemnising this covenant and this oath; but with him who is here, with us, standing to-day before Yahweh our God,—and with him who is not here, with us to-day. (For ye know, how we dwelt in the land of Egypt,—and how we passed through the midst of the nations which ye did pass through; and ye saw their disgusting images, and their manufactured gods,—the wood and the stone, the silver and the gold that ye brought them out of their own land, in anger and in wrath, and in great indignation,—and cast them into another land, as at this day.

The secret things [belong unto Yahweh our God] and the things that are revealed [belong to us and to our children, unto times age-abiding, that we may do all the words of this law.

And it shall come to pass, <when all these things shall come in upon thee—the blessing and the curse, which I have set before thee,—and thou shalt bring them back unto thy heart,> among all the nations' whither Yahweh thy God hath driven thee; and thou shalt return unto Yahweh thy God, and shalt hearken unto his voice, according to all that I am commanding thee to-day, and thou and thy sons, with all thy heart, and with all thy soul>

land, will say—when they see the plagues of that land, and the sicknesses thereof wherewith Yahweh hath made it sick: brimstone and salt, burning up all the land thereof, it shall not be sown, neither shall it shoot forth, neither shall there come up thereon any herbage,—like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Yahweh overthrew in his anger and in his wrath: ye all the nations will say, <For what cause> hast Yahweh done' unto this land? what means this great heat of anger?

Then will men say, Because they forsook' the covenant of Yahweh, the God of their fathers,—which he solemnised with them, when he brought them forth, out of the land of Egypt; and went and served other gods, and bowed down to them,—gods' which they had not known, and in which he had given them no share: therefore did the anger of Yahweh kindle upon that land,—to bring in upon it all the curse' that is written in this scroll; and therefore hath Yahweh rooted them out from off their own soil, in anger and in wrath, and in great indignation,—and cast them into another land, as at this day.

Some cod. (w. l. ear. pr. edn. containing the Massorah, Sep., Syr.) have: "and what," G.n.

A very ancient official document, the oldest form of which is found in the Siphr, on Num. ix. 10, has dots (denoting spuriousness) upon the words "unto Yahweh our God," "When these are cancelled," says Dr. Ginsburg, "we obtain the sense—"The secret things, and the revealed things belong to us and to our children for ever, if we do all the words of this Law." That is, the secret things, or the doctrines which have not as yet been revealed (comp. Deut. xxx. 11-14), belong to us and our children, or will be disclosed to us, if we do all the words of this Law which have been revealed to us. It is remarkable that Rashi already expresses the opinion that the evil spirits of KLOHORU, to the Lord our God, ought to have been pointed, but that the reverence for the Divine name prevented its being done"—G. Intro., pp. 818-821, 880.

"bring them to mind."
God bring back thy captivity, and have compassion upon thee, and return and gather thee, from among all the peoples whither Yahweh thy God hath scattered thee. Though thou be driven out unto the utmost part of the heavens from thence, I will Yahweh thy God gather thee, and from thence will he fetch thee; and Yahweh thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it, and he will do thee good and multiply thee, beyond thy fathers.

And Yahweh thy God will circumcise thy heart, and the heart of thy seed, to love Yahweh thy God with all thy heart and with all thy soul, that thou mayest live.

And Yahweh thy God will put all these oaths upon thine enemies and upon them who hated thee, who persecuted thee.

But thou wilt return, and hearken unto the voice of Yahweh, and wilt do all his commandments, which I am commanding thee to-day.

And Yahweh thy God will make thee pre-eminent, in every work of thy hand— in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good,— for Yahweh will again rejoice over thee for good, as he rejoiced over thy fathers.

For as touching this commandment, which I am commanding thee to-day, it is not too wonderful for thee, neither is it far off. It is not in the heavens, that thou shouldst say— Who shall ascend for us into the heavens, that he may fetch it for us, that we may hear it, and do it?

Neither is it over the sea,— that thou shouldst say, Who will pass over for us, to the other side of the sea, that he may fetch it for us, that we may hear it, and do it?

But the word, exceedingly, in thy mouth and in thy heart,— that thou mayest do it.

See! I have set before thee, to-day, life and prosperity,— and death and calamity; for thou must keep the commandments of Yahweh thy God which I am commanding thee to-day, to love Yahweh thy God, to walk in his ways, and to keep his commandments and his statutes, and his regulations, so shalt thou live and multiply, and Yahweh thy God will bless thee, in the land which thou' art entering to possess. But if thy heart shall turn away, and thou wilt not hearken,— but shalt be drawn away, and shalt bow thyself down to other gods, and serve them> I declare unto you, to-day, that ye shall perish, ye shall not prolong your days upon the soil which thou' art passing over the Jordan to enter and possess. I call to witness against you to-day, the heavens and the earth, that life and death have I set before thee, the blessing and the curse,— therefore shouldst thou choose life, that thou mayest live, thou and thy seed; to love Yahweh thy God, to hearken unto his voice, and to cleave unto him, for he is thy life, and thy length of days, that thou mayest abide upon the soil which Yahweh sware to thy fathers, to Abraham, to Isaac and to Jacob, to give unto them.

§ 44. Moses, preparing to depart, commands Joshua, writes and gives in charge the Law, prepares and teaches his Witnessing Song.

And Moses went, and spake these words, unto all Israel; and said unto them— A hundred and twenty years old am I to-day, I can no more go out and come in,— Yahweh indeed hath said unto me, Thou shalt not pass over this Jordan. And Yahweh thy God is passing over before thee, he will destroy these nations from before thee, so shalt thou dispossess them,— Joshua is passing over before thee, as Yahweh hath spoken. So will Yahweh do unto them as he did unto Sihon and unto Og, kings of the Amorites, and unto the land of them whom he destroyed. So will Yahweh deliver them up before you,— and ye shall do unto them— according to all the commandment which I have commanded you. Be firm and bold, do not fear nor tremble, because of them,— for Yahweh thy God it is who is going with thee, he will not fail thee nor forsake thee.

And Moses called for Joshua, and said unto him, in the sight of all Israel, Be firm and bold, for thou shalt go with this people, into the land which Yahweh sware unto their fathers, to give unto them, and thou shalt cause them to inherit it. But Yahweh is it who is going before thee, he will be with thee, he will not fail thee, nor forsake thee, thou must not fear, nor be dismayed.

* In chap. x. 16, circumcision of the heart is commanded a duty.
* Some cod. w. Sam., Onk. MS., Sep., Syr., Vul.: have: "Y. thy God"— G.n.
* Some cod. w. Sam., Onk. MS., Sep., Syr., Vul.: have: "Y. thy God"— G.n.
* Some cod. w. 3 car. pr.
* Edns., Sam., Onk. MS., Sep., Syr., Vul. have: "hande."— G.n.
* Cp. Ro. x. 6-8. So it shd be w. Sep., and as in chap. xix. 9— (G.n.) (sense wanting in M.C.T.)
DEUTERONOMY XXXI. 9—30.

9 And Moses wrote this law, and delivered it unto the priests, the sons of Levi, who were bearing the ark of the covenant of Yahweh,—and unto all the elders of Israel. 10 And Moses commanded them, saying,—

<At the end of seven years, in the appointed season of the year of release, during the festival of booths, when all Israel cometh in to see the face of Yahweh thy God, in the place which he shall choose> thou shalt read this law before all Israel, in their hearing;{12} and the pillar of cloud stood, at the entrance of the tent,—that they may hear, and that they may learn, so shall they revere Yahweh your God, and observe to do all the words of this law;{13} and that their children who know not may hear and learn, that they may revere Yahweh your God,—all the days that ye' are living upon the soil, which ye' are passing over the Jordan, to possess.

14 Then said Yahweh unto Moses:

Lo! thy days have drawn near, that thou must die.

Call Joshua, and station yourselves in the tent of meeting, that I may command him.

So Moses went, with Joshua, and they took their station in the tent of meeting. 15 And Yahweh appeared in the tent, in a pillar of cloud,—and the pillar of cloud stood at the entrance of the tent. 16 Then said Yahweh unto Moses,

Lo! thou art about to sleep with thy fathers,—and this people will rise up, and go away unto other gods.

But I will utterly hide my face in that day, because of all the wickedness which they have done, in that they have turned away unto other gods.

Now: therefore, write ye for you this Song, and teach it unto the sons of Israel, put it in their mouths,—that this Song may become for me, a witness, against the sons of Israel. 20 <When I bring them upon the soil which I sware unto their fathers, flowing with milk and honey, and they shall eat and be filled, and wax fat> then will they turn away unto other gods and serve them, and despise me, and break my covenant. 21 And it shall come to pass <when many calamities and misfortunes shall find them out> then shall this Song* respond to their face, as a witness, for it shall not be forgotten out of the mouth of their seed, for I know their imagination which they' are forming to-day, ere yet I bring them into the land of which I sware unto their fathers.b

22 Moses therefore wrote this Song* on that day,—and taught it unto the sons of Israel. 23 And he commanded Joshua, son of Nun, and said—

Be firm and bold, for thou shalt bring the sons of Israel into the land which I have sworn to them,—and I will be with thee.

24 And it came to pass <when Moses had made an end of writing* the words of this law, upon a scroll,—until he had finished them,> 25 then Moses commanded the Levites, who were bearing the ark of the covenant of Yahweh, saying:

Take this scroll of the law, and put it at the side of the ark of the covenant of Yahweh,—so shall it be there in my midst as a witness. 27 For I know thy perverseness, and thy stiff neck,—lo! <while I am yet alive with you to-day> ye are quarrelling with Yahweh, and how much more after my death?

28 Call together unto me, all the elders of your tribes, and your officers,—and let me speak in their hearing these words, and let me take to witness against them' the heavens and the earth. 29 For I know that <after my death> ye will break faith, and turn aside out of the way' which I have commanded you,—and calamity will befall you, in the afterpart of the days, because ye will do the thing that is wicked in the eyes of Yahweh, to provoke him with the work of your own hands. 30 So Moses spake in the hearing of all the convocation of Israel' the words of this Song,—until they were ended :—

*Second mention of theVerse. 10: Some cod. w. 1 ear. pr. edn., Onk. Mul., Jon. have: “all these”—G.n. 11 Namely, of the Song: [M.C.T. has simply: "swear"]. 12 Third reference to theVerse. 11: Cp. chap. xxxii. 1: also Isa. i. 2. 13 The thing that is wicked is plainly idolatry, the caution against which ever comes uppermost. 14 The fourth reference to theVerse. 12: And now it follows at last.
§ 45. The Song.

1 Give ear, O ye heavens, and I will speak,—
And let the earth hear the sayings of my mouth:

2 Let my teaching drop as the rain,
Let my speech distil as the dew,—
As copious rains on tender grasses,
As myriad drops on seeding plants.

3 When the name of Yahweh I proclaim
Ascribe ye greatness unto our God:
A Rock! faultless is his work,
When he spread abroad the sons of Adam.
He set the bounds of the peoples,
According to the number of the sons of Israel.

4 For Yahweh's portion is his people,
Jacob his inherited possession.
He met him, in a desert land.
And there was with him, no stranger.

5 He made him ride on the high places of the land,
Caused him to eat the increase of the fields,
And oil out of the rook of flint:
And there was with him, no stranger.

6 They have broken faith with him, to be no son of—his fault,,—
A generation twisted and crooked.
Is it Yahweh ye thus requite.
O impious people and unwise?
Is not the thy father who begat thee?
[He] that made thee, and established thee?

7 Remember the days of age-past times,
Remark the years of many generations,—
Ask thy father, and he will tell thee,
Thine elders, and they will say to thee:

8 When the Most High gave inheritances unto the nations,
When he spread abroad the sons of Adam,
He set the bounds of the peoples,
According to the number of the sons of Israel.

9 For Yahweh's portion is his people,
Jacob his inherited possession.
He met him, in a desert land.
And there was with him, no stranger.

10 He made him ride on the high places of the land,
Caused him to eat the increase of the fields,
And oil out of the rook of flint:
And there was with him, no stranger.

11 Yahweh alone! led him,—
As an eagle stirreth up his nest,
Over his young ones fluttereth,—
I heareth it up on his pinions.

12 I will heap on them calamities,—
I will move them to jealousy with a No-God.
They have angered me with their vanities:
I, therefore, will move them to jealousy with a No-People!

13 With an impious nation will I anger them.
For a fire is kindled in mine anger,
And shall burn as far as hades beneath,—
And consume the earth with her produce,
And set ablaze the foundations of the mountains:
I will heap on them calamities,—

14 Mine arrows will I spend upon them:
The melts of hunger,
The devourings of fever,
And the dangerous pestilence,—
With fat of well-fed lambs,
Yes rams bred in Bashan, and he-goats,
With the white of the kernels of wheat,—
And the blood of the grape thou didst drink as it foamed.

15 Then Jeshurun waxed fat, and kicked:
Thou wast fat.
Thou wast thick.
Thou wast gorged,—
So he forsook the God who made him,
And treated as foolish his Rock of salvation.
They moved him to jealousy with foreign gods,—
With abominations angered they him:
They sacrificed to mischief demons to a No-God,
Gods whom they knew not.

16 New ones lately come in,
Your fathers never shuddered at them!

17 (Of the Rock who had begotten thee) thou wast unmindful,—
And didst forget God who had given thee birth.

18 Because his sons and his daughters gave provocation.
So he said:
I will hide my face from them,
I will see what will be their hereafter,—
For a generation given to intrigue they are,'
Sons! whom there is no trusting;
They have moved me to jealousy with a No-God.
They have angered me with their vanities:
I, therefore, will move them to jealousy with a No-People!

19 With an impious nation will I anger them.

20 These "saides" are very abrupt, but very telling.

21 Or: "kidney-fat" = "choicest"—O. G. 460.

22 Or: "didst drink fermented.


24 The curse "saides" is very abrupt, but very telling.

25 Or: "died before"—O. G.

26 Or: "catch up against them"—O. G.

27 "Exalted with the Peres, fig. of perseverance"—O. G.

28 These then are the "arrows."
DEUTERONOMY XXXII. 23—47.

And <the tooth of beasts> will I send among them,
With the poison of crawlers of the dust:
<Without> shall the sword' bereave,
In the inmost recesses> terror,—
[To] both young man and virgin,
Suckling, with man of grey hairs.

I said,
I would puff them away,—
I would destroy from mortals* their memory:
Were it not that <the taunt of the foe> I feared,
Lest their adversaries should mistake,—
Lest they should say—
"Our own hand is exalted;"
It is not Yahweh; who hath wrought all this!—
For <a nation of vanished sagacity> they are,—
And there is in them no understanding.

<If they had been wise> they would have understood this,—
They would have given heed to their hereafter!—
Oh! how' would [one] have chased [a thousand];
And [two] put [ten thousand] to flight,—
Were it not that [their Rock] had sold them,
And [Yahweh] had abandoned them;
For <not like our Rock> is their rock,—
[Our enemies themselves] being judges;
For <of the vine of Sodom> is their vine,
And of the vineyards of Gomorrah,—
[Their grapes] are grapes of gall,
<Clusters of bitter things> are theirs:
The poison of large serpents is their wine,—
Yea the fierce venom of asps.

Is not [that] stored up with me,—
Sealed up amongst my treasures;
Unto the days of vengeance and requital;
Unto the time their foot shall totter?
For <near> is the day of their fate,
And their destiny speedeth on.

For Yahweh will vindicate* his people,
And <upon his servants> will have compassion,—
<When he seeth> that strength is exhausted,
And there is no one, shut up or at large:*—
Then will he say,
Where are their gods,
The rock, in whom they have trusted;
Who used to eat the fat of their sacrifices,
To drink the wine of their libations?

Let them rise up, and help you,
Let them* be over you for a covering!—
See, now, that [I, I] am the he that is,
And there are no gods with me,—
I kill—and make alive.
I wound, and [I] heal,
And there is none who <from my hand> can deliver;—
For I lift up, unto the heavens, my hand,—
And say,
Living am I unto times age-abiding:
<If I whet my flashing sword,
And my hand take hold on justice>—
I will return vengeance unto mine adversaries,
And <them who hate me> will I requite:
I will make mine arrows drunk with blood,
And <my sword> shall devour flesh,—
With the blood of the slain, and the captive,
With [the flesh of] the chief leader* of the foe.

Shout for joy, O ye nations, [with] his people,!
For <the blood of his servants> he avengeth,—
And <vengeance> he returneth unto his adversaries,
And is propitious unto the soil of* his people.

So Moses came in, and spake all the words of this Song, in the hearing of the people,—
And <when Moses made an end of speaking all these words unto all Israel> he said unto them—
Apply your hearts unto all the words* which I am witnessing against you! to-day,—
how that ye must command your sons to observe to do* all the words of this law; for it is not too small a thing* for you, for [it] is your life,—and [hereby] shall ye prolong your days upon the soil whereunto ye are passing over the Jordan to possess it.
§ 46. Moses further prepared for His Death.

18 And Yahweh spake unto Moses, on this selfsame day, saying:

48 Get thee up into this mountain of the Abaram, Mount Nebo, which is in the land of Moab, which is over against Jericho—and behold the land of Canaan, which I am giving unto the sons of Israel, for a possession; and die thou in the mount whither thou' art going up, and be withdrawn unto thy kinsfolk,—as Aaron thy brother died, in Mount Hor, and was withdrawn unto his kinsfolk; 49 for that ye acted unfaithfully against me, in the midst of the sons of Israel, regarding the waters of Meribah-Kadesh, in the desert of Zin,—for that ye hallowed me not in the midst of the sons of Israel. Yet shall thou behold the land, but thou shalt not enter into the land which I am giving unto the sons of Israel.

§ 47. Moses' Blessing on the Tribes and on All Israel.

38 Now this is the blessing wherewith Moses the man of God blessed the sons of Israel,—before his death. 2 And he said—

Yahweh! from Sinai came near,—
Yea he dawned, out of Seir, upon them,
He shone forth out of Mount Paran,
Yea he came out of holy myriads,—
Out of his hand [proceeded] fire to guide them.

3 Yea he loved the tribes,*
All his holy ones were in thy hand,—
Yea they were encamped at thy feet,
Each one bare away some of thy words.

4 A law did Moses command us,—
A possession for the convocation of Jacob.

5 Thus became he in Jeshurun a king,—
When the heads of the people gathered themselves together,
As one man the tribes of Israel.

[Reuben]—
6 Let Reuben live and not die,—
Nor his men be easily counted.

7 And this is for Judah, when he said,
Hear, O Yahweh, the voice of Judah,
That unto his own people thou wouldst bring him home,—

Let his own hands suffice him,
And a helper from his adversaries do thou become. 8
And of Levi he said:
Let thy perfection and thy lights belong unto thy man of lovingkindness,—
Whom thou didst put to the proof at Massah, With whom thou didst contend over the waters of Meribah;
9 Who saith, of his father and of his mother, I behold them not,
And of his brethren > regardeth he not, And <of his own sons> 4 observeth he not,—
Because they watch thy speech,
That <thy covenant> they may preserve;
10 May teach thy regulations unto Jacob,
And thy law unto Israel,—
May put incense in thy nostrils, 6
And a whole-offering upon thine altar.

11 Bless, O Yahweh, his substance,
Crush thou the loins of them who rise up against him,
And of them who hate him, that they rise not again.

12 Of Benjamin he said,
The beloved of Yahweh shall settle down securely, 8
With one to throw a shade over him all the day long,
Yea <between his shoulders> hath he found rest.

13 And of Joseph he said,
Blessed of Yahweh be his land,—
With the precious things of the heavens, with the dew,
And with the abyss, couching beneath;

14 And with the precious fruits of the sun,—
And with the precious yield of the moons;

15 And with the chief of the ancient mountains,—
And with the precious things of the age-abiding hills;

16 And with the precious things of the earth and its fulness,
And with the goodwill of One who dwelt in a thorn-bush, 1
Let it come on the head of Joseph,
And on the crown of the head of him who was consecrated among his brethren.

17 His firstborn ox be an honour to him,< And the horns of a buffalo> be his horns, 4
<With them let him thrust peoples>,
All at once to the ends of the earth, 1
YEAD, thou the myriads of Ephraim,  
And the thousands of Manasseh.

And of Zebulun he said,  
Rejoice, Zebulun, in thy going out,  
And Issachar, in thy tents:  
For there will they offer the sacrifices of righteousness,  
Hidden treasures of the sand.

And of Gad he said:  
Blessed is he that hath made room for Gad,  
As a lioness hath he laid himself down,  
And hath torn an arm, likewise the crown of the head;  
And hath provided a first part for himself,  
For there a commander's portion hath been hid, —  
So he cometh with the heads of the people,  
The righteousness of Yahweh he executeth,  
And his regulations, with Israel.

And of Dan he said,  
Dan is a lion's whelp, —  
He leapeth out of Bashan.

And of Naphtali he said,  
O Naphtali! satisfied with favour,  
And full with the blessing of Yahweh, —  
The west and the sunny south do thou possess.

And of Asher he said,  
Most blessed of sons be Asher, —  
Let him have the goodwill of his brethren,  
And let him dip, in oil, his foot:  
Iron and bronze be thy sandals,  
And as thy days be thy strength.

There is none like God, O Jeshurun, —  
Riding upon the heavens to thy help, —  
And for his own majesty on the skies;  
Above is the God of aforetime,  
And beneath are the Arms of the ages, —  
So he driveth before thee the foe,  
And doth say — Destroy!

Thus hath Israel settled down securely,  
< Alone > the fountain of Jacob,  
Within a land both of corn and new wine, —  
His heaven also droppeth down dew.

How happy art thou, O Israel!  
Who is like unto thee,  
O people victorious in Yahweh?  
Thy helpful shield, who also is thy majestic sword, —  
So that thy foes come cringing unto thee,  
And upon their heights dost march along.

§ 48. Moses views the Land: His Death, Burial, Character, and Successor.

1 So then Moses went up, from the waste plains of Moab, into Mount Nebo, the head of Pisgah, which is over against Jericho,—and Yahweh showed him all the land—even Gilead as far as Dan; — and all Naphtali, and the land of Ephraim and Manasseh,—and all the land of Judah, as far as the hinder sea; — and the South,—and the circuit of the valley of Jericho, the city of palm trees as far as Zoar. — And Yahweh said unto him:  

'This is the land which I sware to Abraham,  
To Isaac, and to Jacob, saying,  
Unto thy seed will I give it.  
I have let thee see with thy own eyes,  
But thou shalt not pass over.

6 So Moses, the servant of Yahweh, died there, in the land of Moab, at the bidding of Yahweh;  
And he buried him, in a valley in the land of Moab, over against Beth-poor,— but no man hath known his burying place, until this day.

7 And Moses was a hundred and twenty years old, when he died,—his eye had not dimmed, nor his freshness fled.  
And the sons of Israel bewailed Moses in the waste plains of Moab, thirty days,—then were completed the wailing-days of the mourning for Moses.

9 But Joshua, son of Nun, was full of the spirit of wisdom, for Moses had laid his hands upon him,—so the sons of Israel hearkened unto him, and did as Yahweh commanded Moses.

10 And there arose not a prophet any more in Israel, like unto Moses,—whom Yahweh acknowledged, face to face;  
By all the signs, and the wonders, which Yahweh sent him to do, in the land of Egypt,—unto Pharaoh, and unto all his servants, and unto all his land; — and by all the firm hand, and by all the great terror which Moses wrought in the sight of all Israel.

Prob. : "glam."  
< with > the dwelling-place” — O.G.  
Or : "bolts, bars."  
< in effect, Fuerst. "A  
So, in effect, Fuerst. "A
§ 1. Preparations for Entering Canaan.

1 And it came to pass, after the death of Moses the servant of Yahweh, that Yahweh spake unto Joshua son of Nun, the attendant of Moses, saying:

2 Moses my servant is dead,
3 Now therefore, arise, pass over this Jordan, thou and all this people, into the land which I am giving unto you—unto the sons of Israel.

4 Every place whereon the sole of your foot shall tread, I unto you have given it, as I spake unto Moses. From the desert and this Lebanon, even unto the great sea, toward the going in of the sun, shall be your boundary.

5 No man shall stand before thee, all the days of thy life. As I was with Moses, so I will be with thee, I will not fail thee, neither will I forsake thee.

6 Be firm and bold, for thou shalt cause this people to inherit the land which I sware unto their fathers. Only be very firm and bold, taking heed to do according to all the law which Moses my servant commanded thee, do not turn aside therefrom, to the right hand or to the left, that thou mayest prosper, whithersoever thou goest. This scroll of the law must not cease out of thy mouth, but thou must talk to thyself therein, day and night, that thou mayest take heed to do according to all that is written therein, for then shalt thou make thy way prosperous, and then shalt thou have good success.

7 Have I not commanded thee? Be firm and bold, do not fear nor be dismayed, for with thee is Yahweh thy God, whithersoever thou goest.

8 So then Joshua commanded the officers of the people, saying:

9 Pass ye through the midst of the camp, and command the people, saying:

10 Make ready for yourselves, provisions— for in three days more are ye to pass over this Jordan, to go in and possess the land which Yahweh your God is giving you to possess.

11 And unto the Reubenites, and unto the Gadites, and unto the half tribe of Manasseh spake Joshua, saying:

12 Remember the word which Moses the servant of Yahweh commanded you, saying,—

13 Yahweh your God is giving you rest, and doth give you this land.

14 Your wives, your little ones, and your cattle shall remain in the land which Moses hath given you over the Jordan, but ye shall pass over armed, before your brethren, all ye mighty men of valour, and shall help them; until that Yahweh shall grant rest unto your brethren, as unto you, so shall they also possess the land which Yahweh your God giveth them, then shall ye return unto the land of your possession, and possess it, which Moses the servant of Yahweh hath given you over the Jordan, towards the rising of the sun.

15 Then responded they to Joshua, saying,—

16 Then did Joshua son of Nun, send out from The Acacias, two men to spy out silently, saying, Go view the land, and Jericho. So they came, and entered the house of a harlot, whose name was Rahab, and lay there.

§ 2. Spies sent to Jericho.

1 Then did Joshua son of Nun send cut from The Acacias, two men to spy out silently, saying, Go view the land, and Jericho. So they came, and entered the house of a harlot, whose name was Rahab, and lay there. And it was told the king of Jericho, saying,—
Lo! [men.] have come in hither, to-night, of the sons of Israel, to search out the land.  
3 So the king of Jericho sent unto Rahab, saying,—  
Bring forth the men that are come in unto thee, who have entered thy house, for to search out all the land have they come.  
4 And the woman took the two men, and hid them,—and said:  
|Even so|, the men did come in unto me, but I knew not from whence they were;  
5 and it came to pass, as the gate was about to be shut in the darkness—that the men went out, I  know not whither the men went,—pursue them quickly, for ye shall overtake them.  
6 But she had taken them up to the roof,—and concealed them with the stalks of flax which she had laid in order for herself, upon the roof.  
7 So were pursued them, by way of the Jordan, unto the fords,—the gate being shut as soon as they who pursued them had gone forth.  
8 And ere yet they slept, she went up unto them, upon the roof;  
9 and said unto the men,  
I know that Yahweh hath given unto you the land,—and that the terror of you hath fallen upon us, and that all the inhabitants of the land have melted away from before you.  
10 For we have heard how Yahweh [dried up] the waters of the Red Sea, from before you, when ye came forth out of Egypt,—and what ye did unto the two kings of the Amorites, who were over the Jordan unto Sihon and unto Og, whom ye devoted to destruction;  
11 and when we heard then did our heart melt, and there rose up no longer any spirit in any man, because of you,—for as for Yahweh your God  is God—in the heavens above, and upon the earth beneath.  
12 [Now] therefore, I pray you, swear unto me, by Yahweh, <since I have dealt with you in lovingkindness> that ye also will deal with the house of my father, in lovingkindness, and will give me a token of faithfulness:  
13 and will save alive my father and my mother, and my brethren and my sisters, and all that they have,—and will deliver our souls from death.  
14 And the men said unto her,  
Our souls, in your stead, unto death> if ye utter not this our business, so shall it be <when Yahweh shall give us the land> that we will deal with thee in lovingkindness and in faithfulness.  
15 And she let them down with a cord through the window,—for her house was within the wall of the rampart, and within the rampart she was dwelling.  
16 And she said unto them—  
To the mountain get you, lest the pursuers fall in with you,—and hide yourselves there, three days, until the pursuers return, and afterwards shall ye go your way.  
17 And the men said unto her,—  
Free will we be from this thine oath which thou hast made us swear:  
18 Lo! <when we are coming into the land> this cord of crimson thread must thou bind in the window, by which thou didst let us down, and thy father and thy mother, and thy brethren and all the household of thy father,  must thou gather together unto thee, unto the house.  
19 And it shall be <whosoever shall go forth out of the doors of thy house, into the street> his blood shall be on his own head, and we shall be free,—but <whosoever shall be with thee in the house> his blood shall be on our heads, if a hand be upon him.  
20 Or if thou utter this our business—then shall we be free from this thine oath, which thou hast made us swear.  
21 And she said—  
According to your words shall it be.  
Thus sent she them away, and they departed,—and she bound the crimson cord in the window.  
22 And they went, and came into the mountain, and abode there, three days, until the pursuers had returned,—so the pursuers [made search] throughout all the way, but found them not.  
23 And the two men returned, and came down out of the mountain, and crossed over, and came unto Joshua, son of Nun,—and recounted to him all that had fallen them;  
24 and they said unto Joshua,  
Yahweh hath delivered unto our hand, all the land,—moreover also all the inhabitants of the land have melted away from before us.

§ 3. The Crossing of the Jordan.  
1 So then Joshua rose early in the morning, and they brake up from The Acacias, and came as far as the Jordan, [he and all the sons of Israel]—and they lodged there, before they passed over.  
2 And it came to pass <after three days> that the officers went through the midst of the camp, and commanded the people, saying,  
When ye see the ark of the covenant of Yahweh your God, and the priests the Levites bearing it, ye also shall break up out of your places, and come after it. Yet shall there be [a distance] between you and it, about two thousand cubits, by measure,—do not come near unto it, that ye may get to know the way by which ye must...
Then said Joshua unto the people, 

Hallow yourselves, for to-morrow will Yahweh do in your midst wonderful things.

And Joshua spake unto the priests, saying, 

Take ye up the ark of the covenant, and pass on before the people.

So they took up the ark of the covenant, and went on before the people. Then said Yahweh unto Joshua:

This day will I begin to magnify thee in the eyes of all Israel, who shall know, that I was with Moses.

Thou therefore, shalt command the priests who are bearing the ark of the covenant, saying, --

When ye are come as far as the edge of the waters of the Jordan, ye shall stand.

Then said Joshua unto the people, Draw near hither, and hear ye the words of Yahweh your God.

And Joshua said, Hereby shall ye know, that a Living God is in your midst, and that he will certainly dispossess from before you the Canaanite and the Hittite, and the Hivite and the Perizzite, and the Girgashite, and the Amorite, and the Jebusite.

Lo! the ark of the covenant of the Lord of all the earth, is about to pass before you into the Jordan.

Now therefore, take ye twelve men, out of the tribes of Israel, one man severally for each tribe: and it shall be, when the soles of the feet of the priests who are bearing the ark of Yahweh, Lord of all the earth, do rest in the waters of the Jordan, the waters of the Jordan shall be cut off, the waters that are coming down from above, and shall stand in one mound.

And it came to pass, when the people set out from their tents, to cross the Jordan, with the priests, bearing the ark of the covenant before the people, then as the soles of the ark came as far as the Jordan, and the feet of the priests who were bearing the ark were dipped in the edge of the waters, the Jordan being full over all his banks, all the days of harvest, that the waters which were coming down from above, rose up in one mound, a great way off, by the city Adam, which is beside Zarethan, and they which were going down to the sea of the waste plain, the salt sea failed were cut off, and the people passed over right against Jericho. And the priests who were bearing the ark of the covenant of Yahweh, stood on dry ground, in the midst of the Jordan, with firm footing, while all Israel were passing over on dry ground, until all the nation had made an end of passing over the Jordan.

And Joshua called unto the twelve men whom he had made ready, from among the sons of Israel, one man severally out of each tribe; and Joshua said unto them:

Pass ye over, before theark of Yahweh your God unto the midst of the Jordan, and lift ye up each man one stone upon his shoulder, according to the number of the tribes of the sons of Israel: that this may be a sign in your midst, for your sons will ask in time to come, saying, What mean these stones to you? Then shall ye say unto them, That the waters of the Jordan were cut off, from before the ark of the covenant of Yahweh, when it passed into the Jordan, the waters of the Jordan were cut off.

So shall these stones become a memorial unto the sons of Israel, unto times age-abiding.

And the sons of Israel did so, as Joshua commanded, and took up twelve stones out of the midst of the Jordan, as spake Yahweh unto Joshua, according to the number of the tribes of the sons of Israel, and carried them with them unto the place where they lodged, and laid them down there. Twelve stones also did Joshua set up in the midst of the Jordan, in the place where stood the feet of the priests who were bearing the ark of the covenant, and they have remained there until this day.

Now the priests who were bearing the ark continued standing in the midst of the Jordan, until everything was finished which Yahweh commanded Joshua, to speak unto the people, according to all that Moses' commanded Joshua, the people therefore hasted, and passed over. And so it was, as soon as all the people had made an end of passing over, then passed over the ark of Yahweh, and the priests, in presence of the people.

Also the sons of Reuben and the sons of Gad and the half tribe of Manasseh, passed over.

(Or: "in presence of.") fathers. G.n. Some cod. (w. 4 ear. pr. v. 30 f.) See further, chap. viii. edna, and as in ver. 21 and here: "of their
Joshua IV. 13—24; V. 1—14.

14 And it came to pass when all the kings of 
WriUm, "we," to be read, edsa., Sep., Syr. and 
"they." Some cod. have, Vul.—G.n.
both written and read.

"And it came to pass when all the kings of 
Israel, as Moses had spoken unto them:13 about forty thou-
sand, equipped for the war, passed over before 
Yahweh, to battle, into the waste plains of 
Jericho.

Then spake Yahweh unto Joshua, saying:

16 Command the priests who are bearing the 
ark of testimony,—that they come out up of 
the Jordan.

So Joshua commanded the priests, saying,—

18 Command the priests who are bearing the 
ark of the covenant of Yahweh,—that they come out up of 
the Jordan.

14 On that day did Yahweh magnify Joshua 
in the eyes of all Israel,—and they revered 
him, as they revered Moses, all the days of 
his life.

Then spake Yahweh unto Joshua, saying:

Come ye up out of the Jordan.

And it came to pass when the priests who 
were bearing the ark of the covenant of Yahweh 
came up out of the midst of the Jordan, and the 
soles of the feet of the priests were withdrawn 
unto the dry ground, then returned the waters 
of the Jordan unto their place, and went, as 
before, over all his banks.

So the people came up out of the Jordan, on 
the tenth of the first month,—and encamped in 
Gilgal, at the eastern end of Jericho.20 And 
these twelve stones which they took out up of 
the Jordan, did Joshua set up, in Gilgal.21 Then spake he unto the sons of 
Israel, saying,—

When your sons shall ask, in time to come, of 
their fathers, saying,—

What mean these stones?

then shall ye let your sons know, saying,—

On dry ground came Israel over this 
Jordan;23 in that Yahweh your God 
dried up the waters of the Jordan, from 
before you, until ye had passed over,—as 
Yahweh your God had done unto the Red Sea, which 
he dried up from you, until we had passed over:24 that all the peoples of 
the earth might know the hand of Yahweh, 
that (firm) it is; that they might 
revere Yahweh your God, all the days.

And it came to pass when all the kings of 
the Amorites who were over the Jordan west 
ward, and all the kings of the Canaanites who 
were by the sea, heard how that Yahweh had 
dried up the waters of the Jordan, from 
before the sons of Israel, until theyb had passed over, 
that their heart melted, and there was no 
spirit in them any more, because of the sons of 
Israel.

§ 4. The People are circumcised, and keep the 
Passover: The Manna ceased.

At that time said Yahweh unto Joshua, 
Make thee knives of flint,—and again 
circumcise the sons of Israel a second time.

So Joshua made him knives of flint, and cir-
cumcised the sons of Israel, at the Hill of 
Foreskins.4 Now this is the cause 
why Joshua did circumcise,—all the people 
who came forth out of Egypt, who were males, 
all the men of war died in the desert, by the 
way, after they came forth out of Egypt.4 For 
though all the people who came forth had 
been circumcised:5 yet all the people who 
were born in the desert, by the way, after they 
came forth out of Egypt, had they not 
circumcised.6 Because for forty years did the 
sons of Israel journey in the desert, until all the 
nation7 who were men of war, who came forth 
out of Egypt, were consumed, because they 
hearkened not unto the voice of Yahweh,— 
unto whom Yahweh spake that he would not 
let them see the land, which Yahweh spake 
unto their fathers, that he would give unto us, 
a land flowing with milk and honey: 7 Their 
sons, therefore, whom he had raised up in their 
stead, did Joshua circumcise,—for uncircumcised 
they were, in that they had not 
circumcised them by the way.

§ 5. The Prince of Yahweh's Host appears to 
Joshua.

And it came to pass while Joshua was at 
Jericho, that he lifted up his eyes, and looked, 
and lo! a man, standing over against him, with 
his sword drawn, in his hand,—so Joshua went, 
unto him, and said to him, 

For us art thou, or for our adversaries?

And he said—

Nay, but I as prince of the host of 
Yahweh, have [now] come.

So Joshua fell on his face to the earth, and 
worshipped, and said unto him, 

What is my lord speaking unto his servant?

Some cod. (in the Mas. 
"the first" month) cp. 
Gen. viii. 18.—G.n. 
Some cod. (w. 3 ear. pr. 
edns.—G.n. 
Some cod. (w. 1 ear. pr. 
edns.—G.n. 
How impressively this 
circumstantial account 
of the ceasing of the 
manna!

"And it came to pass when all the kings of 
Jericho, that he lifted up his eyes, and looked, 
and lo! a man, standing over against him, with 
his sword drawn, in his hand,—so Joshua went, 
unto him, and said to him, 

For us art thou, or for our adversaries?

And he said—

Nay, but I as prince of the host of 
Yahweh, have [now] come.

So Joshua fell on his face to the earth, and 
worshipped, and said unto him, 

What is my lord speaking unto his servant?
Then said the prince of the host of Jehovah unto Joshua:

Slip off thy sandals from thy feet, for as for the place whereon thou art standing, it is holy; so he did so.

And Joshua said unto the people, Shout. For Jehovah hath delivered unto you the city, and her king.

The city itself shall be devoted, and all that is therein, unto Jehovah; nevertheless, Rahab the harlot shall live, she, and all who are with her in the house, because she hid the messengers whom we sent.

And it came to pass, when the people heard the sound of the horn, that they shouted. For Jehovah hath delivered unto you the city. And they devoted all that were in the city, both man and woman, young and old, and ox and sheep and ass, with the edge of the sword.

But <unto the two men who spied out the land> Joshua said,

Go into the house of the woman, the harlot, and bring out thence the woman, and all that she hath, as ye sware unto her.

So the young men, the spies, went in, and brought out Rahab and her father and her mother, and all that she had, ye shall save alive, so she hath dwelt in the midst of Israel until this day, because before the ark of Jehovah went on and on, and blew with the horns, with the armed host going on before them, and the rear-guard coming after the ark of Jehovah, going on and blowing with the horns.

Then said the prince of the host of Jehovah unto Joshua:

Shout, for Jehovah hath delivered unto you the city. And it shall be, that as for the city, devoted, shall it be, and all that is therein, unto Jehovah; nevertheless, Rahab the harlot shall live, she, and all who are with her in the house, because she hid the messengers whom we sent.

And it came to pass, when the people heard the sound of the horn, that they shouted. For Jehovah hath delivered unto you the city. And they devoted all that were in the city, both man and woman, young and old, and ox and sheep and ass, with the edge of the sword. But as for all silver and gold and vessels of bronze and iron, hallowed, it is to Jehovah, unto the treasury of Jehovah it shall come.

So the people shouted, when the horns were blown, yea, it came to pass, when the people heard the sound of the horn, that the people shouted with a great shout, and the wall fell down under it, and the people went up into the city, every man straight before him, and so they captured the city. And they devoted all that were in the city, both man and woman, both young and old, and ox and sheep and ass, with the edge of the sword.

But unto the two men who spied out the land Joshua said,

Go into the house of the woman, the harlot, and bring out thence the woman, and all that she hath, as ye sware unto her.

So the young men, the spies, went in, and brought out Rahab and her father and her mother, and all that she had, ye shall save alive, so she hath dwelt in the midst of Israel until this day, because

<Some note on vers. 15.>

"According to a sword's mouth, i.e., as the sword would devour, without quarter"—O. G., M. G. (b).
And Joshua imposed an oath, at that time, saying, —

Cursed be the man before Yahweh, who shall raise up and build this city— Jericho,

<At the price of his firstborn> shall he lay its foundation,
And <at the price of his youngest> shall he set up its doors.

And so it was, that Yahweh was with Joshua, and his fame was in all the land.

§ 7. Achan’s Sin and Punishment.

But the sons of Israel had committed an act of unfaithfulness, in respect of what was devoted.—for Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, had taken of what was devoted, and the anger of Yahweh had kindled against the sons of Israel.

And Joshua sent men from Jericho, to Ai, which was beside Beth-aven, on the east side of Bethel, and spake unto them saying,

Go up and spy out the land.

So the men went up, and spied out Ai. And they returned unto Joshua, and said unto him—

Let not all the people go up, about three thousand men,—but they fled before the men of Ai. And the men of Ai smote, of them, about thirty-six men, and pursued them before the gate, as far as the Shebarim, and smote them on the slope,—so that the heart of the people melted, and became as water.

Then Joshua rent his clothes, and fell upon the earth, before the ark of Yahweh, until the evening, and the elders of Israel,—and they lifted up dust upon their heads. And Joshua said—

Alas! My Lord Yahweh!

Wherefore hast thou brought this people over the Jordan, to deliver us into the hand of the Amorite, to destroy us?

Would, then, we had been content to dwell on the other side of the Jordan!

Oh, My Lord,—what shall I say, after Israel have turned their backs before their enemies?—

<Only let the Canaanite and all the inhabitants of the land hear> and they will surround us, and cut off our name out of the earth,—what then wilt thou do, for thy great name?

And Joshua said unto Joshua—

Get thee up! wherefore is it that thou art lying upon thy face?—

Achan sinned, yea moreover, they have transgressed my covenant which I commanded them,—yea moreover, they have taken of what was devoted, yea moreover, they have stolen, yea moreover, they have dissembled, yea moreover, they have put it among their own goods.

Therefore cannot the sons of Israel stand before their enemies, do they turn before their enemies, because they have become devoted,—I will no more be with you, except ye destroy the devoted thing out of your midst.

Up! hallow the people, and thou shalt say,

Hallow yourselves by to-morrow,—for

Thus saith Yahweh,

God of Israel:

A devoted thing is in the midst of thee, O Israel,

Thou canst not stand before thine enemies, until ye have put away the devoted thing, out of your midst.

Therefore shall ye be brought near, in the morning, by your tribes,—and it shall be that—

The tribe which Yahweh shall seize shall come near by families, and

The family which Yahweh shall seize shall come near by households, and

The household which Yahweh shall seize shall come near by man by man;

and it shall be, that—

He that is seized with the devoted thing shall be burned with fire, he, and all that he hath,—because he hath transgressed the covenant of Yahweh, and because he hath wrought impiety in Israel.

So Joshua rose up early in the morning, and brought Israel near by their tribes,—and the tribe of Judah was seized; and he brought near the family of Judah, and the family of the Zarhites was seized,—and he brought near the family of the Zarhites by man by man; and Zabdi was seized; and he brought near his household, by man by man,—and Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah was seized. And Joshua said unto Achan—

My son, give, I pray thee, glory unto Yahweh, God of Israel, and make to him confession,—and tell me, I pray thee, what thou hast done, do not hide it from me.

And Achan answered Joshua, and said,—

Of a truth I have sinned against Yahweh, God of Israel, and thus and thus have I done:

When I saw among the spoil, a certain goodly mantle of Babylonia, and two hundred shekels of silver, and a certain wedge...
Then said Yahweh unto Joshua—

And it shall be <when ye have seized the city> then shall ye burn the city with fire. <according to the word of Yahweh> shall ye do,—see! I have commanded you.

So Joshua sent them forth, and they went into ambush, and abode between Bethel and Ai, [on the west of Ai],—but Joshua lodged that night in the midst of the people. 10 And Joshua rose up early in the morning, and mustered the people,—and went up—[he and the elders of Israel] before the people, to Ai.

And all the people of war who were with him went up, and drew near, and came in, right before the city,—and pitched on the north of Ai, with [a valley] between them and Ai.

And he took 'about five thousand men,—and set them in ambush between Bethel and Ai, [on the west of the city]. 12 And <when the people had set all the host that was on the north of the city, with the rear thereof on the west of the city>—then went Joshua, during the night, into the midst of the valley. 14 And it came to pass <when the king of Ai saw it> that they hasted, and rose up early, and the men of the city came out to meet Israel for battle, [he and all his people] at an appointed time, before the waste plain,—[he not knowing] that there was an ambush lying in wait for him, behind the city]. 15 So then Joshua and all Israel suffered themselves to be smitten before them,—and fled, by the way of the wilderness;

and all the people who were in the city were called out to pursue them,—and they pursued Joshua, and so were drawn out away from the city. 17 And there remained not a man, in Ai or Bethel, who had not gone out after Israel,—and they left the city open, and pursued Israel.

Then said Yahweh unto Joshua—

Stretch out with the javelin which is in thy hand, towards Ai, for [unto thy hand] will I deliver it.

So Joshua stretched out with the javelin which was in his hand, towards the city. 18 And the ambush rose up quickly, out of their place, and ran, when he stretched out his hand, and entered the city, and captured it,—and hasted, and set the city on fire. 20 And the men of Ai turned behind them, and looked, and lo! the smoke of the city had risen up towards the heavens, and there was in them no strength, to flee this way or that way,—moreover [the people that were fleeing to the wilderness] turned back upon the pursuers. 21 Yea <when Joshua and all Israel] saw that the ambush had captured the city, and that the smoke of the city had risen up> then returned they, and smote the men of Ai. 22 And [the others] came forth out of the city to meet them, so they
were in the midst of Israel, some on this side, and some on that side, and they smote them, until there was left them none to remain or to escape. 23 And the king of Ai they caught alive, and brought him near unto Joshua. 24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness whither they had pursued them, and all of them had fallen by the edge of the sword until they were consumed, 25 then all Israel returned to Ai, and smote it with the edge of the sword. 26 And so it was, that all who fell that day, both of men and of women, were twelve thousand, — all the inhabitants of Ai. 27 Now Joshua drew not back his hand which he had stretched out with the javelin, — until he had utterly destroyed all the inhabitants of Ai. 28 Nevertheless <the cattle and the spoil of that city> Israel took as their own prey, — according to the word of Yahweh, which he commanded Joshua. 29 So then Joshua burned Ai, and made of it an age-abiding heap — [which remaineth] until this day. 30 And <the king of Ai> hanged he on a tree until eventide, — but <at the going in of the sun> Joshua gave command and they took down his dead body from the tree, and cast it in at the opening of the gate of the city, and raised up over it a great heap of stones — [which remaineth] until this day.

§ 9. The Blessings and Curses of the Law, written on Altar-Stones, Read aloud, and Confirmed by all the People. 31 Then built Joshua, an altar, unto Yahweh, God of Israel, — in Mount Ebal: 32 as Moses, the servant of Yahweh, commanded the sons of Israel, as it is written in the scroll of the law of Moses, an altar of whole stones, whereon had not been wielded any tool of iron, — and they caused to go up thereon, ascending sacrifices unto Yahweh, and sacrificed peace-offerings. 33 Then wrote he there, upon the stones, a copy of the law of Moses, which he wrote, in the presence of the sons of Israel. 34 And <all Israel, and their elders and officers, and their judges> were standing on this side and on that side of the ark, before the priests the Levites, who were bearing the ark of the covenant of Yahweh, as well the sojourner as the home-born, half of them over against Mount Gerizim, and half of them over against Mount Ebal, — as Moses the servant of Yahweh commanded to bless the sons of Israel, first of all. 35 And <after that> read he all the words of the law, the blessing and the cursing, — according to all that was written in the scroll of the law. 36 There was not a word of all that Moses commanded, — which Joshua read not before all the convocation of Israel, with the women and the little ones, and the sojourner who was going on in their midst.

§ 10. The Gibeonites by Craft secure a Covenant with Israel. 1 And it came to pass, when they heard, — 9 namely, all the kings who were over the Jordan, in the hill country and in the lowland, and in all the coast of the great sea, over against the Lebanon, — the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite; 2 then gathered they themselves together as one man, to fight with Joshua, and with Israel, — [with one accord]. 3 Now the inhabitants of Gibeon heard that which Joshua had done unto Jericho and unto Ai; 4 they however <acted craftily, and went and started,—and took old sacks for their asses, and leathern wine bottles, old, and rent, and bound up; 5 and sandals, old and patched, upon their feet, and worn-out mantles upon them, — and <all the bread of their provision> was dry and broken. 6 So they took their journey unto Joshua, unto the camp, at Gilgal, — and said unto him, and unto the men of Israel, 7 <From a far country> are we come, <Now therefore, solemnise with us a covenant>. 8 And the men of Israel said unto the Hivites, — 9 Peradventure' <in our midst> ye' are dwelling, how then can we solemnise with you' a covenant? 10 And they said unto Joshua: 11 <Thy servants> we are', And Joshua said unto them: 12 <Who> are ye? And <from whence> come ye? 13 And they said unto him— 14 <From a very far country> have thy servants come, because of the name of Yahweh thy God, — because we had heard his fame, and all that he had done in Egypt; 15 and all that he had done unto the two kings of the Amorites who were over the Jordan, — unto Sihon, king of Heshbon, and unto Og, king of Bashan, who was in Ashtaroth. 16 So our elders and all the inhabitants of our land spake unto us, saying: — Take ye, in your hand, provision for the journey, and go your way to meet them, — then shall ye say unto them, <Your servants> we are'. 17 <Now therefore, solemnise with us a covenant>. 18 <This our bread> took we hot for our provision, out of our houses, on the day we came forth to journey unto you, — but

* Or: "restricted."  
* Or: "behove."  
* Some cod. (w. 2 ear. pr. edna., Sep., Syr.) have: "and their own prey."  
* Some cod. (w. Aram., Sep., Syr., Vul.) have: "and the C. and the P."  
* Some cod. (w. 2 ear. pr. edna., Sep., Syr., Vul.) have: "and the C. and the P."  
* Become crumbs." — O.G.  
* Become crumbs." — O.G.
So he took of their provision,—but the bidding of Yahweh had they not asked.

13 And Joshua made peace* with them, and solemnised with them a covenant* to let them live,—and the princes of the assembly entered into an oath* with them.

14 And it came to pass <at the end of three days after they had solemnised with them a covenant> that they heard that <near neighbours> they were unto them, and <in their midst> they were dwelling.

15 So the sons of Israel brake up, and came in unto their cities on the third day,—their cities being Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim.*

16 And the sons of Israel smote them not, because the princes of the assembly had sworn unto them by Yahweh, God of Israel,—but all the assembly murmured against the princes.

17 And all the princes said unto all the assembly:

"We* have sworn unto them, by Yahweh, God of Israel,—<now> therefore, we may not touch them.

18 ||This|| will we do unto them, even let them live,—lest there come on us wrath, because of the oath which we have sworn unto them.

19 And the princes said unto them—Let them live.

So they became* hewers of wood and drawers of water unto all the assembly, as the princes spake unto them.

20 And Joshua called for them, and spake unto them, saying,—Wherefore* did ye deceive us, saying,—We are very far* from you', whereas ye* <in our midst> are dwelling?

21 ||Now|| therefore, <accursed> ye are',—and ye shall not cease to be in bond-service as hewers of wood and drawers of water, for the house of my God.

22 And they responded to Joshua, and said—Because it was <plainly told> thy servants, how that Yahweh thy God had commanded Moses his servant to give unto you all the land, and to destroy all the inhabitants of the land from before you,—therefore feared we greatly, for our lives,* because of you, and did this thing.

23 ||Now|| therefore, <here we are> in thy hand,*—<as may be good and right in thine eyes, to do unto us> [do].

24 And he did to them so,—and rescued them out of the hand of the sons of Israel, and they slew them not. And Joshua appointed them that day to be hewers of wood and drawers of water unto the assembly,—and unto the altar of Yahweh,* [as they are] until this day, in the place which he should choose.

§ 11. The Conquests of Joshua described and summed up.

1 And it came to pass <when Adonizedec, 10 king of Jerusalem, heard' that Joshua had captured Ai, and devoted it to destruction, <as he had done unto Jericho and her king> [so had he done unto Ai and her king,—and that the inhabitants of Gibeon had made peace* with Israel and had come into their midst> 2 then feared they greatly, because Gibeon* was <a great city>, as one of the royal* cities,—and because ||it|| was greater than Ai, and |all the men thereof|| were mighty; 3 therefore sent Adonizedec, king of Jerusalem, unto Hoham, king of Hebron, and unto Piram, king of Jarmuth, and unto Japhia, king of Lachish, and unto Debir, king of Eglon, saying:

"Come up unto me and help me, that we may smite Gibeon,—for it hath made peace with Joshua, and with the sons of Israel.

So they gathered themselves together and came up, even the five kings of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon,—<they, and all their hosts>,—and encamped near Gibeon, and made war against it.

4 So the men of Gibeon sent unto Joshua, unto the camp at Gilgal, saying,

Do not withhold thy hand* from thy servants,—Come up unto us quickly, and save us, and help us, for all the kings of the Amorites that dwell in the hill-country, are gathered together against us.

5 So Joshua went up from Gilgal, <he and all the people of war with him, even all the mighty men of valour>>,—And Yahweh said unto Joshua:

"Do not fear because of them,*<for into thy hand>* have I delivered them,—not a man of them shall stand before thee.

6 So then Joshua came in unto them, suddenly,—<all the night> came he up. from Gilgal. 10 And Yahweh confused them before Israel, and smote them with a great slaughter at Gibeon,—and chased them along the way that goeth up Beth-horon, and destroyed them as far as Azekah and as far as Makkedah. 11 And it came to pass, when they fled from before Israel, <they being on the slope of Beth-horon, that Yahweh cast down upon them great stones out of the

* Or: "for;"
* Lit.: "hands" in M.C.T.,—but some cods. (w. 3 ear. pr. edns.) have: "hand"—G.n.
* Or: "do not shrink from them in fear;"
* "Into thy hands"
heavens, as far as Aselah, and they died,—
<more> were they who died by the hailstones,
than they whom the sons of Israel slew with the
sword.

21 And Joshua spake unto Yahweh, a on the
day when Yahweh delivered up the Amorites
before the sons of Israel,—yea he said, in the
presence of Israel—
' Thou Sun! be still,
And thou Moon! in the vale of Aijalon.

22 So the sun was still, and the moon
stayed, until a nation should be avenged on its
foes. Is not that written in the Book of the
Upright? So then the sun stayed in the
middle of the heavens, and hastened not to go in,
about a whole day. 14 And there was no day
like that—before it or after it, when Yahweh
hearkened unto the voice of a man,—in that
Yahweh himself fought for Israel.

So Joshua returned, and all Israel with him, unto
the camp at Gilgal.

20 And Joshua said,
Roll ye great stones against the mouth of the
cave, and set over it men, to watch them;
out do not ye stay, chase after your
enemies, so shall ye attack them in the
rear,—do not suffer them to enter into their
cities, for Yahweh your God hath delivered
them into your hand.

And it came to pass <when Joshua and the
sons of Israel had made an end of smiting them
with a very great slaughter, until they were
spent>, then did ||the remainder that were left
of them|| enter into the fortified cities. 21 And
all the people returned unto the camp, unto
Joshua at Makkedah, in peace,—none sharpened
his tongue' at any man of the sons of
Israel.

22 Then said Joshua,
Open ye the mouth of the cave,—and bring
out unto me, these five kings, out of the cave.

And they did so, and brought out unto him,
these five kings, out of the cave,—namely, the
king of Jerusalem, the king of Hebron, the
king of Jarmuth, the king of Lachish, the king
of Eglon. 24 And it came to pass <when they
brought out these kings> unto Joshua
that Joshua called for all the men of Israel, and
said unto the captains of the men of war who
had been with him,

Come near, put your feet upon the necks of
these kings.
So they came near, and put their feet upon
the necks of them.
25 Then said Joshua unto them:
Do not fear, nor be alarmed,—be firm and
bold, for <thus and thus> will Yahweh do
unto all your enemies, against whom ye' do
fight.

26 And Joshua smote' them after this, and put
them to death, and hanged them upon five
trees,—and they remained hung on the trees
until the evening. 27 And it came to pass <at the
time of the going in of the sun> that
Joshua gave command, and they took them
down off the trees, and cast them into the
cave, where they had hid themselves,—and put
great stones upon the mouth of the cave, [which
remain] until this very day.

28 And Joshua captured ||Makkedah> on that
day, and smote it with the edge of the sword,
and <the king thereof> devoted he to destruc
tion, them" and all the souls that were therein,
he left no survivor,—but did unto the king of Makkedah, as he had done unto the king of Jericho.

29 And Joshua passed over, and all Israel with
him, from Makkedah unto Libnah,—and fought
against Libnah; 30 and Yahweh delivered [it
also] into the hand of Israel, with the king
thereof, and he smote it with the edge of the
sword, with all the souls that were therein, he
left therein no survivor,—but did unto the king
thereof, as he had done unto the king of Jericho.

31 And Joshua passed over, and all Israel with
him, from Libnah unto Lachish,—and encamped
against it, and fought against it; 32 and Yahweh delivered Lachish into the hand of Israel, and
he captured it on the second day, and smote it
with the edge of the sword, with all the souls
that were therein, according to all that he had
done unto Libnah.

33 Then came up Horam, king of Gezer, to
help Lachish,—and Joshua smote him and his
people, until he had not left him a survivor.

34 And Joshua passed over, and all Israel with
him, from Lachish unto Eglon,—and they
encamped against it, and fought against it;
35 and captured it on the same day, and smote it
with the edge of the sword, and <all the souls
that were therein>, on that day> devoted
he to destruction,—according to all that he had
done to Lachish.

36 And Joshua went up, and all Israel with him,
from Eglon unto Hebron,—and they fought
against it; 37 and captured it, and smote it with
the edge of the sword, and the king thereof,
and all the cities thereof, with all the souls
that were therein—he left not a survivor, according
to all that he had done to Eglon,—he devoted it
to destruction, and all the souls that were therein.

a Why "unto Yahweh") Was the address to Sun
and Moon virtually an appeal to Yahweh?
Sep. here adds: "when he destroyed them in
Gibeon, and they were destroyed from before
4 The terms of this narra
tive clearly intimate a
direct Divine "interposi
tion, which, nevertheless,
was local in its action,
and may well have been
purely phenomenal in its
nature. That is how it
appeared, and that is what
it did. Anything more
is speculation.
5 Some cod. (w. 3 ear. pr.
ed.) have: "these five
kings."—O.n.
6 Some cod. (w. 3 ear. pr.
ed.) have: "it" (as in
And it came to pass, when Jabin king of Hazor heard that he sent unto Jobab king of Madon, and unto the king of Shimron, and unto the king of Achshaph; 2 and unto the kings who were on the north in the hill country and in the waste plain south of Chinneroth, and in the lowland,—and in the heights of Dor, on the west: 3 the Canaanite on the east and on the west, and the Amorite, and the Amolite, and the Hittite, and the Perizzite and the Jebusite, in the hill country,—and the Hivite, under Hermon, in the land of Mizpah; 4 and they came out,—they, and all their hosts with them, much people, like the sand that is upon the seashore for multitude,—with horses and chariots very many. 5 And when all these kings were gathered together to meet Joshua, they came in, and encamped as one man, at the waters of Merom, to fight with Israel. 6 And said Yahweh unto Joshua—Do not fear because of them, for <to-morrow> about this time shall thou burn up all of them, slain, before Israel,—<their horses> shalt thou burn up with fire.

And Joshua, and all the army with him, came in upon them, by the waters of Merom, suddenly, and fell upon them. 8 And Yahweh delivered them up into the hand of Israel, and they smote them, and chased them as far as great Zidon, and as far as Misrephoth-maim, and as far as the valley of Mizpeh, eastward,—yea they smote them until they left them not a survivor. 9 And Joshua did unto them, as Yahweh had said unto him,—<their horses> he ham-strung, and <their chariots> burned he up with fire.

Then Joshua turned back, and at that time, and captured Hazor, and <the king thereof> smote he with the sword,—for <Hazor> aforetime was the head of all these kingdoms. 11 And they smote all the souls that were therein, with the edge of the sword, devoting them to destruction, there was left no breathing thing,—and <Hazor> burned he up with fire. 12 And <all the cities of these kings, and all the kings thereof> did Joshua capture, and he smote them with the edge of the sword, devoting them to destruction, —as Moses, the servant of Yahweh, commanded.

Yet <none of the cities that were still standing upon their mound> did Israel burn <none but Hazor alone> did Joshua burn. 13 But <all the spoil of those cities, and the cattle> did the sons of Israel take as their prey,—nevertheless <all the human beings> smote they with the edge of the sword, until they had destroyed them, they left remaining no breathing thing. 14 And Joshua returned, and all Israel with him, unto the camp at Gilgal.

15 So Joshua took all this land—the hill country, and all the south, and all the land of Goshen, even as far as Gaza,—and all the land of Gohean, even as far as Gideon. 16 So Joshua took all the land, according to all that Moses had spoken. 17 From Mount Halak, that goeth up to Seir, even as far as Baal-gad, in the valley of the Lebanon, under Mount Hermon,—and <all their kings> he captured, and smote them, and put them to death. 18 <Many days> did Joshua <with all these kings> make war. 19 There was not a city that made peace with the sons of Israel, save the Hivites dwelling in Gibeon,—<the whole> took they in battle. 20 For <from Yahweh> came it to pass, that their heart was emboldened to come out to war with Israel, that he might devote them to destruction, that they might find no favour,—but that he might destroy them,—As Yahweh commanded Moses.

And Joshua came in, at that time, and cut off the Anakim from the hill country—from Hebron from Debir, from <Anah, and from all the hill country of Judah, and from all the hill country of Israel,—<with their cities> did Joshua devote them to destruction. 22 There was left remaining none of the Anakim, in the land of the sons of Israel,—save only <in Gaza, in Gath, and in Asidod > did some remain.

So Joshua took the whole land, according to all that Yahweh had spoken unto Moses, and Joshua gave it for an inheritance unto Israel, according to their portions by their tribes,—and ||the land|| had rest from war.
23 The king of Taanach, one.
22 The king of Megiddo, one.
21 The king of Kadesh, one.
20 The king of Jokneam in Carmel, one.
21 The king of Dor, in the height of Dor, one.
24 The king of Tirzah, one—
All the kings, thirty and one.

§ 12. The Apportioning of the Land.

1 Now Joshua was old, advanced in days,

2 This is the land that remaineth,—all the regions of the Philistines, and all the Geshurites; 3 from the Shihor which faceth Egypt, even as far as the boundary of Ekron, northward, <to the Canaanites> is it counted,—five princes of Philistines— the Gazites, and the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites, also the Avvim 4 on the south: b all the land of the Canaanites, and Maarah which belongeth to the Zidonians, as far as the boundary of the Amorites; 5 and the land of the Geshurites, and all the Lebanon, to the rising of the sun, from Baal-gad, under Mount Hermon,— as far as the entering in of Hamath; 6 <all the inhabitants of the hill country>, from the Lebanon as far as Misrephoth-maim— all the Zidonians, I myself will dispossess them from before the sons of Israel,— nevertheless, assign thou it by lot unto Israel, for an inheritance, as I have commanded thee.

7 Now therefore, apportion this land as an inheritance, unto the nine tribes,—and the half tribe of Manasseh.

8 With them> the Reubenites and the Gadites received their inheritance, which Moses gave them beyond the Jordan eastward, as Moses the servant of Yahweh gave unto them: 9 from Arer, which is on the edge of the ravine of Arnon, and the city, which is in the midst of the ravine, and all the table-land of Medeba, as far as Dibon; 10 and all the cities of Sihon, king of the Amorites, who reigned in Heshbon,— as far as the boundary of the sons of Ammon; 11 and Gilead, and the boundary of the Geshurites and the Maacathites, and all Mount Hermon, and all Bashan, as far as Salekah; 12 all the regions of the Philistines, and all the Geshurites; 13 from the Shihor which faceth Egypt, even as far as the boundary of Ekron, northward, <to the Canaanites> is it counted,—five princes of Philistines— the Gazites, and the Ashdodites, the Ashkelonites, the Gittites, and the Ekronites, also the Avvim 4 on the south: b all the land of the Canaanites, and Maarah which belongeth to the Zidonians, as far as the boundary of the Amorites; 5 and the land of the Geshurites, and all the Lebanon, to the rising of the sun, from Baal-gad, under Mount Hermon,— as far as the entering in of Hamath; 6 <all the inhabitants of the hill country>, from the Lebanon as far as Misrephoth-maim— all the Zidonians, I myself will dispossess them from before the sons of Israel,— nevertheless, assign thou it by lot unto Israel, for an inheritance, as I have commanded thee.

9 Some cod. w. 5 ear. pr. edns., Syr.) have: "in their portions" — G.n. Intro. 612.
10 Sep. here adds: "from the Jordan to the great sea westward thou shalt give it, the great sea shall be the boundary; and to the two tribes and the half tribe of Manasseh.

12 Sp. v.r. (rev.) : "which"

—G.n.
A sp. v.r., and some cod. both written and read (w. 8 ear. pr. edn. Aram. Reph. syr.) have: "as far as" — G.n.

9 Splendour of the dawn," so called perhaps because the early light shone upon it" — Davies H.L.

and half Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan] pertained to the sons of Machir; son of Manasseh, to half the sons of Machir, by their families.

These are [the portions] which Moses gave for inheritance, in the waste plains of Moab,—over the Jordan by Jericho, eastward. But unto the tribe of Levi Moses gave no inheritance,—<Yahweh, God of Israel> [he] was their inheritance, as he spake unto them.

1 And these are the inheritances which the 14 sons of Israel received in the land of Canaan,—which Eleazar the priest, and Joshua the son of Nun, and the ancestral heads of the tribes of the sons of Israel gave them to inherit.

2 <By lot> was their inheritance divided,—<as> Yahweh commanded by the hand of Moses, unto the nine tribes and unto the half tribe.

For Moses had given the two tribes and the half tribe their inheritance over the Jordan,—but <unto the Levites> gave he no inheritance in their midst; for the sons of Joseph became two tribes, Manasseh and Ephraim,—so they gave no portion to the Levites in the land, save only cities to dwell in, with the pasture lands thereof, for their cattle and for their substance.

As Yahweh commanded Moses [so] did the sons of Israel,—when they apportioned the land.

Then came near the sons of Judah unto Joshua, in Gilgal, and Caleb, the son of Jephunneh, the Kenizite, said unto him,—

Thou kNowest the word which Yahweh spake unto Moses the man of God, in my behalf and in thine, in Kadesh-barnes.

Forty years old was I when Moses the servant of Yahweh sent me, from Kadesh-barnes, to spy out the land,—so I brought him back word, as was in my heart.

But my brethren who had been up with me made the heart of the people melt,—whereas [I] wholly followed Yahweh my God.

So then Moses aware on that day, saying,

Surely the land on which thou foot hath trodden <unto thee> shall belong, for an inheritance, unto thou sons, unto times age-abiding,—because thou hast wholly followed Yahweh my God.

Now therefore, lo! Yahweh hath kept me alive, as he spake, these forty and five years, from the time Yahweh spake this word unto Moses, while Israel journeyed in the desert.

Now therefore, lo! [I-to-day] am eighty and five years old: 11 I remain, to-day, as courageous as on the day when Moses sent me <as my strength was then> so also my strength is now,—for war, both to go out and to come in.

Now therefore, give me this mountain,
whereof Yahweh spake, on that day,—for thou thyself didst hear, on that day, that Anakim were there, and great cities fortified, if so be Yahweh be with me> then shall I dispossess them.

As spake Yahweh.

13 So Joshua blessed him, and gave Hebron unto Caleb son of Jephunneh, for an inheritance.

14 For this cause> hath Hebron belonged unto Caleb son of Jephunneh the Kenizzite, for an inheritance, unto this day,—because he wholly followed Yahweh, God of Israel. 15 Now the name of Hebron was formerly City of Arba, <the greatest man among the Anakim> was he'. And the land had rest from war.

15 1 So then the boundary of the tribe of the sons of Judah, by their families,—reached unto the boundary of Edom, the desert of Zin southward, on the extreme south; 2 so their south boundary beginneth at the end of the Salt Sea,—from the bay that turneth to the south; 3 and goeth forth on the south of the cliffs of Akkabim, and croseth over to Zin, and goeth up on the south of Kadesh-barnes,—and passeth over by Hebron, and goeth up to Addar, and turneth round to Karka; 4 and passeth over to Azmon, and goeth forth at the ravine of Egypt, and so the extensions of the boundary are to the sea. 5 And the boundary eastward is the Salt Sea, as far as the end of the Jordan. And the boundary on the north side is from the bay of the sea, from the end of the Jordan. 6 And the boundary goeth up Beth-hoglah, and passeth over, on the north, by Beth-arabah,—and the boundary goeth up by the Stone of Boehan, son of Reuben; 7 and the boundary goeth up towards Debir, out of the vale of Achor, then northward, turning unto Gilgal, which is over against the ascent of Adummim, which is on the south side of the ravine,—then the boundary passeth over unto the waters of En-shemed, and so the extensions thereof are unto En-rogel: 8 then ascendeth the boundary by the valley of the son of Hinnom, to the side of the Jebusite, on the south, the same is Jerusalem,—and the boundary goeth up unto the top of the mountain which faeth the valley of Hinnom, to the west, which is at the end of the Vale of Giants, northwards; 9 and the boundary turneth round, from the top of the mountain, unto the fountain of the waters of Nepthoah, and goeth out unto the cities of Mount Ephron,—then the boundary turneth round to Baalah, the same is Kiriat-jearim; 10 then the boundary goeth round from Baalah westward, unto Mount Seir, and passeth over unto the slope of Mount Yearim, on the north, the same is Chesoion,—and descendeth Beth-shemesh, and passeth over Timnah; 11 then the boundary goeth forth unto the side of Ekron, northward, then the boundary turneth round towards Shikkeron, and croseth over Mount Baalah, and goeth out at Jabneel,—and the extensions of the boundary are to the sea. 12 And the sea boundary are the great sea and coast. 13 And Caleb dispossessed from hence, the three sons of Anak,—Sheehai, and Ahiman, and Talmai, the descendants of Anak. 14 And he went up from thence, against the inhabitants of Debir,—now the name of Debir, formerly was Kiriat-sephaer. 15 Then said Caleb, <He that smiteth Kiriat-sephaer, and captureth it> I will give unto him' Achsa, my daughter, to wife.

16 And Othniel son of Kenaz, brother of Caleb captured it,—so he gave unto him Achsa, his daughter, to wife. 17 And she said— Give me a present, for <dry land> hast thou given me, therefore must thou give me, pools of water. So he ' gave her upper pools and lower pools.

20 This is the inheritance of the tribe of the sons of Judah, by their families. 21 And the uttermost cities of the tribe of the sons of Judah, towards the boundary of Edom in the south, were,— Kabzeel and Eder, and Jagur, 22 and Kinah and Dimonah, and Adadah,— 23 and Kedesh and Hazor, and Ibnean, 24 Ziph and Talem, and Bealoth, 25 and Hazor-haddattah and Kerioth-hezron, the same is Hazor; 26 Amam and Shema, and Moladah, 27 and Hazar-gaddah and Heshmon, and Beth-pelet. 28 and Hazar-shual and Beer-sheba, with the hamlets thereof, 29 Baalah and Iyyirim, and Ezem, 30 and Eglon and Cheesil, and Hormah, 31 and Ziklag and Madmannah, and Sansannah, 32 and Lebooth and Shihlim, and En-rimon,—all the cities are twenty-nine, with their villages. 33 In the lowland,—Eeshal and Zorah, and Ashnah, 34 and Zanoah and En-gannim, Tappuah, and Enam; 35 Jarmuth, and Adamlum, Sooch, and Azekah; 36 and Shaaraim, and Adithaim, and Gedera, and Gederothaim,—fourteen cities,
with their villages]]. 77 Zenan and Hadashah, and Migdal-gad, 30 and Dilan and Mispeh, and Joktheel, 30 Lachish and Bokkath, and Eglon, 40 and Cabbon and Lehman. 41 and Chithliah, and Gederoth, Beth-dagon and Naamah, and Maakkedah,—sixteen cities, with their villages. 42 Libnah and Ether, and Achan, 43 and Ihphath and Ashnah, and Nezib, 44 and Keilah and Achzib, and Mareshah.—nine cities, with their villages. 45 Ekron with her towns, and her villages. 46 From Ekron even unto the sea,—all that were by the side of Ashdod with their villages. 47 Ashdod, her towns and her villages. Gaza, her towns and her villages, as far as the ravine of Egypt,—and the great sea and coast. 48 <And in the hill-country>,—Shamar and Jattir, and Socoh, 49 and Dannah and Kiriath-sannah, [the same] is Debir, 50 and Arab and Eshemo, and Anim, 51 and Goshem and Holon, and Giloh,—eleven cities, with their villages. 52 Arab and Rumah 4 and Esthan, 53 and Janim 4 and Beth-tappuah, and Aphekah, 54 and Humtah, and Kiriath-arba, [the same] is Hebron, and Zior,—nine cities, with their villages. 55 Maon Carmel, and Ziph and Jutah, 56 and Jereel and Jokdeam, and Zanoah, 57 Kain, Gibeah and Timnath,—ten cities, with their villages. 58 Halhul Beth-zur, and Gedor, 59 and Maarath and Beth-anoth, and Eltekon,—six cities, with their villages. 60 Kiriath-baal, [the same] is Kiriath-jearim, and Rabba, —two cities, with their villages. 61 <In the desert>, —Beth-arabah, Middin, and Seacoah, 52 and Niمساب and the City of Salt, and Engedi,—six cities, with their villages. 63 But <as for the Jebusites, the inhabitants of Jerusalem> the sons of Judah could not dispossess them,—so the Jebusites have dwelt with the sons of Judah, in Jerusalem, until this day.

Then came out the lot, for the sons of Joseph, from the Jordan by Jericho, at the waters of Jericho, eastward,—the desert, going up from Jericho, through the hill country to Bethel; 2 and it goeth out from Bethel towards Luz,—and passeth over unto the boundary of the Archites at Ataroth; 3 and descendeth westward, unto the boundary of the Japhletites, as far as the boundary of Beth-horon the upper; 4 and the boundary goeth out westward at Michmethath, on the north, then the boundary bendeth round eastward, to Taanath-shiloh,—and passeth by it on the east to Janoah; 5 and goeth down from Janoah to Ataroth and to Naarah,—and toucheth upon Jericho, and goeth out at the Jordan. 6 <From Tappuah> runneth the boundary along westward, to the ravine of Kanah, and the extensions thereof are to the sea,—this is the inheritance of the tribe of the sons of Ephraim, by their families; 7 together with the cities which were separated for the sons of Ephraim, in the midst of the inheritance of the sons of Manasseh,—all the cities, with their villages. 8 But they did not dispossess the Canaanites who were dwelling in Gazer, so the Canaanites have dwelt in the midst of Ephraim unto this day, and have become tributary servants.

1 And the lot for the tribe of Manasseh was,

...
Then were gathered together all the assembly of the sons of Israel at Shiloh, and they set up there, the tent of meeting, and the tabernacle of the congregation, and the ark of the covenant of the Lord upon the horns of mercy. And the sons of Israel stood about the tabernacle of the congregation, every one of them going up, and map it out, and return unto me, and here will I cast lots for you here, before Yahweh our God.

1. Then came up the lot of the tribe of the sons of Joseph, to Ephraim southward of the ravine, as the city children of Ephraim, and the boundary goeth down to the ravine of Kanah, southward of the ravine; these cities belong to Ephraim, in the midst of the cities of Manasseh, but the boundary of Manasseh was on the north side of the ravine, and the extensions thereof were to the sea; and the northward pertained to Ephraim, and [southward] to Manasseh, and the sea was the boundary thereof, and they touch Asher on the north, and Issachar on the east. And Manasseh had in Issachar and in Asher—Bethshean and her towns; and Ibileam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo, and her towns—the three heights. The sons of Manasseh, however, could not dispossess these Canaanites, but the Canaanites were determined to remain in this land; but when the sons of Israel had waxed strong, they put the Canaanites under tribute, though they did not dispossess them.

Then spake the sons of Joseph unto Joshua, saying:—Why hast thou given me, as an inheritance, but one lot and one portion, seeing that I am a numerous people, because hitherto hast Yahweh blessed me.

And Joshua said unto them:—If a numerous people thou art, get thee up to the forest, and cut down for thyself a forest; and there, in the land of the Perizzites and of the Rephaim, seeing that too narrow for thee is the hill country of Ephraim, and thou canst not cut it down, and thine shall be strong. for thou shalt dispossess them.

And Joshua made answer unto the house of Joseph: and the boundary goeth down to the ravine of Kanah, southward of the ravine, these cities belong to Ephraim, in the midst of the cities of Manasseh, but the boundary of Manasseh was on the north side of the ravine, and the extensions thereof were to the sea; and the northward pertained to Ephraim, and [southward] to Manasseh, and the sea was the boundary thereof, and they touch Asher on the north, and Issachar on the east. And Manasseh had in Issachar and in Asher—Bethshean and her towns, and Ibileam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo, and her towns—the three heights. The sons of Manasseh, however, could not dispossess these Canaanites, but the Canaanites were determined to remain in this land; but when the sons of Israel had waxed strong, they put the Canaanites under tribute, though they did not dispossess them.

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Then spake the sons of Joseph unto Joshua, saying:—Why hast thou given me, as an inheritance, but one lot and one portion, seeing that I am a numerous people, because hitherto hast Yahweh blessed me.

And Joshua said unto them:—If a numerous people thou art, get thee up to the forest, and cut down for thyself a forest; and there, in the land of the Perizzites and of the Rephaim, seeing that too narrow for thee is the hill country of Ephraim, and thou canst not cut it down, and thine shall be strong. for thou shalt dispossess them.

And Joshua made answer unto the house of Joseph: and the boundary goeth down to the ravine of Kanah, southward of the ravine, these cities belong to Ephraim, in the midst of the cities of Manasseh, but the boundary of Manasseh was on the north side of the ravine, and the extensions thereof were to the sea; and the northward pertained to Ephraim, and [southward] to Manasseh, and the sea was the boundary thereof, and they touch Asher on the north, and Issachar on the east. And Manasseh had in Issachar and in Asher—Bethshean and her towns, and Ibileam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo, and her towns—the three heights. The sons of Manasseh, however, could not dispossess these Canaanites, but the Canaanites were determined to remain in this land; but when the sons of Israel had waxed strong, they put the Canaanites under tribute, though they did not dispossess them.

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And Joshua said unto them:—If a numerous people thou art, get thee up to the forest, and cut down for thyself a forest; and there, in the land of the Perizzites and of the Rephaim, seeing that too narrow for thee is the hill country of Ephraim, and thou canst not cut it down, and thine shall be strong. for thou shalt dispossess them.

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Then spake the sons of Joseph unto Joshua, saying:—Why hast thou given me, as an inheritance, but one lot and one portion, seeing that I am a numerous people, because hitherto hast Yahweh blessed me.

And Joshua said unto them:—If a numerous people thou art, get thee up to the forest, and cut down for thyself a forest; and there, in the land of the Perizzites and of the Rephaim, seeing that too narrow for thee is the hill country of Ephraim, and thou canst not cut it down, and thine shall be strong. for thou shalt dispossess them.
And the second lot came out for Simeon, for their inheritance was as far as Sard. And their boundary goeth up westward, even toward Marsala, and toucheth Dobbesheth,—and reacheth unto the ravine that faeth Jokneam; 12 and turneth back from Sard, eastward, toward the rising of the sun, upon the boundary of Chisloth-tabor,—and goeth out unto Debir, and ascended Japhia; 13 and (from thence) it passed along in front on the east, towards Gath-hepher, towards Eth-kasin,—and goeth out at Rimmon which turneth about towards Neah; 14 and the boundary goeth round it, on the north to Hannathon,—and so the extensions thereof are the valley of Iphath- el; 15 and Kattath and Nahalal, and Shimron, and Idalah, and Beth-lehem,—sixteen cities, with their villages. 16 This is the inheritance of the sons of Simeon by their families,—these cities, with their villages.

For Issachar came out the fourth lot,—for the sons of Issachar, by their families. 17 And their boundary was,—Jezreel and Chesulloth, and Shunem, and Hapharaim and Shion, and Anaharath, and Hethathar, and Kaphlaw, and Tut, and Bethbaggai, and Karkar, 18 and Beth-banaf, and Kedesh, and Hazor, and Ibleam, and Serachim, and Elqaam, and Ibser, and Jarmuth, 19 and Zebulun, and Halah, and Shartaim, and Achzib. 20 And the boundary goeth about from thence, and compasseth the territory of Chisloth-tabor,—and goeth out at Rimmon which turneth about towards Neah; 21 and the boundary goeth round it, on the north to Hannathon,—and so the extensions thereof are the valley of Iphath- el; 22 and Kattath and Nahalal, and Shimron, and Idalah, and Beth-lehem,—sixteen cities, with their villages. 23 This is the inheritance of the sons of Issachar by their families,—these cities, with their villages.

Then came out the fifth lot, for the tribe of the sons of Asher, by their families. 24 And their boundary was,—Helkath and Hali, and Beton and Achalah, and Allam-melech and Amad, and Mishal,—and it toucheth Carmel to the west, and Shihor-libnath; 25 and it turneth toward sun-rise—to Beth-dagon, and toucheth Zebulun and the valley of Iphath-el northward, and Beth-emek, and Neiel; and goeth out unto Cabul, on the left, and Ebron and Rehob, and Hammon and Kanah,—as far as Zidon the populous; 26 and the boundary turneth to Ramah, and as far as the city of the fortress of Tyre,—then the boundary turneth to Hosah, and so the extensions thereof are, on the west, from Hebel to Achzib; 27 and Ummah also and Aphek, and Rehob, —twenty-two cities, with their villages. 28 This is the inheritance of the sons of Asher by their families,—these cities, with their villages.

For the sons of Naphtali came out the sixth lot,—for the sons of Naphtali, by their families. 29 And their boundary was,—from thence it passed along in front on the east, towards the city of the fortress of Tyre, —then the boundary turneth to Hosah, and so the extensions thereof are, on the west, from Hebel to Achzib; 30 and Shihor-lihanath to the west, from Hebel to Achzib; 31 and Hosah, and so the extensions thereof are, on the west, from Hebel to Achzib; 32 and Ummah also and Aphek, and Rehob, —twenty-two cities, with their villages. 33 This is the inheritance of the sons of Naphtali, by their families,—these cities, with their villages.
Joshua XIX. 34—51; XX. 1—9; XXI. 1—4.

and Adam-nekeb, and Jabneel, as far as Lakkun; and so the extensions thereof were to the Jordan; 34 and the boundary turneth westward, to Aznoth-tabor, and goeth out from thence, toward Hukkoth,—and toucheth Zebulun on the south, and Asher it toucheth on the west, and Judah at the Jordan towards sunrise.

And the fortified cities are,— Ziddim, Zer, and Hammath, Rakikath, and Chinnereth, 36 and Adamah and Ramah, and Hazor, 37 and Kedesh and Edrei, and En-hazor, and Iron and Migdal-el, Horem, and Beth-anath, and Beth-shemesh,—nineteen cities, with their villages.

This is the inheritance of the tribe of the sons of Naphthali, by their families,—the cities, with their villages.

And for the tribe of the sons of Dan, by their families came out the seventh lot. 41 And the boundary of their inheritance was,— Zorah and Eshtaol, and Ir-nehem, 42 and Shaalbin and Aijalon, and Ithlah, 43 and Elon and Timnah, and Ekron, 44 and Eltekeb and Gibethon, and Bealath, 45 and Jehud and Beneberak, and Gath-rimmon, and Me-jarkon, and Rakkon,—with the boundary over against Joppa.

And when the boundary of the sons of Dan went out beyond these, then went up the sons of Dan and fought against Leshem, and captured it, and smote it with the edge of the sword, and took possession thereof, and dwelt therein, and they called Leshem—Dan, their father.

This is the inheritance of the sons of Dan, by their families,—the cities, with their villages.

When they had made an end of distributing the land by the boundaries thereof, then gave the sons of Israel an inheritance unto Joshua son of Nun, in their midst: 56 at the bidding of Yahweh, gave they unto him that he asked, even Timnath-serah, in the hill country of Ephraim,—and he built it, and dwelt therein.

These are the inheritances which Eleazar the priest and Joshua son of Nun and the ancestral heads distributed for inheritance to the tribes of the sons of Israel, by lot, in Shiloh, before Yahweh, at the entrance of the tent of meeting, so they made an end of apportioning the land.


And Yahweh spake unto Joshua, saying:

1 Then came near the ancestral heads of the Levites, unto Eleazar, the priest, and unto Joshua son of Nun,—and unto the ancestral heads of the tribes of the sons of Israel; 2 and spake unto them in Shiloh in the land of Canaan, saying:

Yahweh himself commanded, by the hand of Moses, that there should be given unto us cities to dwell in, with their pasture-lands for our cattle.

So the sons of Israel gave unto the Levites, out of their own inheritance, at the bidding of Yahweh,—these cities, with their pasture-lands.

And when the lot came out for the families of the Kohathites—then had the sons of Aaron the priest, from among the Levites—out of the tribe of Judah and out of the tribe of the Simeonites and out of the tribe of Benjamin—by lot—thirteen cities, with their villages.


* Or: "Horum"; or: "Haram"—authorities differ.—See G.n.

Or: "common laws." —G.n.

Or: "hallowed." —G.n.

"Gelon"—read—G.n.

"Ol. "common-laws." —G."

"Open-lands." —"Perhaps original pasture-land, as place of refuge for driving." —O. G. 177.
And the sons of Kohath that remained had—

out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half tribe of Manasseh—by lot—

ten cities.  

And the sons of Gershon had—

out of families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half tribe of Manasseh—by lot—

thirteen cities.  

The sons of Merari, by their families had—

out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun—by lot—

four cities.

So the sons of Israel gave unto the Levites—

these cities, with their pasture lands,—as Yahweh commanded, by the hand of Moses, by lot.

Thus then they gave—out of the tribe of the sons of Judah and out of the tribe of the sons of Simeon—those cities which are mentioned by name.  

And the sons of Aaron, from among the sons of Kohath, from among the sons of Levi, had them, because their was the first lot; 

yes there was given unto them, the city of Arba, the father of Anak, the same is Hebron, in the hill country of Judah, with the pasture land thereof, round about it;

whereas the fields of the city, and the villages thereof gave they unto Caleb son of Jephunneh, as his possession.  

But unto the sons of Aaron the priest gave they the city of refuge for the manslayer, even Hebron, with the pasture lands thereof, Libnah also, with her pasture land; 

and Jattir with her pasture land, and Eshtemoa with her pasture land; 

and Holon, with her pasture land, and Debir, with her pasture land; 

and Ain, with her pasture land, Juttah, with her pasture land, Beth-shemesh, with her pasture land, Geba with her pasture land; 

Anathoth, with her pasture land, and Almon, with her pasture land—nine cities, out of these two tribes.

And out of the tribe of Benjamin gave Gibeon, with her pasture land; 

Geber, with her pasture land; 

Anathoth, with her pasture land, and Almon, with her pasture land—four cities.

All the cities of the sons of Aaron, the priests were thirteen cities, with their pasture lands.

And as for the families of the sons of Kohath, the Levites, which remained of the sons of Kohath, the cities of their lot were—out of the tribe of Ephraim—

So they gave unto them a city of refuge for the manslayer, even Shchehem with her pasture land, in the hill country of Ephraim, also Gezer, with her pasture land; 

and Kibzaim, with her pasture land, and Beth-horon, with her pasture land, —four cities.

And out of the tribe of Dan—

Elteke, with her pasture land, Gibbethon, with her pasture land; 

Aijalon, with her pasture land, Gath-rimmon, with her pasture land, —four cities.

5. And the sons of Kohath that remained had—

out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half tribe of Manasseh—by lot—

ten cities.  

And the sons of Gershon had—

out of families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half tribe of Manasseh—by lot—

thirteen cities.  

The sons of Merari, by their families had—

out of the tribe of Reuben—


All the cities of the Gershonites, by their families were thirteen cities, with their pasture lands.

And unto the families of the sons of Merari, the Levites that remained—

out of the tribe of Zebulun—

Jokneam, with her pasture land; 

Dimnah, with her pasture land, Nahalal, with her pasture land—four cities.  

And out of the tribe of Reuben—

Bezer, with her pasture land, and Jahaz, with her pasture land—four cities.  

And out of the tribe of Gad—

Kedesh in Galilee, with her pasture land, and Hammoth-dor, with her pasture land, and Kartan, with her pasture land—three cities.

All the cities for the sons of Merari, by their families, who remained of the families of the Levites yes their lot was—twelve cities.

All the cities of the Levites, in the midst of the inheritance of the sons of Israel were forty-eight cities, with their pasture lands; these cities passed, each severally, with its pasture lands round about it; thus was it with all these cities.

So Yahweh gave unto Israel, all the land...
which he had sworn to give unto their fathers,—
and they took possession thereof, and dwelt therein. 10 And 
Yahweh gave them rest round about, according to all that he had sworn unto
their fathers,—and there stood not a man before them, of all their enemies, <all their enemies:
did Yahweh deliver into their hand. 12 There
failed not a thing, out of all the good things,
whereof Yahweh had spoken unto the house of 
Israel,—||the whole|| came to pass.*

\[15. \text{ The Two and Half Tribes Dismissed: their \textit{Altar of Witness}.}\]

11 And \textit{when they came into the circles of the Jordan, which were in the land of 
Canaan}, >—then did the sons of Reuben and the sons of Gad and the half tribe of 
Manasseh build there an altar by the Jordan, \textit{an altar of large dimensions}. 12 And the 
sons of Israel heard say,—

Lo ! the sons of Reuben and the sons of Gad and the half tribe of Manasseh have built an 
altar in front of the land of Canaan, in the circles of the Jordan, in the region opposite\* the sons of Israel.

And \textit{when the sons of Israel heard> all the \textit{assembly of the sons of Israel gathered} themselves together at Shiloh, to go up against them to war. 13 And the sons of Israel sent unto the sons of Reuben and unto the sons of Gad and unto the sons of Manasseh, within the land of Gilead,—Phinehas, son of Eleazar the priest; 14 and ten princes with him, one prince of an ancestral house for each of the tribes of Israel,—they being \textit{several heads of their ancestral houses}|| among the thousands of Israel. 15 So they came in unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh, within the land of Gilead,—and spake with them, saying:

||Thus|| say all the \textit{assembly of Yahweh—}

\textit{What is this act of treachery which ye have committed against the God of Israel, that ye should turn back, to-day', from following 
Yahweh,—in that ye have builded you an altar, that ye might rebel, to-day, against 
Yahweh ?}

\textit{Too little for us} was the iniquity of Peor, from which we have not cleansed ourselves, unto this day,—although the plague came upon the assembly of Yahweh; 16 but that \textit{yes} must turn back to-day from following 
Yahweh,—though it must needs be that \textit{if} \textit{yes} rebel to-day against Yahweh then
\textit{to-morrow} \textit{with all the assembly of Israel} will he be wroth !

Howbeit \textit{if} \textit{unclean} be the land of your 
\textit{possession} do ye on your part come over into the land of the possession of Yahweh, 
where abideth the habitation of Yahweh, and take your possession in our midst,—
but \textit{against Yahweh} do not rebel, nor 
\textit{against us} rebel, by building yourselves an altar apart from the altar of Yahweh our God.

Did not \textit{Achan} son of Zerah commit an act of treachery, with a devoted thing, and 
\textit{upon all the assembly of Israel} came wrath,—so that not \textit{he—one man alone || died in his iniquity ?}

Then responded the sons of Reuben and the sons of Gad and the half tribe of Manasseh,—
and spake unto the heads of the thousands of Israel:

\textit{\& El-Elohim-Yahweh, \& El-Elohim-Yahweh> \textit{he\& knoweth, and < Israel> \textit{he\& shall

Lit. : "came in."
A s. p. v. (wiz) (w. many)
Mid. cod.—both written and read—and 2 ex. pr.
ed. has: "unto you "
—G.n.
ML : "tents."
Or: "let them go."
Or: "bronze."
Or: "share."
Or: "beyond."
Cp. Intro., Chap. II., Synopsis, B, c
know,—<if in rebellion, or if in treachery, against Yahweh> do not save us this day: 25 that we should build for ourselves an altar, to turn back from following Yahweh,—or <if that we might cause to go up thereon ascending-sacrifice or meal-offering, or if that we might offer thereon peace-offerings> let Yahweh himself require it; 26 if, indeed, we have not, rather, <out of anxiety and of purpose> done this thing, saying,—

<In time to come> your sons might speak to our sons, saying,

What have ye to do with Yahweh,a God of Israel; 26 seeing that <a boundary> hath Yahweh put between us and you, ye sons of Reuben and ye sons of Gad,—even the Jordan, ye' have no portion in Yahweh,—

so might your sons cause our sons, to come from revering Yahweh. 26 We said, therefore,

Let us prepare, we pray you, to build us an altar,—

not for ascending-offering, nor for sacrifice; but that <a witness> it may be' between us and you, and between our generations after us, that we are to do the service of Yahweh, before him, with our ascending-offerings and with our sacrifices, and with our peace-offerings,—that your sons may not say, in time to come, to our sons, Ye' have no portion in Yahweh.

Therefore said we,

And it shall be, <when they [so] say to us, or to our generations>, in time to come,—that we will say—

Behold ye the patternb of the altar of Yahweh, which our fathers made, not for ascending-offerings nor for sacrifice, but that <a witness> it might be' between us and you.

Far be it from us—that we should rebel against Yahweh, or turn back, to-day, from following Yahweh, by building an altar, for ascending-offering, or meal-offering or for sacrifice,—other than the altar of Yahweh our God, which is before his habitation.

And <when Phinehas the priest, and the princes of the assembly, even the heads of the thousands of Israel who were with him, heard' the words which the sons of Reuben and the sons of Gad and the sons of Manasseh spake'> then was it well-pleasing in their eyes. 31 And Phinehas son of Eleazar the priest said' unto the sons of Reuben and unto the sons of Gad and unto the sons of Manasseh—

||To-day|| we know that <in our midst> is Yahweh, in that ye have not committed, against Yahweh, this act of treachery,—||now|| have ye rescued the

§ 16. Joshua's End drawing near, he exhorts the People.

1 And it came to pass <after many days, when 23 Yahweh had given rest unto Israel, from all their enemies round about,—and 22 Joshua had become old, advanced in days> 2 that Joshua called all Israel, for their elders, and for their heads, and for their judges, and for their officers,—and said unto them,

[3] If am old, advanced in days; 3 but [ye] have seen—all that Yahweh your God hath done unto all these nations, because of you,—for [Yahweh your God|! is he' that hath fought for you.

4 Behold, I have allotted to you these nations which remain, as an inheritance, for your tribes,—from the Jordan, and all the nations which I have cut off, even unto the great sea, at the going in of the sun.

5 But [Yahweh your God—he] will thrust them out from before you, and drive them away out of your sight,—so shall ye possess their land, [as Yahweh your God spake unto you].

6 Therefore must ye be very firm' to observe and to do' all that is written in the scroll of the law of Moses,—so as not to turn aside from thither, to the right hand or to the left; 7 so as not to go in among these nations, these which remain' with you,—and [with the name of their gods] shall ye neither make memorial d nor put on oath, and neither serve them, nor bow down to them. 8 But [unto Yahweh your God] must ye cleave,—[as ye have done until this day]; 9 therefore hath Yahweh dispossessed, from before you, nations great and strong,—but [as for you] not a man hath stood before you, [until this day].

10 ||One man of you|| can chase a thousand,—for [Yahweh your God]|! is he' that fighteth for you, [as he spake to you].

11 Take diligent heed, therefore, unto your souls,—to love Yahweh your God.

a Some cod. (w. 2 ear.pr. full): "Y. he is God.

b Some cod.(w. Aram., Sep., Syr. and Vul.) have (in full): "Y. he is God."
Joshua XXIII. 12—16; XXIV. 1—17.

24 And Joshua gathered together all the tribes of Israel, unto Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.

1 Then said Joshua unto all the people—

Thus saith Yahweh, God of Israel,—

1 Beyond the River ye dwelt your fathers from age-past times, [unto] Terah, father of Abraham, and father of Nahor,—and they served other gods. 2 So I took your father, Abraham, from beyond the River, and led him through all the land of Canaan,—and multiplied his seed, and gave unto him Isaac; 4 and gave unto Isaac' Jacob and Esau,—and gave unto Esau Mount Seir, to possess it, but [Jacob and his sons] went down into Egypt. 5 Then sent I Moses and Aaron, and plagued Egypt, according to that which I did in their midst,—and <afterwards> brought you forth. 6 Yea I brought you forth, your fathers, out of Egypt, and ye came unto the sea, and the Egyptians pursued after your fathers, with chariots and with horsemen, unto the Red Sea. 7 So they made outcry unto Yahweh, and he put darkness between you and the Egyptians, and brought in upon them the sea, and covered them,—and your eyes beheld what I did with the Egyptians. And <when ye had remained in the desert many days> 8 then I brought you into the land of the Amorites, who were dwelling over the Jordan, and they fought with you,—then delivered I them into your hand, and ye took possession of their land, so I destroyed them from before you. 9 Then rose up Balak, son of Zippor, king of Moab, and made war with Israel,—and sent and called for Balaam son of Beor, to curse* you; but I was not willing to hearken unto Balaam,—so he kept on blessing* you, and I rescued you out of his hand.

Then passed ye over the Jordan, and came in unto Jericho, and <when they would have made war with you—even the lords of Jericho—the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite> then delivered I them into your hand. 12 And I sent before you the hornet, which drove them out from before you, the two kings of the Amorites,—not with thy sword, nor with thy bow. 13 Thus I gave unto you a land on which thou hadst not laboured, and cities which ye had not built, and ye proceeded to dwell therein,—of vineyards and oliveyards, which ye planted not> ye're eating.

14 But <if it be a [vacation] in your eyes, to serve Yahweh> choose ye for yourselves, to-day, whom ye will serve, whether the gods which your fathers served, that were beyond the River, or the gods of the Amorites, in whose land ye're dwelling,—but [I and my house] will serve |Yahweh|.

15 Then responded the people, and said,

Far be it from us, that we should forsake Yahweh,—to serve other gods; 17 for <as for Yahweh our God> 18 I brought up both us and our fathers, out of the land of Egypt, out of the house of servants,—and who did before our eyes, these great signs, and preserved us throughout all the way
wherein we journeyed, and among all the peoples through the midst of whom we passed; 18 then did Yahweh drive out all the peoples, even the Amorites who were dwelling in the land, from before us.— we too will serve Yahweh, for he is our God.

19 Then said Joshua unto the people— Ye cannot serve Yahweh, for he is a holy God; he is a jealous God; he is, he will not forgive* your transgression, nor your sins.

20 Ye shall forsake Yahweh, and serve the gods of a stranger; then will he turn, and inflict on you calamity, and consume you, after that he hath dealt well with you.

21 But the people said unto Joshua,— Nay! but we will serve Yahweh, for he is our God.

22 Then said Joshua unto the people— <Witnesses> are ye against yourselves, that ye yourselves have chosen you Yahweh, to serve him.
And they said: Witnesses!

23 Now, therefore, put ye away the gods of the stranger, that are in your midst,— and incline your heart unto Yahweh, God of Israel.

24 And the people said unto Joshua,— <Yahweh our God> will we serve, and unto his voice will we hearken.

So then Joshua solemnised a covenant for the people, on that day,— and set for them a statute and a regulation, in Shechem.

And Joshua wrote these words in the scroll of the law of God, — and took a great stone, and set it up there, under the oak that was by the sanctuary of Yahweh.

And Joshua said unto all the people— Lo! this stone shall serve against us as a witness, for I hath heard all the sayings of Yahweh, which he hath spoken with us,— so shall it serve against you as a witness.

28 And Joshua sent the people away, every man unto his inheritance.

29 And it came to pass that Joshua son of Nun, servant of Yahweh, died, being a hundred and ten years old. 30 And they buried him within the bounds of his own inheritance, in Timnath-serah, which is in the hill country of Ephraim, on the north of Mount Gaash.

31 So then Israel served Yahweh all the days of Joshua, — and all the days of the elders who prolonged their days after Joshua, and who had known all the work of Yahweh, which he had wrought for Israel.

2 And <the bones of Joseph—which the sons of Israel had brought up out of Egypt> buried they in Shechem, in the portion of field, which Jacob bought of the sons of Hamor, father of Shechem, for a hundred pieces of money,— and they belonged unto the sons of Joseph, as an inheritance.

33 And Eleazar son of Aaron died,— and they buried him in the hill of Phinehas his son, which was given to him, in the hill country of Ephraim.

* Or: “lift off,” “take away.”
SPECIAL NOTE

ON THE

DESTRUCTION OF THE CANAANITE NATIONS.

In reviewing the destruction of the nations of Canaan, it is most important to bear in mind the terrible nature of the crimes for which they were exterminated. Their very worship was grossly sensual and revoltingly cruel. In honour of their deities women surrendered their virtue. Their sacred places were brothels. The generative organs were openly represented by disgusting symbols. The peoples had holy (?) prostitutes, male and female,—kedeshim and kedeshoth. Lustful gods are cruel, and demand to be worshipped with human blood. Hence, to the king-idol Molech, the Canaanites, with some contiguous nations, immolated their sons and daughters. At such crimes as these nature shudders; and Palestine was fain, in abhorrence, to eject her inhabitants. Who shall say that the Most High has not the right to extinguish such polluters of the earth and contaminators of mankind as these? Doubtless the world has been made permanently the sweeter and the more habitable by reason of the occasional Divine use of the besom of destruction. Let us remember that there was long waiting before these nations were destroyed. Not till their iniquity was "full" did the stroke of vengeance fall. It was doubtless both safe and kind that the extermination was to be made ruthlessly complete. And let us not forget that Joshua's commission was divine, direct, positive, explicit and repeated; and therefore no example for generals destitute of such sanction. How far other commanders may volunteer, or be lawfully commissioned, to follow Joshua's example—is, for us, a question of casuistry into which we are not here called upon to enter. Moreover, Divine Mercy drew a line around the devoted nations, and outside that line peoples might be spared—unless, indeed, the interdict went forth against them; b while, on the other hand, Divine Equity warned the Hebrews that, if they fell into the same sins, they should receive a like punishment. Their land would vomit them forth. We know the sad sequel: they fell into sensual and cruel idol-worship; and God kept His word, as the captivities of Assyria and Babylon attest. We have yet to trace the long and painful story of Israel's sin and punishment: let us be thankful that we shall also have the privilege of turning over to a brighter leaf and dwelling on glowing prophetic songs of redemption, deliverance and salvation.

So much by way of general statement. If the inquiry be urged whether there is sufficient evidence to justify the sweeping statements made at the outset of this Note, the answer can only be in the affirmative, due allowance being made for the circumstantial character of the testimony. It is just as well that the proof should, in a sense, run between the lines. In fact, it is only when some adequate knowledge is possessed of the really obscene and blood-thirsty nature of idol-worship in Western Asia that the mind is prepared to feel the full force of allusions scattered throughout the Old Testament. Many, indeed, are the allegations against Israel for going unchastely after other gods; but even the needlessly coarse terms of our public versions (in speaking of it as "going a-whoring" after idols) have probably failed to suggest to the majority of even educated minds the awful and undoubted fact that such worship was accompanied by rites (to use the guarded language of the Oxford Gesenius) "sometimes involving actual prostitution." Hence there would appear to be something like a moral necessity to lift a little the veil which hides from view the true character of the worship of the Baals, the Asherahs and the Ashtaroths of Canaan.

As to the worship of the local Baals it is attested that "it was debased by repulsive immorality." Further, "when Israel entered Canaan the worship of the Baalim was everywhere present. As it was especially associated with agriculture, which the Israelites learned from the Canaanites, there was danger lest they should take over also the religious festivals connected with the various agricultural
seasons, and thus succumb to the deadly fascination of the sensual nature-worship of the older inhabitants. That this actually happened we learn from the history."

As to the Asherahs, there is a doubt which does not in any way affect the main issue. The doubt is merely whether Asherah is the name of a distinct goddess, as well as the name of the "poles," "stumpes," or "stems" which represented her; or whether the notorious "Ashtoreth" (Astarte) was herself worshipped under these obscene images. In any case the rites associated with the "Asherahs" were immoral.

The "Encyclopaedia Britannica" unhesitatingly designates "Asherah" an impure goddess. But even if, as some think, the two names became confused, so that even when Asherah is named Astarte is ultimately intended, we have only to pass on and give a moment's attention to the latter to reach the fearful conclusion already indicated.

As to Astarte then: "She must have been pre-eminently the goddess of sexual passion. By Greeks and Phoenicians alike she is habitually identified with 'Aphrodite,' and there are sufficiently definite allusions to the unchaste character of the rites with which she was worshipped." "Her devotees were initiated with impure rites."

From the point of view thus obtained, the passages referred to below slowly unfold their terrible significance.

To complete, once for all, the needful reference to this painful and admonitory subject, the student has only to connect the worship of the Golden Calf (Exodus xxxii.) with the Egyptian worship of Apis, as briefly disclosed by the "Encyclopaedia Britannica," to apprehend why, on that occasion, the sedate Moses was driven frantic with consternation; and has only to conceive, in the light of the facts indicated in Numbers xxv. and in this Note, the real nature of the awful snare into which Israel fell at Baal-peor, to apprehend that instant excision alone could be trusted to prevent national extermination.

* Hastings' Dictionary of the Bible, 210 b.

* Obscene they manifestly were, as the monumental figures of them plainly enough attest. How readily a "pollard" could be shaped to suggest a conjunction which virtuous shame must ever hide, can well be imagined. And the smallest predominance given to the one or other element would be quite enough to account for the interchange in usage between the two forms asheris (mas.) and asherot (fern.).


* Ibid. 170 a.

* Lev. xviii. 26-30; xx. 22; Num. xxv. 1-18; Deu. xxii. 17 (where the discreet reader will please note, by turning to this passage, the result of combining our rendering of the text with the plainer terms employed in the footnote appended thereto—"devotees," sacred person, by profession; in reality, enticing to uncleanness as a part of the service of god or goddess; the prevalence of the custom in the idolatries around, giving need and point to the stern prohibition); 1 K. xiv. 24; xv. 12, 13; xxiii. 46; 2 K. xxiii. 7; 2 Ch. xxviii. 16; xxviii. 3; Ps. cv. 35-37; Isa. lvi. 3-8 (in rendering which, the only doubt is how plain the allusion should be made in the actual words employed in translation; for whether, with Fuerst, we put, for pzd ßbnsh, "thou pointest the pin, a periphrasis for the penis erectus," R.L. p. 405; or, with Cheyne, "when thou sawest the phallicus," F.B. 101; in either case we do but get a glimpse of a monstrous custom prevalent in the East, and not unknown in the West, as a reference to the Greek phallos and the Latin priapus will at once reveal); Jer. v. 7; vii. 30, 31; xix. 4, 5; xxii. 38-39; Hos. iv. 12-14; Amos ii. 7-9. This list of passages will serve as a guide to others similar.
§ 1. Israel, only in part driving out the Canaanites, fall into their Idolatry.

1 And it came to pass, after the death of Joshua, that the sons of Israel asked of Yahweh, saying,—

Who shall go up for us against the Canaanites, first, to make war upon them?

2 And Yahweh said—

[Judah] shall go,— lo! I have delivered the land into his power.

3 Then said Judah, unto Simeon his brother—

Come up with me into the territory allotted me, and let us make war on the Canaanites, then will [I also] go with thee, into thy territory.

So Simeon went with him. 4 And Judah went up, and Yahweh delivered the Canaanites and the Perizzites into their hand,— and they smote them in Bezek, ten thousand men. 6 And they found Adoni-bezek in Bezek, and fought with him,— and smote the Canaanites and the Perizzites. But Adoni-bezek fled, and they pursued him,— and took him, and cut off his thumbs, and his great toes. 7 Then said Adoni-bezek—

Seventy kings, with their thumbs and great toes cut off! have been picking up crumbs under my table, as I have done; but God hath requited me.

And they brought him into Jerusalem, and he died there. 8 And the sons of Judah made war upon Jerusalem, and captured it, and smote it with the edge of the sword,— and the city they set on fire. 9 And afterward the sons of Judah went down to make war upon the Canaanites,—dwelling in the hill country, and in the south, and in the lowland.

10 And Judah went against the Canaanites who were dwelling in Hebron,— now [the name of Hebron, formerly] was Kiriath-arba,— and they smote Sheshai and Ahiman, and Talmai. 11 And he went from thence, against the inhabitants of Debir,— now [the name of Debir, formerly] was Kiriath-sepher. 12 And Caleb said,

He that smiteth Kiriath-sepher, and captureth it, I will give unto him' Achsah my daughter, to wife.

13 But the Jebusites dwelling in Jerusalem— the sons of Benjamin did not drive out,— but the Jebusites have dwelt with the sons of Benjamin in Jerusalem, unto this day.

14 Then went up the house of Joseph— ['they also'] unto Bethel,— and [Yahweh] was with them. 15 And the house of Joseph sent to spy out Bethel,— now [the name of the city, formerly] was Luz. 16 So the watchers saw a man coming forth from the city,— and they said unto him—

Shew us, we pray thee, the way to get into the city, and we will deal with thee, in lovingkindness.

17 Then Othniel, son of Kenaz, Caleb’s younger brother, captured it,— and he gave him Achsah his daughter, to wife.

18 And it came to pass, when she came, that she moved him to ask of her father a field, and, when she alighted from off the ass, Caleb said unto her—

What aileth thee?

19 And she said unto him—

Give me a present; for [south land] hast thou given me, give me therefore pools of water.

So Caleb gave her Upper-pools, and Lower-pools.

20 Now [the sons of the Kenite, father-in-law of Moses] had come up from the city of palm-trees, with the sons of Judah, into the wilderness of Judah, which is in the south of Arad,— so they went and dwelt with the people.

21 Then went Judah, with Simeon his brother, and they smote the Canaanites dwelling in Zephath,— and devoted it to destruction, and the name of the city was called Hormah.

22 And Judah captured Gaza with the boundaries thereof, and Ashkelon, with the boundaries thereof,— and Ekron, with the boundaries thereof. 13 And it came to pass that Yahweh was with Judah, and he took possession of the hill country,— but did not dispossess the inhabitants of the vale, because they had chariots of iron. 20 So they gave unto Caleb’ Hebron, [as spoke Moses],— and he drew out from thence the three sons of Anak.

23 But [the Jebusites dwelling in Jerusalem]— the sons of Benjamin did not drive out,— but the Jebusites have dwelt with the sons of Benjamin in Jerusalem, unto this day.

24 Then went up the house of Joseph— ['they also'] unto Bethel,— and [Yahweh] was with them. 25 And the house of Joseph sent to spy out Bethel,— now [the name of the city, formerly] was Luz. 26 So the watchers saw a man coming forth from the city,— and they said unto him—

Shew us, we pray thee, the way to get into the city, and we will deal with thee, in lovingkindness.
And he shewed them the way to get into the city, and they smote the city, with the edge of the sword, — but <the man and all his family> they let go. 26 And the man went into the land of the Hittites, — and built a city, and called the name thereof, Luz, (that is the name thereof, unto this day.

But Manasseh took not possession of Beth-shean and her towns, nor of Taanach and her towns, nor dispossessed the inhabitants of Dor and her towns, nor the inhabitants of Ibleam, and her towns, nor the inhabitants of Megiddo, and her towns, — but the Canaanites were determined to remain in this land; 28 <when Israel however, had waxed strong> a they put the Canaanites under tribute, — though they had dispossessed them not.

And [Ephraim] dispossessed not the Canaanites who were dwelling in Gezer, — so the Canaanites remained in their midst, in Gezer.

[Zebulun] dispossessed not the inhabitants of Kitron, nor the inhabitants of Nahalol, — but the Canaanites remained in their midst, and came under tribute.

[Asher] dispossessed not the inhabitants of Asco, nor the inhabitants of Zidon, — nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob; 32 but the Asherites dwelt in the midst of the Canaanites, the inhabitants of the land, — for they dispossessed them not.

[Naphtali] dispossessed not the inhabitants of Beth-shemesh nor the inhabitants of Beth-anath, but they dwelt in the midst of the Canaanites, the inhabitants of the land, — and the inhabitants of Beth-shemesh and of Beth-anath became theirs, under tribute.

And the Amorites forced the sons of Dan into the hill-country, — for they suffered them not to come down into the vale; 30 and <though the Amorites were determined to remain in the hill country of Heres, in Aijalon, and in Shaalbim> yet was the hand of the house of Joseph heavy, so that they came under tribute. 31 And the boundary of the Amorites was from the ascent of Akrabbim, from Sela and upwards.

And the messenger of Yahweh came up from Gilgal unto Bochim. And he said—

I led you up out of Egypt, and brought you into the land, which I had sworn unto your fathers, And I said —

I will not break my covenant with you, to times age-abiding:

But <ye> must not solemnise a covenant with the inhabitants of this land, <Their altars> must ye tear down,— But ye have not hearkened unto my voice, what is this ye have done?

Wherefore also I said, I will not drive them out from before you,—but they shall be your adversaries, and their gods shall become unto you a snare.

And it came to pass, <when the messenger of Yahweh had spoken these words 'unto all the sons of Israel> that the people lifted up their voice, and wept. 4 So they called the name of that place, Bochim, and offered sacrifice there, unto Yahweh.

Now <when Joshua had let the people go> b the sons of Israel went their way, every man to his inheritance, to take possession of the land. 5 And the people served Yahweh all the days of Joshua, — and all the days of the elders who outlived b Joshua, who had seen all the great work of Yahweh which he had wrought for Israel. 6 So then Joshua, the son of Nun, the servant of Yahweh, died', — being a hundred and ten years old.

And they buried him within the bounds of his inheritance, in Timnath-heres; 7 in the hill country of Ephraim, — on the north of Mount Gaash. 8 All that generation also were gathered unto their fathers,— and there arose another generation, after them, who had not known Yahweh, nor even the work which he had wrought for Israel. 9 So the sons of Israel did the thing that was wicked in the sight of Yahweh,— and served the Baals; and forsook Yahweh, the God of their fathers, who brought them up out of the land of Egypt, and went after other gods, from among the gods of the peoples who were round about them, and bowed themselves down unto them,— and angered Yahweh. 10 Yea, they forsook Yahweh, — and did service unto the Baal and unto Ashtaroth. 11 Then kindled the anger of Yahweh upon Israel, and he delivered them into the hand of spoilers, who plundered them, — and he sold them into the hand of their enemies round about, so that they could no longer stand before their enemies. 12 <Whithersoever they went out> the hand of Yahweh was found to be against them for misfortune, as spake Yahweh, and as I gave unto them; — and they were distressed exceedingly. 13 And <though Yahweh raised up judges,— who saved them out of the hand of them that plundered them > 14 yet <even unto their judges> did they not hearken, for they went unchastely astray after other gods, and bowed themselves down to them,— they turned aside speedily out of the way wherein their fathers who hearkened unto the commandments of Yahweh, walked, (they did not so). 15 And <when Yahweh raised them up judges> then was Yahweh with the judges, and saved them out of the hand of their enemies, all the days of the judge,— for Yahweh was grieved at their outcry, because of them who oppressed them, and ill-treated them. 16 But
<when the judge was dead> they again broke faith more than their fathers, by going their way after other gods, by serving them, and bowing themselves down to them,—they ceased not from their doings nor from their stubborn way.

20 So then the anger of Yahweh kindled upon Israel, and he said—

<Forasmuch as this nation have transgressed my covenant, which I commanded their fathers, and have not hearkened unto my voice> 21III also I will no further dispossess a man from before them,— from among the nations which Joshua left remaining, when he died; 22 that I may, by them, put Israel to the proof,—whether they are going to be observant of the way of Yahweh, to walk therein as their fathers observed it, or not.

23 Thus then Yahweh left these nations, not dispossessioning them speedily,—neither had he delivered them into the hand of Joshua.

3 1 Now these are the nations which Yahweh left, that he might, by them, put Israel to the proof,—all who had not known any of the wars of Canaan; 2 that the generations of the sons of Israel might certainly get to know, by being taught to make war,—such, at least, as aforeside knew nothine thereof:— 3 five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites dwelling in Mount Lebanon,—from Mount Baal-hermon as far as the entering in of Hamath. 4 So then [these] were [left], that, by them, he might put Israel to the proof,—to know whether they would hearken unto the commandments of Yahweh which he commanded their fathers by the hand of Moses. 5 And thus the sons of Israel dwelt in the midst of the Canaanites,—the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites; 6 and took their daughters to be their wives, and their own daughters moreover gave they unto their sons [and they served their gods].

§ 2. Israel, for their Idolatry fasting under Chastisement, Judges are raised up to save them.

[I. OTHNIEL.]

7 Thus did the sons of Israel the thing that was wicked in the sight of Yahweh, and forgot Yahweh their God,—and served the Baals and the Asherahs. 8 Then kindled the anger of Yahweh upon Israel, and he sold them into the hand of Chushan-rishathaim, king of Mesopotamia,—and the sons of Israel served Chushan-rishathaim, eighteen years. 9 And the sons of Israel made outcry unto Yahweh, and Yahweh raised up a saviour unto Israel, who saved them,—even Othniel son of Kenaz, Caleb's younger brother. 10 And the Spirit of Yahweh came upon him, and he judged Israel, and went out to war, and Yahweh delivered into his hand, Chushan-rishathaim, king of Syria,—and his hand prevailed over Chushan-rishathaim. 11 And the land had rested forty years,—and Othniel son of Kenaz died.

[II. EHUD.]

12 And the sons of Israel again did the thing that was wicked, in the sight of Yahweh,—and Yahweh emboldened Eglon, king of Moab, against Israel, because they did the thing that was wicked in the sight of Yahweh; 13 and he gathered unto him, the sons of Ammon, and Amalek,—and came and smote Israel, and took possession of the city of palm-trees. 14 So the sons of Israel served Eglon king of Moab, eighteen years.

15 And the sons of Israel made outcry unto Yahweh, and Yahweh raised up unto them a saviour, Ehud son of Gera, a Benjamite, a man left-handed,—and the sons of Israel sent, by his hand, a present, unto Eglon king of Moab.

16 So Ehud made himself a sword which had two edges, a cubit in length,—and girded it under his right thigh. 17 And so it was <when he had made an end of offering the present> that he sent away the people who had been bearing the present; 18 but he himself turned back from the images <that were by Gilgal, and said,>

<A secret word> have I, unto thee, O king! And he said—

Silence!" Thereupon went out from his presence all who had been standing near him. 20 And Ehud came in unto him he having been sitting in a summer parlour, which he had for himself alone, and Ehud said,

<A divine word> have I, unto thee. So he arose from off his seat. 21 And Ehud put forth his left hand, and took the sword from off his right thigh,—and thrust it into his body; 22 and the handle also went in after the blade, and the flesh closed upon the blade, for he withdrew not the sword out of his body,—and he came out into the ante-chamber. 23 And <when Ehud came out into the porch> he closed the doors of the parlour upon him, and bolted them. 24 <When he had come out>> his servants went in, and looked, and lo! the doors of the parlour were bolted,—so they said,

Surely he covereth his feet, in the summer chamber.

25 But though they tarried a long time> yet
And the sons of Israel again did the thing that was unrighteous in the sight of the LORD; so the LORD sold them into the hand of Jabin, king of Canaan, who reigned in Hazor.—Now he was the prince of his people, and all the host of Sisera, and all the host of Jabin who lived in Hazor.

2 And Sisera had nine hundred chariots of iron, and all the host of the Canaanites followed him.

3 And the LORD looked out upon the daughter of Jael, the wife of Heber the Kenite, and all the land of Canaan feared the children of Jabin, two and a half centuries.

4 And the spirit of the LORD came upon Barak the son of Abinoam, and Barak said, "Who is wise? Who is a man of understanding? Whom shall I go to for counsel? Whom shall I go to for counsel?"

5 And God said to Barak, "Go in this strength, and I will be with you in the battle against Sisera, the captain of the chariots of Jabin, who dwells in Hazor.

6 And Barak said to the LORD, "If you will indeed go with me, then I will go on foot; if you will not go with me, then I will not go.

7 So the LORD said to Barak, "Go, and place yourself seven days from here on Mount Tabor, and you will see there six hundred chariots of iron, and all the host of the Canaanites that are pursuing you.

8 And Barak said, "By my lord, you have encouraged Barak the son of Abinoam, and said unto him—Hath not Yahweh God of Israel, come? So Sisera called together all his chariots—nine hundred chariots of iron, and all the host of the Canaanites, who were pursuing Barak, —so Sisera alighted from his chariot and fled on foot.

9 And he said unto her, "Come, sit down under the palm-tree, for your hand shall be systematized on Sisera's head; and I will draw unto thee, unto the torrent of Kishon, the champions of the nations, and all the host of Sisera, who have pursued Barak, —so Sisera alighted from his chariot and fled on foot.

10 And Barak called Zebulun and Naphtali, and said unto them—Come and draw unto Mount Tabor, and bring with thee—ten thousand men, out of the hill country of Ephraim, and all the people that were with him, from Harosheth of the nations, unto the torrent of Kishon.

11 So they came down after him, and captured the fords of the Jordan, towards Moab, and suffered all those that were on this side Jordan, who were pursuing Barak, —so Sisera alighted from his chariot and fled on foot.

12 And she said unto him, "They have burned the towns of Taanach and Bethelah in the hill country of Ephraim, and they have burned and destroyed the cities, from Dan even to Naphtali.

13 So Barak went down from Mount Tabor, with ten thousand men after him. And Yahweh sold Sisera and all the host of iron, and all the host of Jabin, before Barak,—so Sisera alighted from his chariot and fled on foot.

14 And Yahweh put to flight Sisera and all the host, with the edge of the sword, before Barak,—so Sisera alighted from his chariot and fled on foot.

15 And he said unto her, "Your hand shall be systematized on Sisera's head; and I will draw unto thee, unto the torrent of Kishon, the champions of the nations, and all the host of Sisera, who have pursued Barak, —so Sisera alighted from his chariot and fled on foot.

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Then took Jael, wife of Heber, the tent-pin, and put the mallet in her hand, and went in unto him, softly, and smote the tent-pin into his temples, and it pierced through into the ground,—he being fast asleep and shrouded in darkness, and he died.

And lo! Barak—in pursuit of Sisera! So Jael went forth to meet him, and said unto him,

Come and let me shew thee—the man whom thou' art seeking.

And he came in with her, and lo! Sisera—lying dead, with the tent-pin in his temples.

Thus God subdued, on that day, Jabin king of Canaan,—before the sons of Israel. And the hand of the sons of Israel went on, waxing more and more heavy upon Jabin king of Canaan,—until they had cut off Jabin king of Canaan.

Then sang Deborah, and Barak, son of Abinoam,—on that day, saying:—

<For the leadership of leaders in Israel, For the volunteering of the people>,—

Bless ye Yahweh !

Hear, ye kings! Give ear, ye princes! ||I<unto Yahweh>—||I will sing, Will make melody* to Yahweh, God of Israel.

O Yahweh !

<When thou didst come forth out of Seir, When thou didst march along out of the field of Edom>,—

Earth trembled, Heaven also poured forth,—

Yes ||dark clouds|| poured forth* waters;

From ||mountains|| came down streams In presence of Yahweh,—

From this Sinai, In presence of Yahweh, God of Israel.

<In the days of Shamgar son of Anath, In the days of Jael> The roads were forsaken,— And ||the frequenters of highways ||betook them to roundabout paths :

There was a failure of rulers. ||In Israel>,—

Until I arose, a Deborah, Arose, a mother in Israel:—

They chose gods that were new,—

||Then||—war at the gates ! Was there ||a shield|| to be seen ? Or a spear ?

||Among forty thousand in Israel||?

My heart [saith]—

<For the governors of Israel, For the volunteers among the people>—

Bless ye Yahweh !

* Or: "touch the strings." • Den. xxxii. 17.

* Mt: "dripped."
22 Then stamped hoofs of horses,  
With the gallopings, gallopings of his mighty steeds.

23 Curse ye Meroz, saith the messenger of Yahweh,  
Curse ye with a curse, the inhabitants thereof,—  
Because they came not in to the help of Yahweh,  
To the help of Yahweh, against the mighty.

24 <Blessed above women> shall be Jael, wife of Heber the Kenite,—  
<Above women in the tent> be blessed:

9 <Water> he asked,  
<Milk> she gave,—  
<In a bowl for nobles> presented cream:  
<Her hand, to the tent-pin> put she forth,  
And <her right hand> to the toilers' mallet,—  
Then smote she Sisera,  
Yea she split open and pierced through his temples:

27 <Between her feet> he bowed—  
he fell,  
he lay,—  
<Between her feet> he bowed—  
he fell,  
<Where he bowed>  
||There|| he fell—destroyed !

28 <Through the window> looked out and shrilly cried,  
The mother of Sisera, through the lattice,—  
Why' is his chariot ashamed' to come?  
Why' delay' the wheels of his chariot?

29 ||The wise ladies, her princesses| responded,—  
Nay! ||she|| returned answer to |herself|:—  
Is it not They keep finding—dividing spoil,  
One damsel, two damsels, to every' several hero,  
||Spoil|| of divers coloured raiment' for Sisera,  
||Spoil|| of divers coloured raiment, embroidered,  
Coloured raiment richly embroidered,  
On the necks of them who are taken as spoil?

31 ||So'!|| perish all thine enemies, O Yahweh,  
But be ||they who love him|| as the going forth of the sun, in his might !

And the land had rest forty years.

[V. Gideon.]

6 1 And the sons of Israel did the thing that was wicked, in the sight of Yahweh,—so Yahweh delivered them into the hand of Midian seven years;  
and the hand of Midian prevailed' against Israel,— <because of Midian> did the sons of Israel prepare for themselves the hollows' which were in the mountains, and the caves, and the strongholds.  
And so it used to be, <if Israel had sown> then came up Midian and Amalek and the sons of the east, yes came up against them,  
and encamped against them, and destroyed the increase of the land, until thou comest unto Gaza,—neither left they sustenance in Israel, nor sheep nor ox, nor ass;  
for <they' with their cattle> used to come up, with their tents—yes they used to come like locusts, for multitude, <both they and their cattle> were without' number,—so they came into the land, to lay it waste.  
Thus was Israel greatly impoverished, because of Midian,—and the sons of Israel made outcry unto Yahweh.

7 And it came to pass <when the sons of Israel cried unto Yahweh,—on account of Midian>  
then sent Yahweh a prophet unto the sons of Israel,—who said unto them—  
<Thus saith Yahweh, God of Israel,>  
[I] led you up out of Egypt,!*  
And brought you forth out of the house of servants:

8 Yeal I rescued you out of the hand of Egypt,  
And out of the hand of all who oppressed you,—  
That I might drive b them out from before you,  
And I gave unto you their land;

9 Yen and I said to you,—  
||I, Yahweh|| am your God,  
Ye must not fear the gods of the Amorites,  
in whose land ye' are about to dwell,—  
But ye have not hearkened unto my voice.

11 Then came the messenger of Yahweh, and sat down under the oak which was in Ophrah, which belonged to Joash, the Abiezrite; and Gideon his son|| was beating out wheat' in the winepress, to escape the notice of the Midian-ites;c  
12 so the messenger of Yahweh appeared unto him,—and said unto him,  
||Yahweh|| is with thee, thou mighty man of valour !

13 And Gideon said unto him—  
Pardon, my lord! <if Yahweh be' with us> then wherefore' hath all this'befallen us?  
and where are all his wonders, which our fathers have recounted to us— saying.  
Was it not <out of Egypt> that Yahweh brought us up ?  
But linowll hath Yahweh abandoned' us,  
and delivered us into the hand of Midian.

14 And Yahweh * turned unto him* and said—  
Go in this thy might,* and thou shalt save Israel, out of the hand of Midian,—have I not sent thee?
Then shalt thou build an altar unto Yahweh, as in Exo. 20:24.

So Gideon built there an altar unto Yahweh, and called it, Yahweh-shalom. And he said unto him, Take the flesh and the cakes, and set them on this crag, and <the brok> do thou pour out, and thou shalt not die.

And Yahweh said unto him— Take the flesh and the cakes, and set them on this crag, and <the broth> do thou pour out, and thou shalt not die.

And he said unto him, Peace be unto thee! Do not fear,—thou shalt not die.

Then saw Gideon that the messenger of Yahweh it was;—so Gideon said,— Alas, My Lord Yahweh! forasmuch as I have seen the messenger of Yahweh! [face to face]!

And Yahweh said unto him— Peace be unto thee! Do not fear,—thou shalt not die.

And Gideon said unto him— Peace be unto thee! Do not fear,—thou shalt not die.

So Gideon built there an altar unto Yahweh, and called it, Yahweh-shalom. Unto this day it remaineth, in Ophrah of the Abiezrites.

And it came to pass, on that night, that Yahweh said unto him— Take the young bullock that belongeth to thy father, even the second bullock of seven years,—and throw thou down the altar of Baal, that belongeth to thy father, and <the sacred stem that is by it> shalt thou cut down.

Then shalt thou build an altar, unto Yahweh thy God, on the top of this fort, with the pile,—and shalt take the second bullock, and cause it to go up as an ascending-sacrifice, with the wood of the sacred stem which thou shalt cut down.

And he said unto him— Pardon, O my Lord! How shall I save Israel? Lo! my thousand is the poorest in Manasseh, and I am the youngest in the house of my father.

And Yahweh said unto him— I will be with thee, so thou shalt smite the Midianites, as one man.

And he said unto him, <If, I beseech thee, I have found favour in thine eyes> then wilt thou work for me a sign, that it is thou who art speaking with me.

Do not, I beseech thee, withdraw from hence, until I come unto thee, and bring forth my present, and set it before thee.

And he said: I will tarry until thou return.

So Gideon went in, and made ready a kid of the goats, and <of an ephah of meal> unleavened cakes, <the flesh> he put in a pot,—and brought them forth unto him, under the oak, and presented them. And the messenger of God said unto him— Take the flesh and the cakes, and set the in on this crag, and <the broth> be thou pour out.

And he did so. Then the messenger of Yahweh said unto him— <messengers also> send he throughout all the sons of the east, and <the spirit of Yahweh> clothed Gideon,—so he blew with a horn, and Abiezer was gathered after him.

And Gideon built there an altar unto Yahweh, and called it, Yahweh-shalom. And he said unto God— <messengers also> sent he throughout all the sons of the east, and <the spirit of Yahweh> clothed Gideon,—so he blew with a horn, and Abiezer was gathered after him.

And Gideon said unto God,— [If thou art about to bring salvation, by my hand, unto Israel, as thou hast spoken> lo! I am placing a woolen fleece, on the threshing-floor,—<if dew be on the fleece alone> and on all the ground it be dry> then shall I know that thou wilt bring salvation, by my hand, unto Israel, as thou hast spoken].

And it was so; and he rose up early, on the morrow, and pressed together the fleece,—and wrung out the dew from the fleece, a small bowl full of water. Then said Gideon unto God,

Let not thine anger kindle upon me, but let me speak, [only this once].— Let me, I pray thee, put to the proof [only this once] with the fleece;


So he was called on that day, Jerub-baal, saying,— Let Baal plead against him.

Because he had overthrown his altar.

Now [all the Midianites and the Amalekites and the sons of the east] were gathered together,—and they crossed over and pitched in the vale of Jezreel. But the spirit of Yahweh clothed Gideon,—so he blew with a horn, and Abiezer was gathered after him.

<Messengers also> sent he throughout all Manasseh, and they also were gathered after him,—<messengers also> sent he throughout Asher, and throughout Zebulun, and throughout Naphtali, and they came up to meet them.

And Gideon said unto God,— [If thou art about to bring salvation, by my hand, unto Israel, as thou hast spoken> lo! I am placing a woolen fleece, on the threshing-floor,—<if dew be on the fleece alone> and on all the ground it be dry> then shall I know that thou wilt bring salvation, by my hand, unto Israel, as thou hast spoken].

And he said unto him— Pardon, O my Lord! How shall I save Israel? Lo! my thousand is the poorest in Manasseh, and I am the youngest in the house of my father.

And Yahweh said unto him— Bring forth thy son, that he may die,—because he hath overthrown the altar of Baal, and because he hath cut down the sacred stem that was by it.

And Joash said unto all who stood by him,— Will ye plead for Baal, or will ye save him? Whose pleadeth for him? let him be put to death while it is yet morning,—<if a god> he be let him plead for himself, because one hath overthrown his altar.

So the men of the city said unto Joash, Bring forth thy son, that he may die,—because he hath overthrown the altar of Baal, and because he hath cut down the sacred stem that was by it.

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Who hath done this thing? And they inquired, and made search, and it was said, [Gideon son of Joash] hath done this thing.

So the men of the city said unto Joash, Bring forth thy son, that he may die,—because he hath overthrown the altar of Baal, and because he hath cut down the sacred stem that was by it.

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I pray thee, let it be dry on the fleece alone, while <on all the ground> there be dew.

And God did so on that night,—and it was dry on the fleece alone, while <on all the ground> there was dew.

Then Jerubbaal, that is Gideon, and all the people that were with him, rose up early, and encamped by the fountain of Harod,—and the camp of Midian was on the north of them, by the hill of Moreh, in the vale.

And Yahweh said unto Gideon,

"There are too many; take them, and deliver the Midianites into their hand,—lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.'"

"Whoso feareth and trembleth, let him return from Mount Gilead.

And there returned of the people twenty-two thousand, and ten thousand remained.

Then said Yahweh unto Gideon—

"Yet are the people too many, take them down unto the waters, that I may prove them for thee, there,—and it shall be, that of whom I say unto thee, 'This one shall go with thee;' all the rest of the people shall go with thee, and ye shall deliver the Midianites into their hand,—lest Israel vaunt themselves against me, saying, 'Mine own hand hath saved me.'"

So he took down the people unto the waters,—and Yahweh said unto Gideon—

"Every one that lappeth with his tongue of the water, as a dog lappeth, thou shalt set him by himself, likewise every one that boweth down upon his knees, to drink water.

And so it was, that the number of them that lapped with their hand to their mouth was three hundred men,—but all the rest of the people bowed down upon their knees, to drink water.

Then said Yahweh unto Gideon—

"By the three hundred men that lapped, will I save you, and deliver the Midianites into thy hand; and let all [the rest of] the people go every man to his own place.

So the people took provisions in their hand, and went away early, and came unto the fountain of Harod;—and the camp of Midian was beneath him in the vale.

And it came to pass, that the number of them that were with him, rose up early, and encamped by the fountain of Harod,—and the camp of Midian was on the north of them, by the hill of Moreh, in the vale.

And Yahweh said unto Gideon—

"Arise! for Yahweh hath delivered into your hand the host of Midian.

And he divided the three hundred men, into three companies,—and put horns into the hands of them all, with empty pitchers, and torches inside the pitchers.

Then he said unto them, "On me shall ye look, and in like manner shall ye do,—and lo! when I am coming unto the outermost part of the camp, then shall it be, that as I do, so shall ye do." When I shall blow with the horns, ye and all who are with me, then shall ye also, round about all the camp, blow with your horns, and shall say, 'For Yahweh and for Gideon!'

So Gideon came, and the hundred men that were with him, unto the outermost part of the camp, at the beginning of the middle watch, they had but newly set the watchmen,—and they blew with the horns, and brake in pieces the pitchers, that were in their hand. Ye the three companies blew with the horns, and shivered the pitchers, and caught hold—with their left hands—of the torches, while in their right hands were the horns, to blow with,—and they cried, "A sword for Yahweh, and for Gideon!"

And they stood still, every man in his place, round about the camp,—and all the host ran and shouted, and fled. When the three hundred blew the horns, Yahweh set the sword unto the camp; so shalt thou hear what they shall say, — and afterward shalt thy hands grow strong, and thou shalt go down against the camp.

Then went he down, he and Purah his young man, unto the outmost part of the armed men that were in the camp. Now the Midianites and the Amalekites and all the sons of the east were lying along in the vale, like locusts for multitude,—their camels also were without number, as the sand that is by the sea side for multitude.

And Gideon came in, and lo! a man relating to his neighbour a dream,—and he said—

'Lo! a round cake of barley bread tumbling into the camp of Midian, and it came so far as the tent,—and smote it that it fell, and turned it upside down, and the tent lay along.'

Then responded his neighbour and said:—

'Nothing else is this, than the sword of Gideon son of Joash, a man of Israel,—God hath delivered' into his hand, both Midian and all the host.

And it was so, when Gideon heard the story of the dream, and the interpretation thereof, that he bowed himself down,—and returned unto the camp of Israel, and said—

'Arise! for Yahweh hath delivered into your hand the host of Midian.'

And he divided the three hundred men, into three companies,—and put horns into the hands of them all, with empty pitchers, and torches inside the pitchers.

Then he said unto them, "On me shall ye look, and in like manner shall ye do,—and lo! when I am coming unto the outermost part of the camp, then shall it be, that as I do, so shall ye do." When I shall blow with the horns, ye and all who are with me, then shall ye also, round about all the camp, blow with your horns, and shall say, 'For Yahweh and for Gideon!'

So Gideon came, and the hundred men that were with him, unto the outermost part of the camp, at the beginning of the middle watch, they had but newly set the watchmen,—and they blew with the horns, and brake in pieces the pitchers, that were in their hand. Ye the three companies blew with the horns, and shivered the pitchers, and caught hold—with their left hands—of the torches, while in their right hands were the horns, to blow with,—and they cried, "A sword for Yahweh, and for Gideon!"

And they stood still, every man in his place, round about the camp,—and all the host ran and shouted, and fled. When the three hundred blew the horns, Yahweh set the sword unto the camp; so shalt thou hear what they shall say, — and afterward shalt thy hands grow strong, and thou shalt go down against the camp.
of every man against his neighbour, and against all the host: and the host fled, as far as the Place of Acacias towards Zererath, as far as the border of Abel-meholah by Tabbath.

And the men of Israel were called together, out of Naphtali and out of Asher, and out of all Manasseh, and pursued Midian. And <messengers> did Gideon send through all the hill country of Ephraim, saying—

Go down to meet Midian, and capture, before them, the waters, as far as Beth-barah, and the Jordan. So all the men of Ephraim were called out, and captured the waters, as far as Beth-barah, and the Jordan. And they captured the two princes of Midian, Oreb and Zeeb, and slew Oreb at Oreb's Rock, and Zeeb they slew at Zeeb's Winepress, and pursued Midian, and <the heads of Oreb and Zeeb> brought they in unto Gideon at the ford of the Jordan.

And the men of Ephraim said unto him— What is this thing thou hast done to us, in not calling us, when thou wentest to fight with Midian? And they did chide with him sharply. And he said unto them, What have I done in comparison with you? Is not the grape-gleaning of Ephraim better than the vintage of Abiezer? Into your hand hath God delivered the princes of Midian—Oreb and Zeeb, what then had I been able to do in comparison with you?

Then was their spirit softened toward him, when he had spoken this word. And Gideon came towards the Jordan, being about to pass over—; he and the three hundred men who were with him, faint yet pursuing.

So he said unto the men of Succoth, Give, I pray you, loaves of bread to the people that are following me; for faint they are, and I am in pursuit of Zebah and Zalmunna, kings of Midian. And the princes of Succoth said, Are the palms of the hands of Zebah and Zalmunna already in thy power, that we should give to thy weary men bread?

And he said: My brethren, sons of my mother, they were! As Yahweh liveth, if ye had saved them alive I would not have slain you'.

And Gideon son of Joash returned from the battle, from the ascent of Horæs; and caught a young man, of the men of Succoth, and enquired of him, so he wrote down for him the princes of Succoth, and the elders thereof, seventy-seven men. Then came he in unto the men of Succoth, and said,—

Lo! Zebah and Zalmunna, concerning whom ye did taunt me, saying—

Are the palms of the hands of Zebah and Zalmunna already in thy power, that we should give to thy weary men bread?

So he took the elders of the city, and the thorns of the wilderness and the nettles, and taught therewith the men of Succoth: brake he down, and slew the men of the city.

Then said he unto Zebah and unto Zalmunna, What manner of men were they, whom ye taunted at Tabor?

And they said, As thou art, so were they, each one as handsome as the sons of a king.

And he said: My brethren, sons of my mother, they were! As Yahweh liveth, if ye had saved them alive I would not have slain you'.

So he said to Jether his firstborn, Up! slay them. But the youth drew not his sword, for he feared, because he was yet a youth. Then said Zebah and Zalmunna—

Up! fall upon us, for like the man is his might. So Gideon arose, and slew Zebah and Zalmunna, and took the crescents that were on the necks of their camels.

Then said the men of Israel, unto Gideon, Rule over us— If even thou, and thy son, and thy son's son, for thou hast saved us out of the power of Midian.

And Gideon said unto them, I will not rule over you, neither shall my son rule over you,— Yahweh shall rule over you.

And Gideon said unto them— I would make to you a request, Give me, then, every man the nose-ring of his spoil. For they had nose-rings of gold for Ishmaelites they were'. And they said, We will freely give.
Then went Abimelech son of Jerubbaal, to Shechem, unto the brethren of his mother,— and spake unto them, and unto all the family of the house of his mother's father, saying:

Which is better for you, that there should rule over you, seventy men, all sons of Jerubbaal, or that there should rule over you, one son?

And remember that your bone and your flesh am I!

So they spread out a mantle, and cast therein, every man the nose-ring of his spoil. And so it was, that the weight of the nose-rings of gold which he requested, was a thousand and seven hundred [shukels] of gold,—besides the crescents, and the pendants, and the ramment of purple that were upon the kings of Midian, and besides the ornaments that were on the necks of their camels. And Gideon made thereof an Ephod, and set it up in his own city, in Ophrah, and all Israel went unchastely astray after it there,—so it became, to Gideon and to his house, a snare.

Thus was Midian subdued, before the sons of Israel, neither did they again lift up their head,—and the land had rest forty years, in the days of Gideon.

So then Jerubbaal, son of Joash, went and dwelt in his own house. And Gideon had seventy sons, sprung from his own loins,—for many wives had he. And his concubine who was in Shechem, she also bare him a son,—and he gave him the name of Abimelech. And Gideon, son of Josha, died in a good old age,—and was buried in the grave of Joash his father, in Ophrah, of the Abiezrites.

And it came to pass that as soon as Gideon was dead> the sons of Israel turned back, and went unchastely astray after the Baals,—and appointed them Baal-berith, to be god: so the sons of Israel remembered not Yahweh, their own God,—who had rescued them out of the hand of all their enemies, on every side; neither dealt they in lovingkindness with the house of Jerubbaal [namely] Gideon,—according to all the goodness wherewith he had dealt with Israel.

So then went Abimelech son of Jerubbaal, to Shechem, unto the brethren of his mother,—and spake unto them, and unto all the family of the house of his mother's father, saying;

Which is better for you, that there should rule over you, seventy men, all sons of Jerubbaal, or that there should rule over you, one man?

And remember that your bone and your flesh am I!

So the brethren of his mother spake for him, in the ears of all the owners of Shechem, all these words,—and their heart inclined after Abimelech, for they said—

Our own brother is he'.

And they followed him. And he entered the house of his father, at Ophrah, and slew his brethren, sons of Jerubbaal seventy men, upon one stone;—but there remained Jotham, the youngest son of Jerubbaal, for he had hidden himself. Then were gathered together all the owners of Shechem, and all the house of Millo, and they went and made Abimelech king,—by the oak of the pillar, that was in Shechem.

And when it was told Jotham> he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried aloud,—and said unto them—

Hearken unto me, ye owners of Shechem, and may God' hear unto you].

The trees went their way to anoint over them, a king,—and they said unto the olive tree—

Reign thou over us.

But the olive tree said unto them,

Should I leave my fatness, which in me goes and men do honour,—and go to wave to and fro, over the trees?

Then said the trees unto the fig-tree,—

Come! thou reign over us.

But the fig-tree said unto them,

Should I leave my sweetness, and mine excellent increase,—and go to wave to and fro, over the trees?

Then said the trees unto the vine,—

Come! thou reign over us.

But the vine said unto them,

Should I leave my new wine, that rejoiceth gods and men,—and go to wave to and fro, over the trees?

Then said all the trees, unto the bramble,—

Come! thou to reign over us.

And the bramble said unto the trees,

If in truth ye are about to anoint me to be king over you> come, take refuge in my shade,—but if not> there shall come forth fire out of the bramble, and devour the cedars of Lebanon.

Therefore, if in truth and sincerity ye have acted, in making Abimelech king,—and if ye have dealt well with Jerubbaal and with his house, and if according to the deserving of his hands ye have done unto him; in that my father fought for you, and cast his soul away from before him, and rescued you' out of the hand of Midian;—yet have ye risen up against the house of my father, to-day, and slain his sons—

if then in truth and in sincerity ye have dealt with Jerubbaal and with his house, this day> rejoice ye in the owners of Shechem, and from the house of Millo, and devour Abimelech! And Jotham hasted away, and fled, and was saved by the trees, which came and turned back and became the thickets of the forest, and the cedars of Lebanon.
to Beer,—and dwelt there, away from the face of Abimelech his brother.
22 And Abimelech ruled over Israel three years.
23 Then God let go a spirit of mischief between Abimelech and the owners of Shechem,—and
the owners of Shechem dealt treacherously with Abimelech: 24 that the cruel wrong to the
seventy sons of Jerubaal might come [upon]
54 So Abimelech rose up, and all the people that
were with him. by night,—and they lay in wait
upon the tops of the mountains, and they robbed all who crossed over them by the road,—
and it was told Abimelech.
25 And Gaal son of Ebed* came, with his
brethren, and they passed through to Shechem,—
and the owners of Shechem put their trust in
him. 26 Then went they out into the fields, and
gathered the fruit of their vineyards and trode
[the grapes], and held a vintage festival,—and
entered the house of their god, and did eat and
drink, and poured contempt on Abimelech.
26 And Gaal son of Ebed* said:
Who is Abimelech—and who is the son of *
Shechem, that we should serve him?
Is he not the son of Jerubaal? and Zebul
his officer? Serve ye the men of Hamor.
Shechem's father, but why should we serve
him? 28 Would, then, this people be in my hand:—
that I might set aside Abimelech,—and
say c to Abimelech,
Increases thine army, and come out!
29 And when Zebul, governor of the city,
heard' the words of Gaal the son of Ebed,>
th Gren kindled his anger. 30 And he sent
messengers unto Abimelech, by deceit, saying—
Lo ! Gaal son of Ebed, and his brethren||
are coming into Shechem; and lo! are fortifying d
the city against thee.
30 ||Now therefore, up by night, [thou and
the people that are with thee] and lie in wait
in the field; 31 and it shall be <in the morning,
about sunrise> thou shalt get up early, and
spread thyself out against the city,—when
lo! he and the people that are with him
coming out against thee, so shalt thou do
unto him as thy hand shall find opportuni-
ty. 32 So Abimelech rose up, and all the people
that were with him, by night,—and they lay in wait
above Shechem, in four companies. 33 Then
came forth Gaal son of Ebed,* and took his
stand at the opening of the gate of the city,—
so Abimelech rose up, and the people that were
with him, from the place of ambush. 34 And
<when Gaal saw the people> he said unto Zebul,
Lo! people coming down from the tops of
the mountains.
And Zebul said unto him,
<The shadow of the mountains> thou' seest,
like men.*
37 Then did Gaal yet further speak, and say—
Lo! people coming down from the highest
part of the land,—and one company, com-
ing in by way of the Conjurers' Terebinth.
38 So then Zebul said unto him—
||Where, then, ||is thy mouth that kept on
saying,
Who is Abimelech, that we should serve
him?
Is not [this] the people which thou didst
despise? Go forth, I pray thee ||now||, and
fight with them!
39 And Gaal went forth before the owners
of Shechem,—and fought against Abime-
lech. 40 And Abimelech chased him, and
he fled before him,—and there fell a multi-
tude of slain as far as the entering of the
gate. 41 Then dwelt Abimelech in Arumah,3—and Zebul thrust out Gaal and
his brethren, that they should not dwell in
Shechem.
42 And it came to pass <on the morrow> that
the people went forth into the field,—and they
told Abimelech. 43 So he took the people and
divided them into three companies, and lay in
wait in the field,—and he looked, and lo! the
people coming forth out of the city, so he rose
up against them, and smote them. 44 And
Abimelech, and the companies that were with
him spread themselves out, and [one of the
companies] took their stand at the opening of
the gate of the city,—while ||the two companies
spread themselves out against all that were in
the field, and smote them. 45 And ||Abimelech||
fought against the city, all that day, and
captured the city; <the people also that were
therein> he slew,—and brake down the city, and
sowed it with salt.
46 And <when all the owners of the tower of
Shechem heard> they entered into the base-
ment,* of the house of El-berith. 47 And it
was told Abimelech, that all the owners of the
tower of Shechem had gathered themselves
together. 48 So Abimelech went up Mount
Zalmon ||he and all the people that were with
him||, and Abimelech took an axe in his hand,
and cut down a bough from the trees,6 and lifted
it, and laid it on his shoulder,—and said unto
the people that were with him—
<What ye have seen me do> haste! do like
wise.
49 So, even all' the people cut down every man his
bough, and followed Abimelech, and laid them
over the basement,* and set it on fire over them
who were therein,—even all' the men of the

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* Some cod. (w. 3 ear. pr. edes.) " Eber" — G.n.
Or : " Naval."  
Cp. chap. viii. 28.  
Or : " a bundle of brush wood."  
G.n.]

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8 Sp. v.r. (sewir) " thon" (emphatic) [for " now "]  
9 Or : " constraining."  
10 Or : " Navel."  
11 Cp. letters 4 : 20, p. 29.  
12 Some cod. (w. 8 ear. pr. edes.) " Eber" — G.n.
[M.C.T. omits: "the son of"]  
[Or : " "In Ramah" — G.n.
[Sp. v.r. (sewir) " thon" (emphatic) [for " now "]]  
[Or : " a bundle of brush wood."  
G.n.]

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2 Or : " Naval."  
3 Or : " crypt."  
4 Cp. letters 4 : 20, p. 29.  
5 Or : " a bundle of brush wood."  
G.n.
tower of Shechem died, about a thousand men and women.

Then went Abimelech unto Thebez, and encamped against Thebez, and captured it.

Now a strong tower was in the midst of the city, and there fled thither all the men and the women, and all the owners of the city, and shut themselves in, and went up on the roof of the tower. And Abimelech came in as far as the tower, and fought against it, and so came near, as far as the entrance of the tower, to burn it with fire. And a certain woman cast an upper millstone upon the head of Abimelech, and brake in pieces his skull.

Then called he hastily unto the young man bearing his armour, and said unto him:

Draw thy sword, and put me to death, lest they say of me, |A woman|| slew him! So his young man thrust him through, and he died.

And <when the men of Israel saw that Abimelech was dead> they went their way every man to his own place.

Thus did God requite the wickedness of Abimelech, which he had done to his father, in slaying his seventy brethren; <all the wickedness also, of the men of Shechem> did God requite upon their own head, and so brought in upon them the curse of Jotham, son of Jerubbaal.

[ VII. TOLA.]

1 And there arose, after Abimelech, to save Israel—Tola son of Puah son of Dodo, a man of Issachar,—and he used to sit in Shamir, in the hill country of Ephraim; and he judged Israel twenty-three years,—and died, and was buried in Shamir.

[VIII. JAIR.]

3 And there arose, after him, Jaiz the Gileadite, and judged Israel twenty-two years. Now he had thirty sons, that rode on thirty ass colts, and they had thirty cities,—they are called Havvoth-jair,—until this day, which are in the land of Gilead. And Jaiz died, and was buried in Kamon.

[IX. JEPHTHAH.]

6 And the sons of Israel again did the thing that was wicked in the sight of Yahweh, and served the Baals and the Ashtoreths, and the gods of the Amorites, and from the Ammonites, and from the gods of the Philistines,—and forsook Yahweh, and served him not. So the anger of Yahweh kindled upon Israel,—and he sold them into the hand of the Philistines, and into the hand of the sons of Ammon; and they enfeebled and oppressed the sons of Israel in that year,—

eighteen years— did they this unto all the sons of Israel who were beyond the Jordan, in the land of the Amorites, that was in Gilead.

9 And the sons of Ammon crossed the Jordan, to fight even against Judah and against Benjamin, and against the house of Ephraim,—so that Israel was sore distressed.

Then did the sons of Israel make outcry unto Yahweh, saying,—

We have sinned against thee, because we have forsaken our God, and have served the Baals.

11 Then said Yahweh unto the sons of Israel,—Was it not <from the Egyptians, and from the Amorites, and from the sons of Ammon, and from the Philistines> [that I saved you>?

12 ||The Zidonians also, and the Amalekites, and the Moabites|| oppressed you,—and ye made outcry unto me, and I saved you out of their hand.

13 Yet have ||ye|| forsaken me, and served other gods,—therefore will I not again save you:

Go and make outcry unto the gods whom ye have chosen,—||they|| must save you, in the time of your tribulation.

15 And the sons of Israel said unto Yahweh,—We have sinned, do ||thou|| with us, according to all that is fitting in thine eyes,—only rescue us, we beseech thee this day.

And they put away the gods of the stranger out of their midst, and served Yahweh,—and his soul was impatient of the misery of Israel.

17 Now the sons of Ammon were called out, and they encamped in Gilead,—and the sons of Israel assembled themselves together, and encamped in Mizpah. Then said the people, the princes of Gilead, one to another,—Who is the man that will begin to fight against the sons of Ammon? he shall become head to all the inhabitants of Gilead.

1 Now ||Jephthah the Gileadite|| was a mighty man of valour, but [he] was the son of an unchaste woman,—yet Gilead was the father of Jephthah. And the wife of Gilead bare him sons,—and <when the wife’s sons grew up> they thrust out Jephthah, and said unto him—Thou shalt not inherit with the house of our father, for <son of an alien woman> art thou.

2 So Jephthah fled from the face of his brethren, and dwelt in the land of Tob,—and there gathered about Jephthah unemployed men, who went forth with him.

And so it came to pass, after a time,—that the sons of Ammon made war with Israel. And when therefore, it came to pass that the sons of Ammon made war with Israel, then the elders of Gilead, to summon Jephthah out of the land of Tob. And they said to Jephthah,
Oh! come and be our commander,—that we may do battle with the sons of Ammon.

But Jephthah said unto the elders of Gilead,

Have not ye hated me, and thrust me out from the house of my father? Wherefore, then, are ye come unto me now, when ye are in distress?

And the elders of Gilead said unto Jephthah—

Therefore have we now returned unto thee, if thou go with us, and do battle with the sons of Ammon> then shalt thou become our head, for all the inhabitants of Gilead.

And Jephthah said unto the elders of Gilead—

If ye do bring me back to do battle with the sons of Ammon, and Yahweh deliver them up before me> shall I myself become your head?

And the elders of Gilead said unto Jephthah—

Yahweh himself will be hearkening between us, if <according to thy word> we do not.

Then went Jephthah with the elders of Gilead, and the people set him over them, as head and commander,—and Jephthah spake all his words before Yahweh, in Mizpah.

So then Jephthah sent messengers unto the king of the sons of Ammon, saying,—

What occasion is there between us, that thou shouldst have come unto me, to fight against my land?

And the king of the sons of Ammon said unto the messengers of Jephthah—

Because Israel took away my land, when they came up out of Egypt, from Arnon even unto the Jabbok, and unto the Jordan,—therefore, restore them in peace.

And Jephthah yet once more sent messengers unto the king of the sons of Ammon; and said unto him:

Thus saith Jephthah,—

Israel took not away the land of Moab, or the land of the sons of Ammon; for when they came up out of Egypt, and Israel journeyed through the desert as far as the Red Sea, and came in unto Kadesh, then did Israel send messengers unto the king of Edom, saying,—

Let me pass, I pray thee, through thy land,

but the king of Edom hearkened not, unto the words of Jephthah, which he sent unto him.

Thus saith Jephthah,—

Israel journeyed through the desert, and went round the land of Edom, and the land of Moab, and so came [from the rising of the sun] to the land of Moab, but encamped beyond Arnon,—and entered not within the boundary of Moab, for Arnon is the boundary of Moab. Then did Israel send messengers unto Sihon king of the Amorites, king of Heshbon, and Israel said unto him,

Let us pass, we pray thee, through thy land, as far as my own place.

But Sihon trusted not Israel, to pass through his boundary, so Sihon gathered together all his people, and encamped in Jahaz,—and fought against Israel. Then did Yahweh, God of Israel, deliver up Sihon, and all his people, into the hand of Israel, and they smote them,—so Israel took possession of all the land of the Amorites, the inhabitants of that land. Yes they took possession of all the territory of the Amorites,—from Armon, even as far as the Jabbok, and from the desert, even as far as the Jordan.

Let Yahweh, the Judge, give judgment to day, between the sons of Israel, and the sons of Ammon!

But the king of the sons of Ammon hearkened not unto the words of Jephthah, which he sent unto him.

Then came upon Jephthah the spirit of Yahweh, and he passed through Gilead, and Manasseh,—and passed through Mizpah of Gilead, and from Mizpah of Gilead he passed through unto the sons of Ammon. And Jephthah vowed a vow unto Yahweh, and said,—

If thou wilt deliver the sons of Ammon into my hand> then shall it be, that whosoever cometh forth out of the doors of my house, to meet me, when I return successful, from the sons of Ammon> shall belong unto Yahweh, and I will offer him up, as an ascending-sacrifice.
So then Jephthah passed over unto the sons of Ammon, to fight against them,—and Yahweh delivered them into his hand; and he smote them, from Arar even till thou enterest in to Minnith, even twenty cities, and as far as Abel-keramim,* with an exceeding great smiting,—and thus were the sons of Amnon subdued before the sons of Israel.

Then came Jephthah towards Mizpah, unto his own house, and lo! his daughter!! coming forth to meet him, with timbrels, and with dances,—and she was none other than his only child, he had not, besides her, either son or daughter.

And it came to pass <when he saw her> that he rent his clothes, and said—

Alas ! my daughter,
Thou hast brought me low!,
Even thou hast come to be among them who trouble me,—
Yet I opened wide my mouth unto Yahweh, and cannot go back.

And she said unto him —

My father !
Thou hast opened wide thy mouth unto Yahweh,
Do with me, according to that which hath gone forth out of thy mouth, —
After that Yahweh hath exacted for thee an avenging from thine enemies, From the sons of Ammon.

And she said unto her father, Let this thing be done for me,— Let me alone two months, that I may depart, and go down upon the mountains, and bewail my virginity, and my companions!.

And he said—

Depart.
So he let her go, for two months, — and she departed. she and her companions!, and bewailed her virginity, upon the mountains. And it came to pass at the end of two months, that she returned unto her father, and he fulfilled on her his vow which he had vowed,— I' and my companions!.

And he said unto them,
Great strife! had I and my people even with the sons of Ammon; but <when I cried unto you for help> ye saved me not out of their hand. So <when I saw that thou wast not' going to save> then put my life* in my hand, and passed over against the sons of Ammon, and Yahweh delivered them into my hand.

Wherefore, then, have ye come up against me this day, to fight against me?

And Jephthah gathered together all the men of Gilead, and fought with Ephraim,—and the men of Gilead smote Ephraim, because they said—

Fugitives of Ephraim! are ye, ye Gileadites, in the midst of Ephraim, in the midst of Manasseh.

And the Gileadites captured the fords of the Jordan, against the Ephraimites,—and it was, that <when the fugitives of Ephraim said, Let me pass over>, the men of Gilead said to him, An Ephraimite art thou? and <if he said— Nay!>, they said to him, Come now, say Shibboleth, and <if he said Sibboleth, and he could not take heed* to speak in that manner> then laid they hold on him, and slew him at the fords of the Jordan,—and there fell ||at that time, of the Ephraimites, forty-two thousand.

And <when Jephthah had judged Israel six years> then Jephthah the Gileadite died, and was buried in [one of] the cities of Gilead.

And there judged Israel, after him, Ibzan of Bethlehem. And so it was, he had thirty sons, and thirty daughters sent he abroad, while thirty daughters brought he from abroad for his sons. And he judged Israel seven years.

And Ibzan died, and was buried in Bethel.

And after him, did Elon the Zebulunite judge Israel,— and he judged Israel, ten years. And Elon the Zebulunite died, and was buried in Aijalon, in the land of Zebulun.

And there judged Israel, after him, Abdôn son of Hillel, the Pirathonite. And so it was, he had forty sons and thirty grandsons, who rode on seventy ass colts,— and he judged Israel eight years. And Abdôn son of Hillel, the Pirathonite died,—and was buried in Pirathon, in the land of Ephraim, in the hill country of the Amalekites.

And the sons of Israel again did the thing 13 that was wicked in the sight of Yahweh,—so

Ml. "soul."

Some cod. (w. 2 ear. pr. edns., Sep. Syr. Vul.) have: "distinguish"—G.n.

N.B. J. first saved, then judged. Cp. chap. x. 1. a.

G. Some cod. (w. 3 ear. pr. edns.) have: "give attention"—
JUDGES XIII. 2—25; XIV. 1, 2.

Yahweh delivered them up into the hand of the Philistines, forty years. 1 And there was a certain man of Zorah, of the family of the Danites, and his name was Manoah; and his wife was barren, and had borne no child. 2 And the messenger of Yahweh appeared unto the woman, and said unto her—

Lo! I pray thee, art thou barren, and hast borne no child, but thou shalt conceive, and shalt bear a son. 4 And now therefore, beware, I pray thee, and do not drink wine or strong drink, nor eat anything unclean; 5 for lo! I art about to conceive and bear a son, and no razor shall come on his head, for <one separate unto God> shall begin to save Israel out of the hand of the Philistines. 6 So the woman came in, and told her husband, saying,

A man of God came unto me, and his appearance was as the appearance of the messenger of God, reverend exceedingly, and I asked him not whence he was, and his name he told me not. 7 But he said unto me,

Lo! thou art about to conceive, and shalt bear a son. 8 Now, therefore, do not drink wine or strong drink, nor eat anything unclean, for <one separate unto God> shall be from his birth until the day of his death. 9 Then Manoah made entreaty unto Yahweh, and said:

Pardon, O My Lord! <the man of God whom thou didst send> I pray thee, let him come again unto us, that he may teach us what we are to do, unto the boy that is to be born.

And God hearkened unto the voice of Manoah, and the messenger of God came again unto the woman, as he was sitting in the field, Manoah her husband not being with her. 10 So the woman made haste, and ran, and told her husband, and said unto him,

Lo! the man <he had appeared unto me>, who came the other day unto me.

Then Manoah arose, and followed his wife, and came unto the man, and said unto him—

Art thou <the man that spake unto the wife>? And he said—

I am'. 13 And Manoah said,

<Now> let thy words come to pass,—

What shall be the rule for the boy, and his work? 12 And the messenger of Yahweh said unto Manoah,—

<Of all that I said unto the woman> let her beware.

14 <Of nothing that cometh of the vine> may she eat; <nor wine nor strong drink> let her drink, nor <anything unclean> let her eat,— <all that I commanded her> let her observe.

15 And Manoah said unto the messenger of Yahweh,—

I pray thee, let us detain thee, that we may make ready for thy presence, a kid.

16 But the messenger of Yahweh said unto Manoah—

<Though thou detain me> yet will I not eat of thy food, and <though thou make ready an ascending-sacrifice> unto Yahweh must thou cause it to ascend.

For Manoah had not discerned that <the angel of Yahweh> was. 17 Then said Manoah unto the messenger of Yahweh,

What is thy name,—that <when thy word cometh to pass> we may do thee honour! 18 And the messenger of Yahweh said unto him,

Wherefore is it, that thou shouldst ask after my name,—seeing that it is Wonderful?

So Manoah took the kid, and the meal-offering, and caused them to ascend upon the rock unto Yahweh, who was about to do wondrously, while Manoah and his wife were looking on. 20 And it came to pass <when the flame ascended from off the altar, towards the heavens> that the messenger of Yahweh ascended in the flame of the altar, while Manoah' and his wife' were looking on. Then fell they on their faces, to the earth. 21 And the messenger of Yahweh did no more appear unto Manoah or unto his wife. 22 Then Manoah knew that <the messenger of Yahweh> he was'. 23 And Manoah said unto his wife,

We shall <die>—for <upon God> have we looked.

24 But his wife said unto him,

<If Yahweh had been pleased to put us to death> he would not have received at our hand, an ascending-sacrifice and a meal-offering, nor would he have shewed us all these things,—and <at such a time> have let us hear the like of this!

So the woman bare a son, and called his name Samson,—and the boy grew, and Yahweh blessed him. 25 And the spirit of Yahweh began to urge him to and fro, in the camp of Dan, between Zorah and Eshtaol.

And Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistines. 2 So he came up, and told his father and his mother, and said—

<A woman> have I seen in Timnath, of the daughters of the Philistines,—now therefore, take her for me, to wife.
And his father and his mother said to him—

Is there not, among the daughters of thy brethren, or among all my people, a woman, that thou'art going away, to take a woman from among the un circumcision? samson

But Samson said unto his father—

Take her for me, for she is pleasant in my eyes.

And he returned, after a time, to take her, and went saide to see the carcasse of the lion, and lo! a swarm of bees in the body of the lion, which he took into his hands, and went on—eating as he went, and came as far as the vineyards of Timnath, when lo! a young lion roaring to meet him. And the Spirit of Yahweh came suddenly over him, and he tore it in pieces as if he had torn in pieces a kid, there being nothing at all in his hand, but he told them not that out of the carcase of the lion he had taken the honey.

And his father went down unto the woman,—and Samson made there a banquet, for so used the young men to do.

And it came to pass because they feared him that they took thirty companions, who remained with him. And Samson said unto them,

I pray you let me put you forth a riddle,—if ye tell it me, within the seven days of the banquet, and find it out; then will I give you thirty linen wraps and thirty changes of raiment; but if ye cannot tell me then shall ye give me thirty linen wraps, and thirty changes of raiment. And they said unto him,

Put forth thy riddle, that we may hear it.

And he said to them—

<Out of the eater> came forth food,
And <out of the strong> came forth sweetness.

But they could not tell the riddle, in three days. And it came to pass on the fourth day that they said to Samson's wife.

Entice thy husband, that he may tell us the riddle, lest we burn thee and the house of thy father with fire. Was it not to

impoveryish us> that ye invited us—<was it not>?

And the wife of Samson wept upon him, and said—

Thou dost altogether hate me, and dost not love me, <a riddle> hast thou put forth to the sons of my people, and <unto me> thou hast not told it!

And he said to her,

Lo! to my own father and mother have I not told it, <and to thee> shall I tell it?

So she wept upon him the seven days,—while their banquet lasted,—and it came to pass on the seventh day that he told her, because she urged him, and she told the riddle unto the sons of her people.

And the men of the city said to him, <on the seventh day>—ere yet the sun went in—

What is sweeter than honey?
And what is stronger than a lion?

And he said to them:

<If ye had not ploughed with my heifer> Ye had not found out my riddle!

And the Spirit of Yahweh came suddenly over him, and he went down to Ashkelon, and smote of them thirty men, and took their garments, and gave the changes of raiment to them who had told the riddle,—and his anger was kindled, and he went up to his father's house. And the wife of Samson was given unto his companion who had served him as his friend.

And it came to pass after a time, in the 15 days of wheat-harvest that Samson went to visit his wife, with a kid, and he said—

I will go in unto my wife, in the chamber. But her father would not suffer him to go in.

And her father said—

I thought that thou didst hate her, so I gave her to thy companion,—Is not thy younger sister fairer than she? Pray let her be thine, in her stead.

And Samson said of them,

I shall be more blameless, this time, than the Philistines,—though I should do them a mischief.

So Samson went, and caught three hundred jackals,—and took torches, and turned tail to tail, and put one torch between the two tails, in the midst. And, when he had set fire to the torches, he let them go into the standing corn of the Philistines,—and set fire, both to the stack of sheaves and to the standing corn, and besides to the olive plantation. Then said the Philistines—

Who hath done this? And they said—

* O.G.: "opportunity."
8 So lit.: "but perch. art. of species = "a.,"
9 So it shd be (w. Sep.)—G.n. [M.C.T. has: "seventh."]
10 Mas. cod. vary between "hither"—G.n.
11 And her father said—
12 O.G. conjectures another reading: "ere yet he entered the (bridegroom) of John iii. 29.
And it came to pass, when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called the name of that place Ramath-lehi. Then and he was sore athirst, so he cried unto Yahweh, and said, "Thou thyself hast given, into the hand of thy servant this great salvation, and now must I die of thirst, and fall into the hand of the uncircumcised?"

So then God clave open the hollow that is in Lehi, and there came therefrom water, and he drank, and his spirit came back, and he revived. <for this cause> called he the name thereof "Ain-hakkore, which is in Lehi, until this day.

And he judged Israel, in the days of the Philistines, twenty years.

Then went Samson unto Gaza, and saw a unchaste woman, and went in unto her. And it was told the Gazites, saying—Samson hath come in hither. So they came round, and lay in wait for him, all the night, in the gate of the city, but kept themselves quiet all the night, saying, <Until the light of the morning> then will we slay him.

And Samson lay till midnight, and arose at midnight, and took hold of the doors of the gate of the city, and of the two doorposts, and tare them away, with the bar, and put them on his shoulders, and carried them up to the top of the hill that faceth Hebron.

And it came to pass, after this, that he loved a woman in the ravine of Shorek, whose name was Delilah. So the lords of the Philistines came up unto her, and said to her—Entice him, and see wherein lieth his great strength, and wherewith we may prevail against him, and bind him, to humble him, —and we will give thee, every man, eleven hundred pieces of silver.

So Delilah said unto Samson, Do tell me, I pray thee, wherein lieth thy great strength,—and wherewith thou mightest be bound, to humble thee.

And Samson said unto her, <If they bind me with seven green cords, that have not been dried> then shall I become weak, and be as any other man. So the lords of the Philistines brought up to her seven green cords, that had not been dried,—and she bound him therewith. Now ||the liers in wait|| were tarrying for her, in an inner chamber,—and she said unto him,—||The Philistines|| are upon thee, Samson!

And he snapped the cords as a thread of tow is broken, when fire bloweth thereon, so his strength was not discovered. And Delilah said unto Samson, "The fountain of him was broken, when fire bloweth thereon, so his strength was not discovered."

Some cod. (w. 1 ear. pr. edn., Syr.) : "One called," etc. = the name of the place was called. "The fountain of him that cried out." <for this cause> called he the name thereof "Jaw-bone Height." Cp. O.G. 384. Or: "moist."
JUDGES XVI. 11—30.

Lo! thou hast been laughing at me, and speaking unto me falsehoods,—now do tell me, I pray thee, wherewith thou mightest be bound.

And he said unto her,

If they bind me fast with new ropes, wherewith work was never done> then shall I become weak, and be as any other man.

So Delilah took new ropes, and bound him therewith, and said unto him—

If they bind me fast with new ropes, where with work was never done, then shall I become weak, and be as any other man.

And he said unto her,

If thou weave the seven braids of my head with the warp,'1 and the pin, the loom and the warp.

So she beat them up with the pin," and said unto him, The Philistines are upon thee, Samson! Now the hired in wait were tarrying in an inner chamber. And he snapped them off his arms like a thread.

And Delilah said unto Samson—

Hitherto hast thou been laughing at me, and speaking unto me falsehoods, do tell me, wherewith thou mightest be bound. And he said unto her,

If thou weave the seven braids of my head with the warp,

And she said unto him—

How canst thou say, I love thee, when thy heart is not with me? These three times hast thou laughed at me, and hast not told me wherein lieth thy great strength.

And it came to pass <when she urged him with her words continually, and pressed him> that his soul became impatient, unto death; 17 so he told her all his heart, and said to her—

No razor hath come on my head, for I have been from my birth, <if I were shaven> then would depart from me my strength, and I should become weak, and be as any other man.

And <when Delilah saw that he had told her all his heart> she sent and called for the lords of the Philistines, saying—

Come up this once, for he hath told me all his heart.

And the lords of the Philistines came up unto her, and brought up the silver in their hand. 19 And she made him sleep upon a bed of rock, and led him up to the inner chamber. And he snapped them off his arms like a thread.

And he said unto her,

Now if the lriers in wait were tarrying in an inner chamber. And he snapped them off his arms like a thread.

And it came to pass, when he awoke out of his sleep, and pulled out the pin of the loom, '1 and the warp, 19

Now if the lriers in wait were tarrying in an inner chamber. And he snapped them off his arms like a thread.

And the people saw him, they praised the God of Israel. 24 And he bowed mightily, and the house fell upon the lords, and upon all the people that were therein. So the dead, whom he slew at his death, were more than they who slew him in his life.

Then did Samson grasp the two middle pillars, wherein the house rested, and whereon it was upheld, and he braced himself against them,—the one with his right hand, and the other with his left. And Samson said—

My Lord Yahweh! remember me, I pray thee,—and strengthen me, I pray thee, only this once, O God, that I may avenge upon them.

Now if the house] was full of men and women, <there> also were all the lords of the Philistines,—and <on the roof> were about three thousand men and women, looking on while Samson made sport. So then Samson cried unto Yahweh, and said,—

My Lord Yahweh! remember me, I pray thee,—and strengthen me, I pray thee, only this once, O God, that I may avenge upon them.

And he bowed mightily, and the house fell upon the lords, and upon all the people that were therein. So the dead, whom he slew at his death, were more than they who slew him in his life.

Then did Samson grasp the two middle pillars, wherein the house rested, and whereon it was upheld, and he braced himself against them,—the one with his right hand, and the other with his left. And Samson said—

Let my soul die with the Philistines! And he bowed mightily, and the house fell upon the lords, and upon all the people that were therein. So the dead, whom he slew at his death, were more than they who slew him in his life.

Then did Samson grasp the two middle pillars, wherein the house rested, and whereon it was upheld, and he braced himself against them,—the one with his right hand, and the other with his left. And Samson said—

Let my soul die with the Philistines! And he bowed mightily, and the house fell upon the lords, and upon all the people that were therein. So the dead, whom he slew at his death, were more than they who slew him in his life.
Then came down his brethren, and all the house of his father, and lifted him, and carried him up, and buried him, between Zorah and Eshtaol, in the buryingplace of Manoah his father; being he having judged Israel twenty years.

§ 3. Micah and the Danites.

17 And there was a man of the hill country of Ephraim, whose name was Micah. And he said unto his mother—

§ 1. The eleven hundred pieces of silver that were taken by thee, when thou didst utter a curse, and didst also say in my hearing, Lo! the silver is with me! "I took it.

But he restored the silver to his mother—so his mother took two hundred pieces of silver, and gave it to the smith, who made thereof a graven (molten) image, and it was in the house of Micah. Now the man Micah had a house of gods, and he made an ephod, and teraphim, and installed one of his sons, who became his' priest. In those days there was no king in Israel, every man did that which was right in his own eyes.

§ 2. When he had restored the eleven hundred shekels of silver to his mother—his mother said—

I had hallowed the silver unto Yahweh out of mine own hand, for my son, to make a graven (molten) image, therefore, I will restore it unto thee.

§ 3. And when he had restored the eleven hundred pieces of silver to his mother—his mother said—

I had hallowed the silver unto Yahweh out of mine own hand, for my son, to make a graven (molten) image, therefore, I will restore it unto thee.

§ 4. But he restored the silver to his mother—so his mother took two hundred pieces of silver, and gave it to the smith, who made thereof a graven (molten) image, and it was in the house of Micah. Now the man Micah had a house of gods, and he made an ephod, and teraphim, and installed one of his sons, who became his' priest. In those days there was no king in Israel, every man did that which was right in his own eyes.

§ 5. And there was a young man out of Bethlehem-judah, of the family of Judah,—the Levite, and he being a sojourner there. So the man took his journey out of the city, out of Bethlehem-judah, to sojourn, where he could find a home, and he came into the hill country of Ephraim, as far as the house of Micah, in pursing his journey. And Micah said unto him—

Whence comest thou? And he said unto him—

A Levite am I, from Bethlem-judah, and I am taking my journey to sojourn, where I can find a home.

And Micah said unto him—

Dwell with me and be to me a father and a priest, and I will give thee ten pieces of silver by the year, and a suit of apparel, and thy sustenance.

§ 6. And the Levite was content to dwell with the man, and the young man became to him, as one of his sons.

And Micah installed the Levite, and the young man became his' priest,—and remained in the house of Micah. Then said Micah—

Now I know that Yahweh will do me good, seeing I have a Levite as my priest.

§ 7. In those days there was no king in Israel, and in those days the tribe of the Danites was seeking for itself an inheritance to dwell in, for there had not fallen to them, unto that day, in the midst of the tribes of Israel, enough for an inheritance. So then the sons of Dan sent, out of their family, five men out of their bounds—men who were sons of valour—out of Zorah and out of Eshtaol—to spy out the land, and to explore it, and they said unto them,

Go! explore the land.

And they came into the hill country of Ephraim, as far as the house of Micah, and lodged there. [They] being by the house of Micah knew the voice of the young man, the Levite,—so they turned aside there, and said to him—

Who brought thee in hither? and what art thou' doing in this place, and what hast thou here?

And he said unto them,

Thus and so hath Micah dealt with me, and hath hired me, and I am become his' priest.

So they said unto him—

Ask of God, we pray thee,—that we may know whether the journey on which we' are going shall have good success.

And the priest said unto them—

Go! and prosper,—before Yahweh is your journey on which ye go.

§ 8. So the five men went their way, and entered Laish,—and saw the people who were therein, dwelling securely, after the manner of the Zidonians quietly and securely, and there was no one to reproach them with anything in the land, none to possess himself of dominion, they being far away from the Zidonians, and having no dealings with any' one. So they came unto their brethren, in Zorah and Eshtaol,—and their brethren said unto them—

Why are ye' minded to do nothing?

And they said—

Arise! and let us go up against them, for we have seen the land, and lo! it is very good, are ye minded to do nothing? do not be too slothful to go, and enter, and take possession of the land. When ye do' enter ye will enter amongst a people secure, and the land is of ample bounds,—yea God hath delivered it into your hands,—a place' where there is no lack of anything that is in the earth.

§ 9. So there brake up from thence out of the

family of the Danites, out of Zorah and out of Eshtaol, six hundred men, begin with weapons of war. 12 And they went up and encamped in Kiriath-jearim, in Judah,—wherefore they have called that place, Mahaneh-dan, unto this day, lo! it is behind Kiriath-jearim. 13 And they passed on from thence unto the hill country of Ephraim,—and came as far as the house of Micah. 14 Then responded the five men who had been to spy out the land of Laish, and said unto their brethren,—

Know ye that there are in these houses, an ephod, and teraphim, and a graven image, and a molten image,—now therefore, know what ye will do! 15 So they turned aside thither, and entered into the house of the young man the Levite, the house of Micah,—and asked him of his welfare. 16 Now the six hundred men, begirt with weapons of war, were standing at the entrance of the gate,—they being of the sons of Dan. 17 Then went up the five men who had been to spy out the land, they came in thither, they took the graven image, and the ephod, and the teraphim, and the molten image,—now the priest was standing at the entrance of the gate, with the six hundred men who were begirt with weapons of war. 18 But when these had entered the house of Micah, and taken the graven image and the ephod, and the teraphim, and the molten image, the priest said unto them,—

What are ye doing? 19 And they said unto him,—

Hold thy peace, lay thy hand upon thy mouth, and go with us, and become to us a father and a priest,—is it better that thou be priest to the house of one man, or that thou be priest to a tribe and to a family in Israel? 20 Then was the heart of the priest glad, and he took the ephod, and the teraphim, and the graven image,—and came into the midst of the people. 21 So they turned, and went their way,—and put the little ones, and the cattle, and the goods, before them. 22 They had gone a good way from the house of Micah, when the men that were in the houses near to the house of Micah were called out and overtook the sons of Dan. 23 And they called unto the sons of Dan, who turned their faces,—and said unto Micah,—

What aileth thee? 24 And he said—

<My gods which I had made> ye have taken away, and the priest, and have departed, and what have I more? How then is it that ye can say unto me, What aileth thee? 25 And the sons of Dan said unto him,—

Do not let thy voice be heard among us,—lest men embittered in soul fall upon you, and thou gather in thy life and the lives of thy household. 26 And the sons of Dan went on their journey,—and when Micah saw that they were too strong for him, he turned and went back unto his house. 27 They, therefore, took what Micah had made, and the priest that he had, and came upon Laish, upon a people quiet and secure, and smote them with the edge of the sword,—the city also burned they with fire. 28 And there was no one to rescue, because it was far from Zidon, and they had no dealings with any one, in the vale that pertained to Beth-rehob. Then built they the city, and dwelt therein, and called the name of the city[Dan], by the name of Dan their father, who was born to Israel,—howbeit <Laish> was the name of the city at the first. 29 And the sons of Dan set up for themselves the graven image,—and Jonathan, son of Gershom, son of Moses, he and his sons, became priests to the tribe of the Danites, until the day of the captivity of the land. 30 So they set up for themselves the graven image of Micah, which he had made,—and let it remain all the days that the house of God was in Shiloh.


1. And it came to pass in those days,—<when 19 king> there was none in Israel,—that there was a certain Levite sojourning on the farther side of the hill country of Ephraim, who took to him a concubine out of Bethlehem-judah. 2. And his concubine went astray against him, and departed from him, unto the house of her father, in Bethlehem-judah,—and remained there, the space of four months. 3. Then arose her husband, and went after her, to speak unto her heart,—that he might bring her back again, having his young man with him, and a couple of asses,—and she brought him into the house of her father, and <when the father of the damsel saw him> he rejoiced to meet him. 4. And his father-in-law, the father of the damsel, constrained him, and he abode with him three days,—and they did eat and drink, and lodged there. 5. And it came to pass on the fourth day, when they arose early in the morning,
and gat up to go> that the father of the damsel
said unto his son-in-law,—
Stay thy heart with a morsel of bread, and
<afterwards> ye shall go thy way.
6 So they both of them sat down and did eat
together, and drink. Then said the father
of the damsel unto the man,
Be content, I pray thee, and tarry the night,
and let thy heart be glad.
7 And <when the man rose up to go> his
father-in-law pressed him, so he turned back
and tarried the night there.
8 And <when he rose early on the morning of the fifth day,
so go> the father of the damsel said—
Come now, stay thy heart, and tarry ye until
the decline of the day.
And they did eat, both of them.
9 But the man would not tarry the night, but
rose up and went his way, and came as far as
over against Jebus,—the same is Jerusalem,—
and <with him> were a couple of ass' saddled,
[his concubine also] was with him. 10 <They' being by Jebus, and
[the] day having gone far down> the young man said unto his lord—
Do come, I pray thee, and let us turn aside
into this city of the Jebusites, and tarry the
night therein.
12 And his lord said unto him,
We will not turn aside into a city of aliens,
who are not of the sons of Israel,—but
will pass on as far as Gibeah.
13 And he said to his young man,
Come and let us draw near unto one of the
places,—and tarry the night in Gibeah, or
in Ramah.
14 So they passed on, and went their way,—and
the sun went in upon them beside Gibeah,
which belongeth to Benjamin. 15 Then turned
they aside there, to go in and tarry the night in
Gibeah,—so he went in and abode in the broad-
way of the city; and there was no one minded
to take them into a house, to tarry the
night.
16 But lo! an old man coming in
from his work out of the field, in the evening,
and <the man> was from the hill country of
Ephraim, (he himself) being a sojourner in
Gibeah,—but <the men of the place> were
Benjamites. 17 So he lifted up his eyes, and
saw a wayfaring man in the broadway of the
city,—and the old man said—
Whither goest thou? and from whence hast
thou come?
18 And he said unto him—
We are passing along! from Bethlehem-
judah, unto the farther side of the hill
country of Ephraim, whence I am, but I
have been as far as Bethlehem-judah, and
now <unto the house of Yahweh> am I going, and there is no one minded to take
me into a house. 19 Nevertheless <bread and
fodder too> is there for our asses, yea
moreover <bread and wine> there are
for me, and for thy handmaid, and for the
young man that is with thy servants,—there is lack of nothing!
20 And the old man said—
Thou art welcome! only thine wants be on
me,—by no means <in the broadway>
mayest thou lodge.
21 So he brought him into his house, and gave
provender to the asses,—and they bathed their
feet, and did eat and drink. 22 <They' were gladdening their heart, when lo! men of the
city, men of the sons of the Abandoned One
beset the house round about, beating violently
against the door,—and they spake unto the old
man the owner of the house, saying,
Bring forth the man that hath entered into
thy house, that we may know him.
23 And the man, the owner of the house, went
forth unto them, and said unto them,
Do not, my brethren, do not act vilely, I pray
you,—<after this man hath entered into
my house> do not commit this impiety.
24 Lo <my virgin daughter, and his concubine>
I must needs now bring them forth, and
ye must humble them, and do unto them
what seemeth good in your own eyes,—but
<unto this man> must ye not do this
impious thing!
25 But the men would not hearken unto him, so
the man laid hold on his concubine, and brought
her forth unto them, outside,—and they knew
<her>, and abused her all the night, until the
morning, and fell down at the entrance of
the house, with her hands upon the threshold.
26 Then her lord rose up in the morning, and opened the
doors of the house, and went forth, to go on
his journey,—when lo! the woman, his concu-
bine; fallen at the entrance of the house, with
her hands upon the threshold. 27 And he
said unto her—
Up! and let us be going.
But there was no answer. 28 So he took
her up on the ass, and the man rose up,
and went his way to his own place. 29 And
<when he was come into his house> he took a
knife, and laid hold on his concubine, and
* Or: "so he again tarried." 
+ Lit.: "tent." In some
red. and ear. pr. edns.
"tents."—G.n.
+ Lit.: pl. "declinations,"
Then went forth all the sons of Israel, and the assembly came together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto Yahweh at Mizpah. And the Levite, husband of the woman that was cut in pieces, responded and said, "Into Gibeah that pertaineth to Benjamin, I entered; and my concubine I to tarry the night. And the owners of Gibeah rose up against me, and beset the house, for my sake, by night, and I thought to slay, and my concubine they so humbled, that she died. So I laid hold on my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel, because they had wrought lewdness and impiety in Israel. Lo! are sons of Israel, give your word and counsel, there.

Then arose all the people, as one man, saying, No man of us will go to his tent, and no man of us will turn aside to his house. This is the thing that we will do to Gibeah, Go against it by lot; and we will take ten men of a hundred, of all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to fetch provisions for the people, that they may do, when they come to Gibeah of Benjamin, according to all the impiety that hath wrought in Israel. So all the men of Israel were gathered together against the city, as one man, to take the city. And the tribes of Israel sent men throughout all the divisions of Benjamin, saying, What is this vile thing that hath been brought to pass, among you? Therefore, deliver up the men—the sons of the Abandoned One—who are in Gibeah, that we may put them to death, and vileness be consumed out of Israel.

But the sons of Benjamin would not hearken unto the voice of their brethren, the sons of Israel. Then did the sons of Benjamin gather themselves together out of the cities, unto Gibeah, to go forth to battle against the sons of Israel. And the sons of Benjamin were numbered on that day, out of the cities, twenty-six thousand men, that drew the sword, besides of the inhabitants of Gibeah were numbered seven hundred men. Out of all this people were seven hundred chosen men, left-handed, any one of whom could sling with a stone to a hair's breadth, and not miss. And the men of Israel were numbered, apart from Benjamin, four hundred thousand men, that drew the sword, every one of these being a man of war. And they arose, and went up to Bethel, and asked of God, and the sons of Israel said, Who shall go up for us first, to fight against the sons of Benjamin? And Yahweh said—Judah first.

And the sons of Israel arose in the morning, and encamped against Gibeah. And the men of Israel went forth, to fight against Benjamin, so the men of Israel set themselves in array against them, to fight against Gibeah. Then came forth the sons of Benjamin out of Gibeah, and laid low of Israel, on that day, twenty-two thousand men, to the ground. And the people, the men of Israel, encouraged themselves, and again set themselves in array for battle in the place where they had set themselves in array on the first day. Now the sons of Israel had gone up, and went before Yahweh, until the evening, and asked of Yahweh, saying, Shall I again draw near to battle against the sons of Benjamin, my brother? And Yahweh said, Go up against him. So the sons of Israel came near against the sons of Benjamin, on the second day. And Benjamin came forth to meet them out of Gibeah, on the second day, and laid low of the sons of Israel, yet eighteen thousand men, to the ground, all these drew the sword. Then went up all the sons of Israel, and all the people, and came to Bethel, and wept, and tarried there before Yahweh, and fasted on that day, until the evening, and caused to go up ascending-sacrifices and peace-offerings, before Yahweh. And the sons of Israel asked of Yahweh, there being the ark of the covenant of God, in those days; and Phinehas, son of Eleazar, son of Aaron was standing before it in those days, saying, Shall I yet again go forth to battle, against...
the sons of Benjamin, my brother, or shall I forbear?
And Yahweh said—

Go up, for <to-morrow> will I deliver him into thy hand.

29 And Israel set liers in wait against Gibeah, round about. 30 So the sons of Israel went up against the sons of Benjamin, on the third' day, and set themselves in array against Gibeah, as time after time. 31 And the sons of Benjamin came forth against the people, they were drawn away from the city,—and began to smite of the people, slaying as time after time,—when the men of Benjamin saw that they were smitten,—and that the men of Israel had given place to Benjamin, because they trusted to the liers in wait, whom they had set near Gibeah. 32 And <the liers in wait> hastened, and rushed upon Gibeah,—and the liers in wait marched forward, and smote all the city with the edge of the sword. 33 Thus Yahweh smote Benjamin before Israel, and the sons of Israel destroyed in Benjamin that day, twenty-five thousand and one hundred men,—<all these> drew the sword.

34 So the sons of Benjamin saw that they were smitten,—and that the men of Israel had given place to Benjamin, because they trusted to the liers in wait, whom they had set near Gibeah. 35 And <the liers in wait> hastened, and rushed upon Gibeah,—and the liers in wait marched forward, and smote all the city with the edge of the sword. 36 Now <the appointed sign> between the men of Israel and the liers in wait, had been,—to cause a great cloud of smoke to ascend out of the city. 37 So <when the men of Israel turned in the battle,—and <the Benjamites> began to smite and slay of the sons of Israel, about thirty men, for they said,

Yes! they are <smitten> before us, as in the first battle>

41 And <the cloud> began to ascend out of the the city, a pillar of smoke,—and the Benjamites looked behind them, and lo! the whole city flamed up towards the heavens.

42 And <when <the men of Israel> turned > then were the men of Benjamin dismayed,—for they saw that disaster had overtaken them. 43 And <when they turned before the men of Israel unto the way of the desert >: the battle overtook them,—while <as for them that came out of the cities> they began to destroy them in their midst;—44 they hemmed in the Benjamites, they pursued them, with ease; they trode them down,—as far as over against Gibeah, towards sunrise. 45 So there fell of Benjamin, eighteen thousand men,—<all these> being men of valour. 46 And <when they turned and fled towards the desert unto the cliff Rimmon> then gleaned' they of them, in the highways, five thousand men,—and they followed hard after them as far as Gidôm, and smote of them, two thousand men. 47 So then it came to pass that <all the fallen of Benjamin> were twenty-five thousand men, that drew the sword, <on that day,—<all these> being men of valour. 48 But there turned and fled, towards the desert, unto the cliff Rimmon, six hundred men,—who abode in the cliff Rimmon, four months. 49 Thus <the men of Israel> turned against the sons of Benjamin, and smote them with the edge of the sword, beginning with the city, each and every one down to the beast,—even to every one that was met with,—moreover <all the cities they came to> they set on fire.

1 Now <the men of Israel> had sworn in Bethel, and the other to Gibeah in the field, about thirty men in Israel. 2-then said the sons of Benjamin,

They are <being smitten> before us, as at the first.

But the sons of Israel had said—

Let us flee, and draw them away from the city, into the highways.

50 And <all the men of Israel> rose up out of their place, and set themselves in array in Baal-tamar,—and <the liers in wait of Israel> began to break forth out of their place out of the forest of Gibeah. 54 And there came over against Gibeah ten thousand chosen men, out of all Israel. 55 And <the sons of Benjamin> came forth against the people, they were drawn away from the city,—and began to smite of the people, slaying as time after time,* as time after time.* 56 And there was <one> goeth up to Bethel, and <the other> to Gibeah in the field, <about thirty men in Israel>. 58 Then said the sons of Benjamin,

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They are <being smitten> before us, as at the first.

But the sons of Israel had said—

Let us flee, and draw them away from the city, into the highways.
men, of the sons of valour,—and commanded them, saying:—

Go and smite the inhabitants of Jabesh-gilead, with the edge of the sword, with the women, and the little ones.

11 And this is the thing that ye shall do,—Every male, and every woman that hath cohabited with man, shall ye devote to destruction.

12 And they found—of the inhabitants of Jabesh-gilead—four hundred young women, virgins, who had not cohabited with man,—so they brought them into the camp, at Shiloh, which is in the land of Canaan. 13 Then the whole assembly sent, and spake unto the sons of Benjamin, who were in the cliff Rimmon,—and proclaimed to them, peace. 14 So Benjamin returned at that time, and they gave them the women whom they had saved alive of the women of Jabesh-gilead,—but they found not for them to suffice.

15 Now the assembly had grieved for Benjamin,—because Yahweh had made a breach in the tribes of Israel. 16 So then, the elders of the assembly said,

What are we to do for them who remain, for wives,—for womankind hath been destroyed out of Benjamin?

17 And they said,

There is an inheritance for the escaped of Benjamin,—and there must not be wiped out, a tribe, out of Israel. 18 Yet we may not give them wives of our own daughters,

For the sons of Israel had sworn, saying,

Cursed be he that giveth a wife to Benjamin.

A festival of Yahweh in Shiloh from year to year,

Which Shiloh is on the north of Bethel, towards sunrise, by the highway that goeth up from Bethel, towards Shechem, and on the south of Lebanon.

And they commanded the sons of Benjamin, saying,—

Go and lie in wait in the vineyards; and look, and lo! if the daughters of Shiloh come out to dance in the dances, then shall ye come forth out of the vineyards, and catch you every man his wife, of the daughters of Shiloh,—and go your way to the land of Benjamin.

And it shall be when their fathers, or their brethren, come in to complain to us, that we will say unto them—

As a favour to us, grant them, because we took not for each man his wife in the battle,—for ye yourselves gave them not unto them, so as now to be guilty.

22 And the sons of Benjamin did so, and carried off wives, according to their number, of them who were dancing, whom they seized,—and they went their way, and returned unto their inheritance, and built the cities, and dwelt therein.

23 And the sons of Israel at that time went their several ways from thence, every man to his own tribe, and to his own family,—yea they went forth from thence, every man to his own inheritance.

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26 And the sons of Israel at that time went in several ways from thence, every man to his own tribe, and to his own family,—yea they went forth from thence, every man to his own inheritance.

In those days there was no king in Israel,—every man did that which was right in his own eyes.

1 And it came to pass in the days when the Judges administered justice, that there was a famine in the land,—and so a certain man went his way, out of Bethlehem-judah to sojourn in the country of Moab, the, and his wife, and his two sons. 2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion—Ephrathites out of Bethlehem-judah,—so they came into the country of Moab, and remained there.

2 And Elimelech, husband of Naomi, died,—and she was left, she and her two sons. 4 And they took them wives, of the women of Moab, the name of the one was Orpah, and the name of the other Ruth,—and they dwelt there, about ten years.

5 And they also both died, Mahlon and Chilion,—so the woman was bereft of her two sons, and of her husband.

6 Then she arose, she and her daughters-in-law, and returned out of the country of Moab, for she had heard, in the country of Moab,
 dealt very bitterly with me: 21 I was full' when I departed, but <empty> am I brought back of Yahweh, — wherefore' should ye call me Naomi'?

When [Yahweh] hath given answer a against me,

And 'the Almighty' hath crushed me!

28 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab, — and they entered Bethlehem in the beginning of barley harvest.

Now 2 Naomí had an acquaintance of her husband's, a man of great integrity, of the family of Elimelech, — whose name was Boaz.

2 And Ruth the Moabitess said unto Naomi —

Let me go, I pray thee, to the field, and glean ears of corn after him in whose eyes I may find favour.

And they said to her,—

<With thee> will we return, unto thy people.

11 Then said Naomi —

Go back, my daughters! wherefore should ye journey with me?

Have I yet sons in my womb, that they should become your' [husbands]?

12 Go back, my daughters, go your way, for I am too old to have a husband,—

<If I should say> I have' [hope], if I should [even to-might] have a husband, and should [even bear sons] > would ye [therefore] tarry until they were grown? would ye [therefore] shut yourselves up from having husbands?

Nay! my daughters, for it is far more bitter for me than for you, that forth hath gone against me, the hand of Yahweh.

And they lifted up their voice and wept, ifyet more. — Then Orpah kissed' her mother-in-law, but [Ruth] clave unto her. 15 And she said—

Lo! thy sister-in-law hath gone back, unto her people, and unto her gods,— go thou back, after thy sister-in-law.

And Ruth said—

Do not urge me' to leave thee, to go back from following thee,—for <whither thou goest> I' will go, and <where thou' lodgest> I' will lodge, [thy' people] shall be my' people, and [thy' God] my' God; <where thou' diest> I' will die, and [there] will I be buried:

[So] let Yahweh do to me, and [so] let him add, if [death itself] part me and thee.

18 And <when she saw that > bravely determined was she' to go with her' she ceased entreating her. e 19 So [they two] went their way, until they entered Bethlehem.

And it came to pass <when they entered Bethlehem> that all the city was moved' concerning them, and the women said—

Is this' Naomi?

And she said unto them,

Do not call me Naomi [= "Sweet"],—call me Mara [= "Bitter"], for the Almighty hath

how that Yahweh had visited' his people, in giving unto them [bread]. 7 So she went forth out of the dwelling-place where she had remained, and her two daughters-in-law with her,—and they went on the way, to return unto the land of Judah.

8 Then said Naomi to her two daughters-in-law: Go return, each one to the house of her mother,—

Yahweh deal with you' in lovingkindness, as ye have dealt with the dead,' and with me. 9 Yahweh grant you, that ye may find a place of rest, e each one in the house of her husband, —

And she kissed them, and they lifted up their voice, and wept. 10 And they said to her,—<With thee> will we return, unto thy people.

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"That I should have her." —O.G. 478 *


Or: "hath testified."* So written: but to be read: "kinam man." Some cod. w. 3 ear. pr. edns.) have: "kin-

men," both write and read-Gn. 4 gr.: "from morning light"—G.n. 5 should be (w. Sep.) —G.n. [M.C.T.: "save that she rested."
RUTH II. 11—23; III. 1—12.

Wherefore have I found favour in thine eyes, that thou shouldest take notice of me, seeing that I am a stranger? 11 And Boaz answered, and said to her, It hath been told me— all that thou hast done unto my mother-in-law, since the death of thy husband,— and how thou hast left thy father and thy mother, and the land of thy nativity, and come unto a people whom thou knewest not, aforetime. 12 Yahweh recompense thy deed,— and let thy reward be full from Yahweh, the God of Israel, unto whom thou hast come to take refuge under his wings. 13 And she said— Let me find favour in thine eyes, my lord, for that thou hast comforted me, and for that thou hast spoken unto the heart of thy handmaid,— though I be not as [one of thine own handmaidens].

And Boaz said to her at mealtime— Draw nigh hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat beside the reapers, and there was alxiutan ephah of barley. 19 And she took it up, and came into the city, and when her mother-in-law had seen what she had gleaned, she brought forth and gave her what had been left behind that she may glean it, and leave behind that she may glean it, and draw out for her, from the bundles,— and leave behind that she may glean it, and be— (in. Or : " and he reached." 22 And Naomi said to her daughter-in-law— "By my young men," shalt thou keep fast, until they have ended all my harvest. 23 So Boaz kept his maidens, to glean, until the end of the barley harvest, and the wheat harvest,— and dwelt with her mother-in-law.

Then Naomi her mother-in-law said to her,— 3 My daughter! shall I not seek for thee a place of rest, in which it may be well with thee? 4 And she went down to the threshing-floor,— and did' according to all that her mother-in-law had commanded her. 5 And when Boaz had eaten, and drunk, and his heart was glad, he went in to lie down at the end of the heap of corn. Then came she in softly, and turned aside the covering of his feet, and lay thee down,— and he will tell thee what thou shalt do.

And she said unto her,— All that thou sayest will I do. 6 And she kept fast by the maidens of Boaz, to glean, until the end of the barley harvest, and the wheat harvest,— and dwelt with her mother-in-law. 7 And when Boaz commanded his young men, saying— Even between the sheaves let her glean,— she gleaned in the field, until the evening,— and best out that which she had gleaned, and there was about an ephah of barley. 8 And she took it up, and came into the city, and when her mother-in-law had seen what she had gleaned, she brought forth and gave her what had been left remaining, after that she was satisfied. 9 And her mother-in-law said to her,— In what place hast thou gleaned, to-day? and where hast thou wrought? May he that took notice of thee, be blessed! So she told her mother-in-law, with whom she had wrought, and said— The name of the man with whom I wrought to-day is Boaz. 10 Then said Naomi to her daughter-in-law— Blessed be he of Yahweh, who hath not left off his lovingkindness to the living, and to the dead. And Naomi said to her— Near to us is the man, Of our own kinsmen is he! 11 Yea,' for he said unto me— By my young men shalt thou keep fast, until they have ended all my harvest.

And Naomi said unto Ruth her daughter-in-law,— Good is it, my daughter, that thou go forth with his maidens, and that they meet thee not, in any other field. 20 And she kept fast by the maidens of Boaz, to glean, until the end of the barley harvest, and the wheat harvest,— and dwelt with her mother-in-law.

Who' art thou?" And she said, I am Ruth, thy handmaid, spread therefore, thy wing" over thy handmaid, for a kinsman > thou art'. 13 And he said— Blessed be thou of Yahweh, my daughter, for thou hast made thy last' lovingkindness better than the first,— in not following after young men, whether poor, or rich. 14 And now therefore, my daughter, do not fear, whatsoever thou shalt say. I will do for thee,— for all the gate of my people doth know, that a virtuous woman thou art'. 15 And now, although it is true' that a kinsman, I am I'- yet is' there a kinsman nearer than I.
Tarry the night, and it shall be, in the morning <if he will act as kinsman to thee> well, let him so act, but <if he inclineth not to act as kinsman to thee> then will I so act to thee—by the life of Yahweh—

Lie still, until the morning.

So she lay at his feet, until the morning, and rose up before one could know his neighbour. And he said—

Do not let it be known that a woman came into the threshing-floor.

And she said—

Bring the cloak that is upon thee, and hold it. So she held it,— and he measured six measures of barley, and laid it upon her, and he went into the city.

And <when she came unto her mother-in-law> she said—

Who's art thou, my daughter?

And she told her all that the man had done for her. And she said—

These six measures of barley gave he unto me,—for he said do not go in empty, unto thy mother-in-law.

And she said—

Abide, my daughter, until thou get to know, how the matter will fall out,— for the man will not rest, except he have finished the thing to-day.

Now Boaz went up to the gate, and sat him down there, and lo! the kinsman I passing by. Of whom Boaz had spoken, so he said—

Turn aside! and sit down here, such a one!

And he turned aside, and sat down. Then fetched he ten men of the elders of the city, and said—

Sit ye down here. And they sat down.

Then said he to the kinsman,

The parcel of land that was our brother Elimelech's is to be disposed of by Naomi, who hath returned out of the country of Moab; and I thought, I would unveil thine ear, saying—

Take it over in presence of such as are here seated, and in presence of the elders of my people.

If thou wilt act as kinsman act as kinsman, but if thou wilt not so act, only tell me—that I may know, for there is none who can set thee aside as kinsman, but I will am after thee.

And he said. 

I will act as kinsman.

Then said Boaz,

What day thou takest over the land' from the hand of Naomi> also <of> Ruth the Moabitess, wife of the dead> dost thou take [it], to raise up the name of the dead upon his inheritance.

Then said the kinsman—

I cannot act as kinsman for myself, lest I mar my own inheritance,—do thou for thyself act as kinsman in my right, for I cannot so redeem.

Now [this, aforesaid] was the way in Israel, at a redeeming, and at an exchanging, to confirm every word: A man drew off his shoe, and gave it to his neighbour,—yes [this] was the way of taking to witness, in Israel.

So the kinsman said unto Boaz,

Take it over for thyself,—and he drew off his shoe. Then said Boaz to the elders, and all the people—

<Witnesses> are ye to-day,

That I have taken over all that was Elimelech's,

And all that was Chilion's, and Mahlon's,—From the hand of Naomi:

Moreover, <Ruth the Moabitess, wife of Mahlon> have I taken over, to be my wife,

To raise up the name of the dead' upon his inheritance,

That the name of the dead be not cut off—From among his brethren.

And from the gate of his dwelling-place,—

<Witnesses> are ye to-day!

Then said all the people who were in the gate, and the elders—

Witnesses!—Yahweh grant the woman who is coming into thy house.

To be as Rachel, and as Leah.

Which two of them did build the house of Israel.

Do thou bravely, then, in Ephrathah, And proclaim thou a name' in Bethlehem,

And let thy house be like the house of Perez, Whom Tamar bare to Judah,—

Of the seed which—may Yahweh give thee, Of this young woman'.

So Boaz took Ruth, and she became his'wife, and he went in unto her,—and Yahweh granted her conception, and she bare a son.

Then said the women unto Naomi, Blessed be Yahweh! Who hath not let thee fail of a kinsman to-day,—

And may his name be proclaimed in Israel; So shall he become a restorer of thy life, And a nourisher of thine old age,—

For (thy daughter-in-law who loveth thee) hath borne him.

* Some cod. w. Syr., Vul.:

"she"—G.n.

"I" will act as kinsman.

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And may his name be proclaimed in Israel; So shall he become a restorer of thy life, And a nourisher of thine old age,—

For (thy daughter-in-law who loveth thee) hath borne him.
Even [she] who is better to thee than seven
sons.

16 So Naomi took the boy, and laid him in her
bosom, and she became his' nurse. 17 And
the women, her neighbours, gave him a name,
saying,

There is born a son to Naomi.—
So they called his name Obed, [he] was
The father of Jesse.
The father of David.

18 [These] then, are the generations of
Perez:
[19] Perez: begat [Hezron];
And [Hezron] begat [Ram];
And [Ram] begat [Amminadab];
And [Amminadab] begat [Nahshon];
And [Nahshon] begat [Salmon],*
And [Salmon] begat [Boaz];
And [Boaz] begat [Obed];
And [Obed] begat [Jesse];
And [Jesse] begat [David].*

* M.C.T.: "Salmah." * G.n.b See "Special Note"
Some cod. (w. Sep. and Vul.) have: "Salmon" below.

SPECIAL NOTE:
A SUGGESTIVE GENEALOGY.

One of the greatest charms of the Bible is to be found in its genealogies. Commonly considered to
be as dry as dust, it may safely be affirmed that in that dust lie hidden grains of purest gold.

This short snatch of pedigree, at the end of the Book of Ruth—how rich in suggestiveness it is!
Whether by author or by editor appended, the hand that wrote it was guided by the spirit of the entire
Old Testament. Boaz points to one who was then yet to come—to David, in the first instance: how much
further, remains to be seen. Boaz stands in the line that runs from Perez to David, and behind Perez,
of course, stands Judah his father;* so that we at once span from Judah to David—Judah, the heir
of special promises,* to David the first of a royal line which runs forward into a future which has
not ended yet,* and which cannot end until provision has been made thereby for every thirsty one to
partake freely of "the lovingkindness to David well assured."*

Boaz brings Ruth into the royal line, and Ruth was a Moabitess—in other words, a Gentile—so that:
the exclusiveness of Hebrewism is evidently not the only aspect in which it may be viewed. But
what power is it that brings this young Gentile widow to dwell in Bethlehem? Plainly, the power of
love: on the face of it, love to Naomi, Ruth's mother-in-law. But was there not, in that love, a
religious strength of conviction and fervour which ennobled the human affection? "Thy God shall
be my God," she said:* and she is afterwards treated as if she meant it; as if she knew what she
was doing, when she came to Bethlehem that she might find "refuge," from the idol-worship of her
native land, "under the wings of Yahweh God of Israel."*

Finally, the place is significant. Bethlehem may have been a small city—in fact, a mere village;
nevertheless it is known in after times as "the village where David was;"* and—which is still more
significant—the village from which, according to a well-known prediction, was to come forth One
greater than David, even He "whose comings forth have been from of old, from the days of age-past
time."*

And so the outlook widens. As when some traveller, greeting the timely sign-post, makes pause
and asks—Whence have I come, and whither am I bound?—so the thoughtful reader of the Bible
considers the stages by which his journey is advancing:—From Adam, by way of Seth, to Noah; from
Noah, by way of Shem, to Abraham; from Abraham, by way of Isaac and Jacob, to Judah; from
Judah, by way of Perez and Boaz, to David; and then, will it not be—a road that leads still on,
from David to David's Son and Lord?*
THE FIRST BOOK OF
S A M U E L.

§ 1. Samuel and Eli.

1. And there was a certain man, of Ramathaim-zuphi, of the hill country of Ephraim,— whose name was Elkanah, son of Jeroham, son of Eliah, son of Tohu, son of Zuph, an Ephraimite; and he had two wives, the name of the one Hannah, and the name of the other Peninnah. And Peninnah had children, but Hannah had no children. So then that man went up out of his city, from time to time, to worship and to sacrifice unto Yahweh of hosts, in Shiloh,— and there were the two sons of Eli, Hophni and Phinehas, priests unto Yahweh. And when the day came for Elkanah to sacrifice, he used to give to Peninnah his wife, and to all her sons and her daughters portions; and unto Hannah he used to give one portion,— howbeit Hannah he loved, although Yahweh had restrained her from having children. And her rival used even to cause her great vexation, for the sake of provoking her,— because Yahweh had restrained her from having children. And thus she used to do, year by year, whenever she went up to the house of Yahweh, thus she used to vex her,— and she wept, and would not eat. And Hannah rose up, after she had eaten in Shiloh, and after she had drunk,— and the priest was sitting upon his chair, by the door post of the temple of Yahweh; and she, being in bitterness of soul, prayed unto Yahweh, and wept sore. And she vowed a vow, and said— Yahweh of hosts! If thou wilt look upon the humiliation of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child; then will I give him unto Yahweh, all the days of his life, and no razor shall come upon his head.

And there was a certain man, of Ramathaim-zuphi, of the hill country of Ephraim,— whose name was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite; and he had two wives, the name of the one Hannah, and the name of the other Peninnah, and Peninnah had children, but Hannah had no children. So then that man went up out of his city, from time to time, to worship and to sacrifice unto Yahweh of hosts, in Shiloh,— and there were the two sons of Eli, Hophni and Phinehas, priests unto Yahweh. And when the day came for Elkanah to sacrifice, he used to give to Peninnah his wife, and to all her sons and her daughters portions; and unto Hannah he used to give one portion,— howbeit Hannah he loved, although Yahweh had restrained her from having children. And her rival used even to cause her great vexation, for the sake of provoking her,— because Yahweh had restrained her from having children. And thus she used to do, year by year, whenever she went up to the house of Yahweh, thus she used to vex her,— and she wept, and would not eat. And Hannah rose up, after she had eaten in Shiloh, and after she had drunk,— and the priest was sitting upon his chair, by the door post of the temple of Yahweh; and she, being in bitterness of soul, prayed unto Yahweh, and wept sore. And she vowed a vow, and said— Yahweh of hosts! If thou wilt look upon the humiliation of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child; then will I give him unto Yahweh, all the days of his life, and no razor shall come upon his head. And so it was as she continued praying before Yahweh that Eli was watching her mouth. But as for Hannah she was speaking in her heart, only her lips were moving, but her voice could not be heard,— so Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? Put away thy wine from thee. And Hannah responded and said— Nay! my lord,— A woman depressed in spirit am I: Neither wine nor strong drink have I drunk,— but I poured out my soul, before Yahweh. Do not count thy handmaid for an abandoned woman,— for out of the abundance of my grief and my vexation have I spoken hitherto. Then responded Eli, and said— Go and prosper! And the Lord of Israel granted thy petition which thou hast asked of him! And she said— Let thy serving-woman find favour in thine eyes. So the woman went her way, and did eat, and her countenance was sad no longer. And they rose up early in the morning, and worshipped before Yahweh, and returned, and entered their own house in Ramah,— and Elkanah knew Hannah his wife, and Yahweh remembered her. And so it was when the days had come round during which Hannah was with child that she bare a son,— and called his name Samuel (= "Heard of God"). Because, of Yahweh I asked him. And the man Elkanah, and all his house, went up, to offer unto Yahweh the yearly sacrifice, and [each] his own vow. But Hannah went not up,— for she said to her husband— [Not] till the boy is weaned, Then will I take him, And he shall appear before Yahweh, And abide there evermore. And Elkanah her husband said to her— Do what is good in thine own eyes, tarry until thou have weaned him, Only may Yahweh establish his word! So the woman tarried, and nursed her son, and no razor shall come upon his head. And so it was as she continued praying before Yahweh that Eli was watching her mouth. But as for Hannah she was speaking in her heart, only her lips were moving, but her voice could not be heard,— so Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? Put away thy wine from thee. And Hannah responded and said— Nay! my lord,— A woman depressed in spirit am I: Neither wine nor strong drink have I drunk,— but I poured out my soul, before Yahweh. 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But Hannah went not up,— for she said to her husband— [Not] till the boy is weaned, Then will I take him, And he shall appear before Yahweh, And abide there evermore. And Elkanah her husband said to her— Do what is good in thine own eyes, tarry until thou have weaned him, Only may Yahweh establish his word! So the woman tarried, and nursed her son,
Then prayed Hannah, and said, So it shd be (w. Sep. and
" = libushel English. So it shd be (w. Aram.,
' Raiseth from the dust, the poor,
7 ||Yahweh ||maketh poor, and enricheth,—
||Yahweh ||doth kill, and make alive,—
* HThe sated shall have, for bread, taken hire,
— Hence ||I also|| have loaned him unto Yahweh,
17 <For this boy> I prayed,—
4 l|The bow of the mighty ||is dismayed, —
Nor let arrogance proceed from your mouth, —
My mouth is opened wide, o'er my foes,
My heart hath leaped for joy in Yahweh,
Because I rejoice in thy salvation.
My horn is exalted in Yahweh, d
And he bowed down there, unto Yahweh.
2 Then prayed Hannah, and said,
My heart hath leaped for joy in Yahweh,
My horn is exalted in Yahweh,
My mouth is opened wide, o'er my foes,
Because I rejoice in thy salvation.
20 And Eli used to bless Elkanah and his wife,
21And1 Yahweh visited Hannah, and she
— Hence [I also] have loaned him unto Yahweh,
all the days that he liveth. e
And he bowed down there, unto Yahweh.
9 <The feet of his loving ones> he doth guard,
But ||the lawless|| in darkness' shall be silent,—
For <by strength> shall no' man prevail.
10 <As for Yahweh> — they b shall be shatteretl who contend with him,
||Over him in the heavens' will he thunder,
||Yahweh ||will judge the ends of the earth,—
That he may give strength to his King,
And exalt the horn of his Anointed One.
11 Then went Elkanah to Ramah, unto his own house,—but ||the boy|| remained ministering unto Yahweh, before Eli the priest.
12 Now ||the sons of Eli|| were abandoned men,—
they knew not Yahweh. 13 And ||the custom of the priests with the people|| was — when any man offered a sacrifice then would come the priest's young man, as the flesh was boiling, with a three-pronged fork in his hand; 14 and would strike it into the boiler, or into the trough, or into the kettle, or into the pot, <all that the fork would bring up> the priest took for himself. f <Thus and thus> used they to do unto all Israel, who came thither, in Shiloh. 15 |Also| c <before any could make perfume with the fat> the priest's young man would come in and say to the person who was sacrificing,
Come ! give flesh for the priest's roasting,—
for he will not take of thee boiled flesh—only raw.
16 And <if the man said to him,
Let them at least ||make incense ||at once,
with the fat, then take thou as much as thy soul craveth>
Then said he to him,
But <at once> shalt thou give it; or else I will take it by force.
17 And so it was, that <the sin of the young men> was exceeding great, before Yahweh,—for men c scorned the offerings d of Yahweh.
18 But <as for Samuel> he was ministering before Yahweh,—<a boy' girded with an ephod of linen>. e Also <a little robe> used his mother to make for him, and bring it up to him, from year to year,—when she came up with her husband, to offer the sacrifice of the year.
21 And Eli used to bless Elkanah and his wife, and to say—
Yahweh give thee seed' of this woman,
instead of the loan that hath been lent unto Yahweh.
So they went their way to his k own place.
21 And1 Yahweh visited Hannah, and she

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a So it shd be (w. Sep. and Syr.); cp. Gen. xv. 9—G.n. [M.C.T.: "three bullocks."]
1 bushel English.
So it shd be (w. Aram., Sep., Syr.) — G.n. [M.C.T. manifestly corrupt.]
Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "in my God" — G.n.
"Nay" is both written and read (w. 4 ear. pr. edns., Sep., Vul.)
"The present of Y."
"Or: "the men."
The 4th (read, here, is 18th = "Nay," instead of "to him." In some cod.
"loving one." — G.n.
"Nay" is both written and read (w. 4 ear. pr. edns., Sep., Vul.)
conceived, and bare three sons, and two daughters. Thus did the boy Samuel grow up with Yahweh.

21 Now Eli was very old, but he used to hear all that his sons did unto all Israel, and how they even lay with the women who did service at the opening of the tent of meeting.

22 So he said to them, Wherefore should ye do such things as these? for I keep hearing of your wicked doings, from all these people.

23 Nay, my sons! for it is no good report that I do hear: leading into transgression the people of Yahweh.

24 But if one man sin against another, God will interpose, but if against Yahweh a man sin, who will intercede for him?

25 But the boy Samuel went on growing in stature, and in favour, both with Yahweh and with men.

26 And there came a man of God, unto Eli, and said unto him—Thus saith Yahweh, I did indeed reveal myself unto the house of thy father, when they were in Egypt, as servants unto the house of Pharaoh;

27 choosing him out of all the tribes of Israel unto myself, to minister as priest, to offer upon mine altar, to perfume with incense, to bear an ephod before me;

28 Therefore gave I unto the house of thy father' all the altar-flames of the sons of Israel.

29 Wherefore have ye been kicking at my sacrifices, and my presents, which I commanded, to serve for a home, and for the head of the sons of Israel, and for the house of Pharaoh; and also with Yahweh, and also with men.

30 And he said—According to that which is in my heart and in my soul will he do; Therefore will I build for him an assured house, and he shall go to and fro in presence of mine Anointed, all the days.

31 But it shall be, that any that is left in thy house, shall come bowing down to him for a small coin of silver, and for a cake of bread, and shall say:

32 Appoint me, I pray thee, to one of the priestly offices, that I may eat a morsel of bread.

1 Now the boy Samuel was ministering unto Yahweh, before Eli,—and the word of Yahweh had become rare in those days, there was no well-known vision.

2 But it came to pass, at that time, when Eli was lying down in his place, his eyes having begun to be dim, he could not see, though the lamp of God was not yet to be put out, and Samuel was lying down in the temple of Yahweh, where was the ark of God, that Yahweh called unto Samuel, and he said—Behold me!

3 So he ran unto Eli and said—Behold me! for thou calledst me.

4 And he said—I called not, my son, return—lie down.

5 So it was, that when he was lying down, and the lamp of God was not yet to be put out, and Samuel was lying down in the temple of Yahweh, where was the ark of God—therefore gave I unto the house of thy father' all the altar-flames of the sons of Israel.

6 Then rose Samuel, and went unto Eli, and said—Behold me! for thou calledst me.

7 And he said—I called not, my son, return—lie down.

8 Now Samuel as yet knew not Yahweh,—nor as yet had been revealed unto him the word of Yahweh.

9 And again Yahweh called—Samuel!

10 Then rose Samuel, and went unto Eli, and said—Behold me! for thou calledst me.

11 And he said—I called not, my son, return—lie down.

12 Then the priest Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, The Spirit of Yahweh is upon him to day.

13 And the Spirit of Yahweh was upon Samuel; for he went on and prophesied, lying down.

14 And I said unto him, Behold, thy brother Jonathan is come; and lo, he lieth in this room.

15 And he said—Now go, lie down; and it shall be, if he call unto thee, that thou shalt say—

16 And there was a certain man of Benjamin, whose name was Micah, who said unto him, Behold, I have a goodly ephod, and other things; and lo, they are with me, and also the vineyard, and the house.

17 And he said—What then willst thou give me? And he said—Lend me, I pray thee, the vineyard, and the house, and I will give thee the ephod, and the other things.

18 And he gave him the vineyard, and the house; and Samuel clave to him about the ephod, and went with him, and was with him about all his days.
Speak, Yahweh, for thy servant is listening.
And Samuel went, and lay down in his place.

10 Then came Yahweh, and stood, and called as time after time—
Samuel! Samuel!
And Samuel said—
Speak, for thy servant is listening.

11 And Yahweh said unto Samuel,
Lo! I am doing a thing, in Israel,—at which
both ears of everyone that heareth shall tingle.

12 Therefore do I tell him, that I am about to judge his house unto times age-abiding,—
for the iniquity which he knoweth in that
his sons are cursing God, and he hath not rebuked them.

13 And therefore have I sworn, respecting the
house of Eli,—that the iniquity of the house
of Eli shall receive no propitiatory-covering,
by sacrifice or by present, unto times age-abiding.

14 And Samuel lay until the morning, and rose
early in the morning, and opened the doors
of the house of Yahweh,—but [Samuel] feared
to tell the appearing, unto Eli.

15 So Eli called Samuel, and said—
Samuel! my son.
And he said—
Behold me!

16 And he said—
What is the word, which he spake unto thee? I pray thee, do not hide it from me.
[So] let God do to me, and [so] let him add, if thou hide from me a word,
out of anything which he hath spoken unto thee.

17 So Samuel told him all the words, and hid
nothing from him. And he said,
[Yahweh] he is; [what is good in his own
eyes] let him do.

18 And Samuel grew,—and [Yahweh] proved to be
with him, and let none of all his words fall
to the ground. So all Israel, from Dan even
to Beerahaba, came to know,—that Samuel
had become confirmed as a prophet unto
Yahweh.

21 Thus did Yahweh again appear in Shiloh,—for Yahweh had revealed
himself unto Samuel in Shiloh, in the word of Yahweh.

4 And so it was when the word of Samuel
had reached all Israel> that Israel went forth
to meet the Philistines in battle, and they
encamped near Eben-ezer, while the Philistines
encamped in Aphek.

2 And the Philistines set
themselves in array to meet Israel, and then was Israel smitten
before the Philistines,—and there were slain of the army in the field about four thousand men.

3 And when the people came into the camp
the elders of Israel said,
Wherefore hath Yahweh smitten us to-day,
before the Philistines?

Let us fetch unto us, out of Shiloh, the ark of
the covenant of Yahweh, that it may save us out
of the hand of our enemies.

4 So the people sent to Shiloh, and bare from thence the ark of the covenant of Yahweh of hosts, who inhabiteth the cherubim,—and there were the two sons of Eli, with the ark of the covenant of God, namely, Hophni and Phinehas.

So and it was when the ark of the covenant of Yahweh came into the camp, that all Israel brake out into a loud shout of joy,—so that the earth rang again.

6 And when the Philistines heard the noise of
the shout> they said—
What meaneth the noise of this loud shout
of joy in the camp of the Hebrews?

And they learned that the ark of Yahweh had come into the camp. And the Philistines were afraid, for they said—
God hath come into the camp.

And they said—
Woe to us! Who shall rescue us out of the hand of these majestic gods?

[These] are the gods, who smote the Egyptians with all manner of smiting in the desert!

9 Take courage and quit yourselves like men,
ye Philistines, lest ye come into bondage
to the Hebrews, as they have been in bondage unto you,—therefore must ye quit yourselves like men, and fight.

10 So the Philistines fought, and Israel was smitten, and they fled every man to his home; and the slaughter became exceeding great,—and there fell of Israel thirty thousand footmen.

11 And [the ark of God] was taken,—and [the two sons of Eli] were slain, Hophni and Phinehas.

12 And there ran a man of Benjamin out of the army, and entered Shiloh on the same day,—with his clothes rent, and with earth upon his head.

And when he entered> lo! Eli was sitting upon his chair,* by the wayside, watching, for his heart was trembling for the ark
of God,—and the man entered to tell the news in the city, and all the city made outcry.

14 And when Eli heard the noise of the outcry> he said—

* "There can be no doubt that the Sep. has preserved the original reading" (as here in text—"God")—G.n., Introd. 177. [M.C.T. omits: "and rose early in the morning."]

Written: "eye": to be read, "eyes": so some cod. (w. 4 ear. pr. edns.)
both read and service—G.n.
Or: "by.
Some cod. (w. 1 ear. pr. edns.): "according to"—G.n.

"tents." [Or: "ranks."—G.n.]
"Or: "is enthroned in."
What meaneth the noise of this tumult? And the man hasted, and came, and told Eli. 18 Now Eli was ninety-eight years old; and his eyes were fixed, that he could not see. 19 So the man said unto Eli—

And he said—

What is the thing that hath happened, my son? 21 And the bearer of tidings answered, and said—Israel hath fled before the Philistines, [Moreover also] 22 a great snighting hath taken place among the people,— [Moreover also] thy two sons are slain, Hophni and Phinehas, And [the ark of God] is taken. 23 And it came to pass, when he mentioned the ark of God, that he fell off his seat backwards, at the side of the gate, and his neck brake, and he died. for old was the man, and heavy;—and he had judged Israel forty years. 24 Now his daughter-in-law, wife of Phinehas, was with child, ready to give birth, and when she heard the tidings, as to the taking of the ark of God, and the death of her father-in-law, and her husband> she bowed herself and gave birth, for her pains had seized her. 25 And about the time of her death> the women that stood by her said:

Do not fear, for to a son hath thou given birth.

But she neither answered nor regarded. 26 And she called the boy I-chabod! [= Where's the glory?] saying,

Exiled is the glory from Israel,— In regard to the taking of the ark of God, and the death of her father-in-law, to her father-in-law, and to her husband. 27 So she said—

Exiled is the glory from Israel,— For the ark of God hath been taken.

§ 2. The Wanderings of the Ark.

1 Now the Philistines having taken the ark of God,—brought it in from Eben-ezer unto Ashdod. 2 And when the Philistines took the ark of God> they brought it by the side of Dagon. 3 And when of Ashdod rose early on the morrow and entered into the house of Dagon,—and placed it by the side of Dagon. 4 And when of Ashdod rose early on the morrow> lo! [Dagon] was lying prostrate on his face to the earth, before the ark of Yahweh,—so they took Dagon and restored him to his place. 5 And when they rose up early in the morning of the morrow> lo! [Dagon] was lying prostrate on his face to the earth, before the ark of Yahweh,—and the head of Dagon, and both the palms of his hands; had been cut off against the threshold, only Dagon himself was left to him. 6 For this cause do not the priests of Dagon, nor any that enter into the house of Dagon, tread upon the threshold of Dagon, in Ashdod,—until this day. 7 Then was the hand of Yahweh heavy against them of Ashdod, and he astounded them,—and smote with tumours' Ashdod and her bounds. And when the men of Ashdod saw that it was> then kept they saying:

Let not the ark of the God of Israel abide with us, for hard is his hand upon us, and upon Dagon our god.

8 So they sent and gathered together all the lords of the Philistines unto them, and said— What shall we do with the ark of the God of Israel? 9 And they said:

To Gath> let the ark of the God of Israel go round. 10 So they took round the ark of the God of Israel. 11 And so it was after they had taken it round> then was the hand of Yahweh against the city, with an exceeding great consternation, and he smote the men of the city, from the least, even unto the greatest,—and they brake out with tumours. 12 Then sent they the ark of God to Ekron,—and so it was when the ark of God entered Ekron> that the Ekronites made outcry, saying— They have brought round unto me the ark of the God of Israel, to slay me, and my people! 13 So they sent and gathered together all the lords of the Philistines, and said— Send away the ark of the God of Israel, and restore it to its own place, that it slay not me, and my people. For there had come a deadly consternation, throughout all the city, heavy exceedingly was the hand of God there. 14 And the men who died not were smitten with the tumours, —so the cry of the city for help, ascended to the heavens.

1 Now it came to pass, that the ark of Yahweh was in the country of the Philistines, seven months. 2 Then called the Philistines for the priests and for the diviners, saying, What shall we do with the ark of Yahweh? Let us know, wherewith we shall send it to its own place. 3 And they said— If ye are going to send away the ark of the God of Israel> do not send it away empty, but ye must surely return to him a guilt-offering,—[then] shall ye be healed, and it shall be known to you, wherefore his hand would not turn away from you. 4 And they said— What shall be the guilt-offering, that we shall return to him?
Wherefore ye shall make likenesses of your tumours, and likenesses of your mice that shall lay waste the land, and shall give unto the [God of Israel] [glory].

Peradventures he will lighten his hand from off you, and from off your god, and from off your land.

Wherefore, then, should ye make your heart dull, as the Egyptians and Pharaoh made their heart dull! <When he had done his great doings upon them> did they not let them go, and they departed?

Now therefore, take and get ready, one new waggon, and two milch kine, wherewith hath never come yoke,—then shall ye fasten the kine in the waggon, and withdraw their calves from them, into the shed; and ye shall take the ark of Yahweh, and place it in the waggon, also <the jewels of gold which ye send back to him as a guilt-offering> shall ye put into a coffer, at the side thereof,—so shall ye let it go, and it shall depart.

Then shall ye look—<if by the way of its own boundary> it goeth up to Beth-shemesh;> the it was who caused us this great affliction,—but <if not> then shall we know that it was not [his hand] that smote us, [a chance] it was, that befell us.

The men, therefore, did so, and took two milch kine, and fastened them in the waggon,—but <their calves> shut they up in the shed.

And they put the ark of Yahweh, into the waggon,—also the coffer, with the mice of gold, and the likenesses of their tumours. And the kine went straight along the road, on the way to Beth-shemesh, yea <along the main highway> they went, lowing as they went, turning not aside, to the right hand or to the left. And [the lords of the Philistines] went along after them, as far as the bounds of Beth-shemesh.

Now [they of Beth-shemesh] were reaping their wheat-harvest in the vale,—so they lifted up their eyes, and saw the ark, and rejoiced to meet it. And [the waggon] entered into the field of Joshua, a man of Beth-shemesh, and stood still [there], [where also] was a great stone,—so they clave into pieces the planks of the waggon, and <the kine> offered they up as an ascending-sacrifice, unto Yahweh. And [the Levites] took down the ark of Yahweh, and the coffer that was with it, wherein were the jewels of gold, and put them upon the great stone,—and [the men of Beth-shemesh] caused to go up ascending-offerings and offered sacrifices, that day, unto Yahweh.

And [the five lords of the Philistines] saw it,—and returned unto Ekron, the same day.

Now [these] are the golden tumours which the Philistines returned as a guilt-offering unto Yahweh,—

17. For Ashdod one, For Gaza one, For Ashkelon one, For Gath one, For Ekron one;

18. And the golden' mice, by the number of all the cities of the Philistines, pertaining to the five lords, both fortified cities, and country villages,—yes <even the great meadow> whereon they rested the ark of Yahweh > [until this day] is in the field-land of Joshua, the man of Beth-shemesh.

And <when he smote the men of Beth-shemesh, because they looked into the ark of Yahweh, yeasmote of the people seventy men (and) fifty thousand men> the people mourned, for that Yahweh had smitten the people with a great smiting. Then said the men of Beth-shemesh,

Who's able to stand before Yahweh, [this holy God]? and [unto whom] shall he go up from us?

And they sent messengers unto the inhabitants of Kiria-th-jearim, saying,—

The Philistines have returned the ark of Yahweh, come down, fetch it up unto you.

1 Then came the men of Kiria-th-jearim and seven hundred, and fetched up the ark of Yahweh, and brought it into the house of Abinadab, in the hill,—and <Eleazar his son> hallowed they, to guard the ark of Yahweh.

2 And so it was, that <from the day the ark came to dwell in Kiria-th-jearim> the days multiplied, and became twenty years,—and all the house of Israel went mourning after* Yahweh.

§ 3. Samuel and Israel.

1 And Samuel spake unto all the house of Israel, saying,

<If with all your heart ye are returning unto Yahweh> then put away the gods of the foreigner out of your midst, and the Ashtoreths,—and firmly set your heart towards Yahweh, and serve him [alone].

And Samuel said,

Gather all Israel unto Mizpah,—that I may pray for you, unto Yahweh.

And Samuel and all Israel went mourning after* Mizpah,—that I may pray for you, unto Yahweh.

Some cod. (w. 1 ear. pr. edn., Amm., Sep., Syr.)

Some cod. (w. 3 ear. pr. edn., Add.)

Some cod. (w. 3 ear. pr. edn., Amm., Sep., Syr.)

Add: "which is ",—G.n.

Or: "in Gibeah,"


"Some cod. (w. 1 ear. pr. edn., Amm., Sep., Syr.)

14.15—O.n. Also O.G.5.

50 thousand. appears to have crept into the text from the margin"—Students' Com.

"Some cod. (w. 1 ear. pr. edn., Amm., Sep., Syr.)

16.1—O.G. 824.

f = Adartos : pp. 290, 290.
So they gathered themselves unto Mizpah, and drew water, and poured it out before Yahweh, and fasted on that day, and said [there],

We have sinned against Yahweh.

And Samuel judged the sons of Israel in Mizpah.

And <when the Philistines heard that the sons of Israel had gathered themselves together unto Mizpah> the lords of the Philistines went up against Israel, — and <when the sons of Israel heard it> they shrank with fear, from the face of the Philistines. And the sons of Israel said unto Samuel,

Do not turn in silence from us, from making outcry unto Yahweh our God,— that he would save us out of the hand of the Philistines.

So Samuel took one sucking lamb, and offered it up, as an ascending-sacrifice unto Yahweh, — and Samuel made outcry unto Yahweh for Israel, and Yahweh answered him. 10 And <when Samuel was offering up the ascending-sacrifice> [the Philistines] drew near to fight against Israel,— but Yahweh thundered with a great noise throughout that day, over the Philistines, and confused them, and they were smitten before Israel. 11 And the men of Israel went forth out of Mizpah, and pursued the Philistines,— and smote them as far as under Beth-car. 12 And Samuel took a certain stone, and set it between Mizpah and Yeshanah,* and called the name thereof Eben-ezer,— and said,

Hitherto hath Yahweh helped us. So the Philistines were subdued, and no more came within the boundary of Israel,— and the hand of Yahweh was against the Philistines, all the days of Samuel. 14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even as far as Gath; <even the boundaries thereof> did Israel rescue out of the hand of the Philistines,—thus came there to be peace' between Israel and the Amorites. 15 And Samuel judged Israel, all the days of his life. 16 And he used to take his journey, from year to year, and go round to Bethel, and Gilgal, and Mizpah,— and used to judge Israel, at all these places. 17 And [his returning was to Ramah, for <there> was his house, and <there> judged he Israel,—so he built there' an altar unto Yahweh.

§ 4. Samuel and Saul.

1 And it came to pass <when Samuel was old> that he appointed his sons judges to Israel; 2 and the name of his firstborn son was |Joel|, and the name of his second |Abijah|,—they were judges in Be'er-sheba. 3 Howbeit his sons walked not in his ways,* but stooped to extortion,—and took bribes, and perverted judgment. 4 So then all the elders of Israel gathered themselves together,— and came unto Samuel, to Ramah; 5 and said unto him—

Lo! <thou art old, and thy sons> walk not in thy ways:

<Now> appoint for us a king to judge us, like all the nations.

6 But the thing was displeasing in the eyes of Samuel, when they said,

Give unto us a king to judge us.

So Samuel prayed unto Yahweh. 7 And Yahweh said unto Samuel,

Hearken unto the voice of the people, in all that they shall say unto thee,—for <not thee> have they rejected, but <me> have they rejected, from being king over them.

8 <According to all the doings which they have done, from the day I brought them up out of Egypt, even until this day, in that they have forsaken me, and served other gods> are they' doing even unto thee.

9 <Now> therefore, hearken to their voice,— save that thou protest against them, and tell them the manner of the king who will reign over them.

So then Samuel spake all the words of Yahweh' unto the people, who were asking of him, a king. 11 And he said,

HThis will be the manner of the king' who will reign over you,—

<Your sons> will he take and appoint for himself, as his charioteers and as his horse* men, and they shall run before his chariots; and he will appoint for himself, princes of thousands, and princes of fifties,—and to plough his fields, and to reap his harvest, and to make his weapons of war, and the instruments of his chariots;

13 And <your daughters> will he take,— as perfumers and as cooks, and as bakers;

14 And <your fields, and your vineyards, and your oliveyards, the best of them> will he take, and give to his servants;

15 And <your seed, and your vineyards> will he tithe, and give to his courtiers and to his servants;

16 And <your men-servants, and your maid-servants, and your oxen,*> eventhe goodliest, and your asses> will he take,— and put them to his work;

17 <Your flocks> will he tithe,—

And <ye yourselves> shall become his servants.

18 Then will ye make outcry, in that day, because of your king' whom ye have chosen for yourselves,—and Yahweh will not answer you, in that day.

19 But the people refused to hearken' unto the voice of Samuel,—and they said—

Nay! but <a king> shall be over us: 20 so shall [even we] become like all the nations,
1 Now there was a man of Benjamin, whose name was Kish, son of Abiel, son of Zeror, son of Becorath, son of Aphiah, son of a Benjamite. And Yahweh had unveiled the ear of Samuel, a choice young man and of noble appearance, and there was not a man of the sons of Israel more noble than he, — from his shoulders and upwards — was he taller than any of the people. Now there had gone astray asses belonging to Kish, Saul’s father, — so Kish said unto Saul his son—

I pray thee, take with thee one of the young men, and arise — go, seek the asses.

And he passed through the hill country of Ephraim, and passed through the land of Shalishah, but they found them not, — then passed he through the land of the Benjamites, but they found them not. And they had come into the land of Zuph when Saul said to his young man who was with him.

Come! and let us return; lest my father leave off caring for the asses, and take thought for us.

And he said to him:

Lo! I pray thee, a man of God! [liveth] in this city, and the man is held in honour, all that he saith is surely cometh to pass. Now let us go thither; peradventure he shall tell us our way, whereon we should go.

Then said Saul to his young man:

Behold, if we go, what shall we bring the man, for the bread hath failed from our sacks, and present there is none to bring to the man of God, — what is there with us?

And the young man again answered Saul, and said—

Lo! there is found in my hand, the fourth part of a shekel of silver, — which thou canst give to the man of God, and he will tell us our way.

Beforetime in Israel thus said a man when he went to enquire of God,

Come and let us go as far as the seer,

For the prophet of to-day used to be called beforetime the seer.

And Saul said unto his young man, (Good) is thy word, come! let us go! So they went unto the city, where the man of God was.

They were going up to the ascent of the city when they found young women, coming out to draw water, — so they said unto these, Is there the seer in this place?

And the young women answered them and said:

He is, lo! before you now, even as ye shall surely find him, ere yet he shall go up to the high place to eat, for the people will not eat until he hath come, for he will bless the sacrifice. After that will they eat who have been bidden.

Now therefore, go up, for about this very time shall ye surely find him.

So they went up into the city. As they were entering into the midst of the city, lo! Samuel coming out over against them, to ascend the high place. Now Yahweh had unveiled the ear of Samuel, one day before Saul came, saying:

Before this time to-morrow will I send unto thee, a man out of the land of Benjamin, whom thou shalt anoint, to be leader over my people Israel, and he shall save my people, out of the hand of the Philistines, — for I have looked upon the oppression, because their outcry hath come in unto me.

And when beheld Saul, Yahweh answered him, Lo! the man of whom I said unto thee, [is] in this place.

And Saul drew near unto Samuel, in the midst of the gate, — and said—

I pray thee, do tell me, where is the house of the seer?

And Samuel answered Saul, and said—

I am the seer! Go up before me, to the high place, so shall ye eat with me, to-day, — and I will let thee go in the morning, and all that is in thy heart shall I tell thee.

And as for the asses that went astray from thee three days ago, do not regard them, for they are found, — but to whom belongeth the prophecy, — and our king shall judge us, and go forth before us, and fight our battles.

And Samuel heard all the words of the people, — and spake them in the ears of Yahweh.

For the prophet of to-day used to be called beforetime the seer.
Then took Samuel a flask of oil, and poured oil upon his head, and kissed him, and said—

Lo! the part reserved! Set it before thee [and eat, for unto the time appointed] hath it been kept for thee, since the time that I said, <The people> have I bidden.

So Saul did eat with Samuel, on that day. And <when they had come down from the high place into the city> he spread a couch for Saul upon the house-top, and he lay down. And it came to pass <at the uprisings of the dawn> that Samuel called unto Saul on the house-top, saying, Arise! that I may send thee away. So Saul arose, and they two, he and Samuel, went forth abroad. As they were going down the end of the city> "Samuel" said unto Saul—

Bid the young man, that he pass on before us, (and he passed on) but [thou] stand still where thou art, that I may let thee hear the word of God.

Then took Samuel a flask of oil, and poured oil upon his head, and kissed him, and said—

Am not I [a man of Benjamin] of the smallest of the tribes of Israel, and [is not] my family [the poorest of all the families of the tribe* of Benjamin]?

Wherefore, then, hast thou spoken unto me of such a thing as this?

And Samuel took Saul and his young man, and brought them into the guest-chamber,—and gave them a place at the head of them who were bidden, [they' being about thirty persons]. And Samuel said to the cook, Set on the portion* that I gave thee,—of which I said unto thee, Put it by thee.

And the cook took up the shoulder, and that which was upon it, and placed it before Saul,

So he did eat with Saul, and on that day.

And <when they had come down from the high place into the city> he spread a couch for Saul upon the house-top, and he lay down. And it came to pass <at the uprisings of the dawn> that Samuel called unto Saul on the house-top, saying, Arise! that I may send thee away. So Saul arose, and they two, he and Samuel, went forth abroad.

As they were going down the end of the city> "Samuel" said unto Saul—

Bid the young man, that he pass on before us, (and he passed on) but [thou] stand still where thou art, that I may let thee hear the word of God.

Then answered Saul, and said—

When thou departest, to-day, from me> I come unto thee, to offer ascending-offerings, to sacrifice peace-offerings,—<seven days> shalt thou tarry, until I come unto thee, then will I let thee know what thou shalt do.

And so it was, that <when he turned away to depart from Samuel> God gave him another heart,—and all these signs came to pass that day.

And <when they came thither to the hill> lo! a band of prophets coming to meet him,—then came suddenly upon him, the Spirit of God, and he was moved to prophesy in their midst. And it came to pass, that [all who knew him aforetime] looked, and lo! <with the prophets> he did prophesy. So the people said, one to another—

What, now, hath befallen the son of Kish? Is [even Saul] among the prophets?

Then responded one of that place, and said, But who' is [their father]? [For this cause] it became a proverb, Is [even Saul] among the prophets?

And <when he had made an end of prophecy> he came to the high place. Then said Saul's uncle unto him, and unto his young man—

Whither have ye been?

And he said, To seek the asses, and <when they were nowhere> [to be seen] we came unto Samuel.

And Saul's uncle said,—

Do tell me, I pray thee, what Samuel said to you.

Then shall thou pass on quickly from thence onwards, and come as far as the oak of Tabor, and there shall find thee there, three men going up unto God, at Bethel,—|one| carrying three kids, and |another| carrying three cakes of bread, and |another| carrying a skin of wine; then will they ask thee, of thy welfare,—and give thee two cakes of bread, which thou shalt receive at their hand.

After that> shalt thou come unto the hill of God, where is the garrison* of the Philistines,—and it shall be <as thou comest in thither into the city> thou shalt light upon a band of prophets, coming down from the high place, and <before them> a harp, and a timbrel, and a flute, and a lyre, [they having been moved to prophesy]. Then will come suddenly upon thee, the Spirit of Yahweh, and thou shalt be moved to prophecy with them,—and shalt be changed' into another man.

And it shall be <when these signs shall come unto thee> then act thou for thyself, as thou shalt find occasion, for ||God|| is with thee.

And thou shalt go down before me' to Gilgal, and lo! I' am coming down unto thee, to offer up ascending-offerings, to sacrifice peace-offerings,—<seven days> shalt thou tarry, until I come unto thee, then will I let thee know what thou shalt do.

It befallen the son of Kish? Is [even Saul] among the prophets?

Then responded one of that place, and said, But who' is [their father]?

[For this cause] it became a proverb, Is [even Saul] among the prophets?

And <when he had made an end of prophecy> he came to the high place. Then said Saul's uncle unto him, and unto his young man—

Whither have ye been?

And he said, To seek the asses, and <when they were nowhere> [to be seen] we came unto Samuel.

And Saul's uncle said,—

Do tell me, I pray thee, what Samuel said to you.
§ 5. Saul defeats Nahash the Ammonite.

1 Then came up Nahash the Ammonite, and camped against Jabesh-gilead, and all the men of Jabesh said unto Nahash, Solomon with us a covenant, that we may serve thee.

2 And Nahash the Ammonite said unto them, ||Now|| will I solemnise [a covenant] * with you by digging out for you, every one's right eye, and laying it for a reproach, upon all Israel.

3 And the elders of Jabesh said unto him— Give us a respite of seven days, that we may send messengers' throughout all the bounds of Israel, and then, <if there is none to save us> we will come out unto thee.

4 And <when the messengers came to Gibeath of Saul> and spake the words in the ears of the people> all the people lifted up their voice, and wept. But lo! Saul came in, following the oxen, out of the field, and Saul said,

What aileth the people, that they should weep?

Then were recounted to him the words' of the men of Jabesh. And the Spirit of God came suddenly upon Saul, when he heard these words,—and his anger raged furiously. So he took a yoke of oxen, and cut them in pieces, and sent throughout all the bounds of Israel* by the hand of messengers,—saying,

<Whosoever cometh not forth after Saul, and after Samuel> ||is|| shall it be done unto his oxen.

Then fell the dread of Yahweh, upon the people, and they came forth, as one man. And <when he numbered them in Bezek> the sons of Israel were found to be—three hundred thousand, and the men of Judah thirty thousand. So they said unto the messengers who had come— ||Thyself|| shall ye surely say to the men of Jabesh-gilead,

||To-morrow|| shall ye have deliverance, about the time the sun is hot.

And <when the messengers came and told the men of Jabesh> they rejoiced. So the men of Jabesh said,

||To-morrow|| will we come out unto you,— Then shall ye do with us, according to all that is good in your eyes.

11 And it came to pass on the morrow, that Saul set the people in three companies, and they entered into the midst of the host, during the morning watch, and smote Ammon* until the day was hot. And it came to pass that ||they who were left|| were scattered, so that there were not left among them two together.

12 Then said the people unto Samuel,
Who is he that was saying, Shall Saul reign over us? Give up the men, that we may put them to death.

But Saul said,
There shall not be put to death a man this day,—for to-day hath Yahweh wrought deliverance in Israel.

Then said Samuel unto the people,
Come and let us go to Gilgal,—and let us there renew the kingdom.

So all the people went to Gilgal, and made Saul king there,before Yahweh. in Gilgal, and offered there sacrifices of peace-offerings before Yahweh,—and Saul and all the men of Israel rejoiced there exceedingly.

§ 6. Samuel expostulates with Israel.

12 And Samuel said unto all Israel,
Lo! I have hearkened unto your voice, in all that ye said to me,—and have set over you a king.

But I am old and grey-headed, And <my sons> lo! they are with you,— But I(|have gone to and fro before you from my youth until this day.

Behold me! testify b against me, before Yahweh. and before his Anointed— Whose Joxllhave I taken? Or whoselass|have I taken? Or whom have I oppressed? Whom c have I crushed? Or at whose <hands> have I taken a bribe, to cover up mine eyes therewith? And I will restore it unto you.

And they said,
Thou hast not oppressed us, Neither hast thou crushed us,— Neither hast thou taken |at the hand of any man|, |any thing|.

And he said unto them— ||Witness| is Yahweh against you. And ||witness|| is his Anointed, this day, That ye have not found in my hand |any thing|!!

And they d said:
Witness!

And Samuel said unto the people:
||Witness| is Yahweh against you. *who wrought with Moses and with Aaron, And who brought up your fathers, out of the land of Egypt.||

12 ||Now, therefore, lo! the king going to and fro before you. But ||am old and grey-headed, And <my sons> lo! they are with you,— But ||have gone to and fro before you from my youth until this day.

Behold me! testifyb against me, before Yahweh, and before his Anointed— Whose Joxllhave I taken? Or whose lass|have I taken? Or whom have I oppressed? Whom c have I crushed? Or at whose <hands> have I taken a bribe, to cover up mine eyes therewith? And I will restore it unto you.

4 And they said,
Thou hast not oppressed us, Neither hast thou crushed us,— Neither hast thou taken |at the hand of any man|, |any thing|!!

4 And he said unto them— ||Witness| is Yahweh against you. And ||witness|| is his Anointed, this day, That ye have not found in my hand |any thing|!!

And they d said:
Witness!

And Samuel said unto the people:
||Witness| is Yahweh,* who wrought with Moses and with Aaron, And who brought up your fathers, out of the land of Egypt.||

7 ||Now, therefore, take your stand and let me plead with you, before Yahweh,—and tell you all the righteous acts of Yahweh, which he wrought with you, and with your fathers:

8 How that <when Jacob had come into Egypt,—and your fathers had made outcry unto Yahweh> then Yahweh sent Moses and Aaron, and they brought forth your fathers' out of Egypt, and he caused them to dwell in this place;

9 And <when they forgot Yahweh their God> he sold them into the hand of Sisera, prince of the host of Jabin, king of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them;

10 But <when they made outcry unto Yahweh and said— We have sinned, in that we have forsaken Yahweh, and have served the Baals and the Ashtoreths,—||now||, therefore, deliver us out of the hand of our enemies, that we may serve thee> then Yahweh sent Jerubbaal and Bedan, and Jephthah, and Samuel,—and delivered you out of the hand of your enemies, on every side, and ye dwelt in safety.

12 But <when ye saw that ||Nahash king of the sons of Ammon|| came upon you> then said ye unto me,
Nay! but ||kingll shall reign over us, when ||Yahweh your God|| was your king!

13 But <when ye hearkened not unto the voice of Yahweh> then will the hand of Yahweh continue to be against you. and against your fathers:4

15 Even now ||stand still and see this great thing,— which Yahweh is about to do before your eyes: 17 Is it not wheat harvest, to-day? I will cry unto Yahweh, that he may give forth thunders and rain,—know ye then and see, that ||your wrong|| is great'which ye have done in the sight of Yahweh, in asking for yourselves, a king.

18 So Samuel cried unto Yahweh, and Yahweh gave forth thunders and rain, on that day,— and all the people greatly feared Yahweh, and Samuel.

19 And all the people said unto Samuel—
Pray for thy servants, unto Yahweh thy God, and let it not be that we die,—For we have added | to all our sins | a wrong], in asking for ourselves a king.

Then said Samuel unto the people—Do not fear, [ye] have done all this wrong,—nevertheless, do not turn aside from following Yahweh, but serve Yahweh, with all your heart; and turn not aside after vanities, that can neither profit nor deliver, because [they are].

For Yahweh will not give up his people, because of his great name,—for Yahweh was minded to make you his own people.

<As for me also> far be it from me, that I should sin against Yahweh, by ceasing to pray for you,—but I will direct you, in the good and right way.

[Only] revere Yahweh, and serve him in truth, with all your heart,—for see, what great things he hath done with you.

But <if ye will> do wrong! both ye and your king shall be swept away.

§ 7. Saul quails before the Philistines: Jonathan and Saul drive them out of the Land; and Saul's Kingdom is for a time established.

1 Saul was [thirty] years old when he began to reign; and <when he had reigned two years over Israel> Saul chose him three thousand men out of Israel, of whom there were with Saul, two thousand in Michmash and in the hill-country of Bethel, and [a thousand] were with Jonathan, in Gibeah of Benjamin,—but the rest of the people let go, every man to his own home.

3 Then did Jonathan smite the garrison of Philistines that was in Geba, and the Philistines heard of it,—and Saul had gathered himself to fight with them in a strait, for the people had been harassed,—and the people had hidden themselves in caves, and in thickets, and among cliffs, and in holes, and in pits. And [Hebrews had passed over the Jordan, to the land of Gad, and Gilead,—but Saul] was yet in Gilgal, and all the people trembled after him. And he waited seven days, by the set time that Samuel had named, but Samuel came not to Gilgal,—and the people were scattered from him.

Then said Saul, Bring near unto me, the ascending-sacrifice and the peace-offerings. And he offered up the ascending-sacrifice.

10 And it came to pass <as he had made an end of offering up the ascending-sacrifice> lo! [Samuel] had come,—and Saul went out to meet him, that he might bless him. Then said Samuel—What hast thou done? And Saul said—<Because I saw that the people had been scattered from me, and [thou] hadst not come within the appointed days, and the Philistines had gathered themselves together to Michmash> therefore I said—[Now] will the Philistines come down against me, at Gilgal, but <the face of Yahweh> have I not appossed:

So I forced myself, and offered up the ascending-sacrifice.

12 And Samuel said unto Saul—Thou hast shewn thyself foolish,—thou hast not kept the commandment of Yahweh thy God, which he commanded thee, for [now] would Yahweh have established thy kingdom unto Israel until times age-abiding;

14 Whereas [now] shall thy kingdom not be established,—Yahweh hath sought out for himself a man after his own heart, and Yahweh hath commanded him to be leader over his people, because thou hast not kept that which Yahweh' commanded thee.

13 And Samuel arose, and ascended from Gilgal unto Gibeah of Benjamin. And Saul numbered the people who were found with him, about six hundred men. 16 Now [Saul, and Jonathan his son, and the people that were found with him] were abiding in Geba of Benjamin,—but [the Philistines] had encamped in Michmash. 17 And the spoilers came forth out of the camp of the Philistines, in three companies,—the first company turned unto the way of Ophrah, unto the land of Shual; and the second company turned unto the way of Beth-boron,—and the third company turned unto the way of the boundary that overlooketh the valley of Zeboim, towards the wilderness.

8 Read (lit.): "shewed a waiting," M.C.T. elliptical; but some cod. (w. 3 ear. pr. edsa, Aram., Sep.) have "said," and some "appointed."—G.n.

8 Some cod. (w. 3 ear. pr. edsa. and Vul.) have: "and hast"; and some (w. Sep. and Syr.) have: "because thou hast"—

G.n.

4 Sep. has here: "and went his way,—but the rest of the people] ascended after Saul to meet the army and came in from Gilgal unto Gibeah of Benjamin"—G.n., G. Intro. 177. Prob. the same as "Gebesh."
14 'And it came about, on a certain day, that Saul was tarrying in the uttermost part of Gibeah, under the pomegranate tree that is in Migron, and the people that were with him were about six hundred men; and Ahijah, son of Ahitub, brother of Ichabod, son of Phinehas, son of Eli, was priest of Yahweh in Shiloh, wearing an ephod; and the people knew not that Jonathan had departed.

And one side, and a crag of rock on the other side; and the name of the one was Bozez, and the name of the other Seneh. The one crag was a pillar on the north, over against Michmash, and the other on the south, over against Geba.

So Jonathan said unto the young man bearing his armour:

Come! and let us pass over unto the garrison of the Philistines, that is on the other side, yonder! but to his father he told it not.

And between the passes by which Jonathan sought to cross over unto the garrison of the Philistines there was a crag of rock on the one side, and a crag of rock on the other side; and the name of the one was Bozez, and the name of the other Seneh. The one crag was a pillar on the north, over against Michmash, and the other on the south, over against Geba.

2 And Jonathan said unto the young man bearing his armour:

Come! and let us cross over unto the garrison of these uncircumcised, peradventure Yahweh may work by us, for there is no restraint with Yahweh, to save by many, or by few.

And his armour-bearer said to him, Do all that is in thy heart, decide for thyself (lo! I am with thee!), according to thine own heart.

Then said Jonathan, If they say unto us, Keep quiet, until we get to you, then will we stand still where we are, and will not go up unto them; but if they say, Come up unto us, then will we go up; for Yahweh hath delivered them into our hand.

This then, is our sign. So they two discovered themselves unto the garrison of the Philistines, and the Philistines said—

Lo! the Hebrews are coming forth out of the holes, wherein they had hidden themselves.

And the men of the garrison responded to Jonathan and his armour-bearer, and said—

Come up unto us, and we will let you know a thing.

Then said Jonathan unto his armour-bearer—

Come up after me, for Yahweh hath delivered them into the hand of Israel.

So Jonathan went up on his hands and on his feet, and his armour-bearer was slaying after him. And the first smiting wherewith Jonathan and his armour-bearer smote was about twenty men, within, as it were, half a furrow’s length of a yoke of land. And there came to be a trembling in the camp, in the field, and among all the people, and the outposts and the spoilers they told it not, nor was the thing increased.

Then said Saul unto the people who were with him:

Number, I pray you, and see who hath departed from us. So they numbered; and lo! Jonathan and his armour-bearer were missing.

Then said Saul unto Ahijah, Bring near the ark of God; for the ark of God was, on that day, in the midst of the sons of Israel. And it came to pass, as soon as Saul had spoken unto the priest, that the tumultuous noise that was in the camp of the Philistines went on and on increasing. Then said Saul unto the priest—

Withdraw thy hand. And Saul and all the people that were with him gathered themselves together, and came as far as the host, and lo! the sword of every man was against his fellow, an exceeding great confusion. And the Hebrews who had aforetime belonged to the Philistines, who had come up with them in the host > (even they turned round so as to be with Israel) who were with Saul and Jonathan. And all the men of Israel who had hidden themselves throughout the hill country of Ephraim heard that the Philistines had fled, and they also followed hard after them in the battle.

13 Some cod. (w. 3 car. pr. edsa. and Sep.) have: "hands"—G.n.
So the people came into the forest, and lo! there were streams of honey—butevery man reached the hand to his mouth, because the people revered the oath. But Jonathan heard not his father putting the people on oath, so he reached forth the end of the staff that was in his hand, and dipped it in the honey-copse, —and brought back his hand to his mouth, and his eyes were brightened. Then responded one from among the people, and said—

With an oath I did thy father charge the people, saying—

Cursed be the man that eateth food until to-day!

And so the people were faint. Then said Jonathan:

My father hath afflicted the land,—See, I pray you, how my own eyes have been brightened, because I tasted a little of this honey. How much more if haply the people had eaten freely to-day of the spoil of their enemies, which they found? for now, would not the uniting of the Philistines have been mighty?

Howbeit they smote the Philistines on that day from Michmash to Aijalon,—but the people became exceeding faint. And the people darted greedily upon the spoil, and took sheep, and oxen, and calves, and fell them to the ground,—and the people did eat with the blood. And they told Saul, saying, Lo! the people are sinning against Yahweh, by eating with the blood.

And he said—

Ye have dealt treacherously, roll unto me here, a great stone. And Saul said—

Disperse yourselves among the people, and say unto them—

Bring near unto me every man his ox, and every man his lamb, and slay them here, and then eat, so shall ye not sin against Yahweh, by eating with the blood.

And all the people brought near—every man that which was in his hand, that night, and they slew them there. And Saul built an altar unto Yahweh,—the same was the first altar that he built unto Yahweh.

Then said Saul—

Let us go down after the Philistines by night, and make of them a prey until the morning light, and let us not leave of them a man. And they said,

All that is good in thine eyes do! Then said the priest,

Let us draw near hither unto God.

So Saul asked of God, shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But he answered him not, that day. Then said Saul,

Come near hither, all ye chief of the people,—and get to know and see, wherein hath been this sin, to-day. For by the life of Yahweh, who saveth Israel, thou must answer me this day.

And Saul said unto Jonathan,

O God of Israel, now set forth the truth. Then were Jonathan and Saul taken, and the people escaped. And Saul said,

Cast lots between me and Jonathan my son. Then was Jonathan taken.

And Saul said unto Jonathan,

Come tell me, what thou hast done. So Jonathan told him, and said,

I just tasted a little of this honey, which was in my hand. And he answered him not. To-morrow shall thou be neither the second, nor the third in Israel.

But the people said unto Saul—

Shall Jonathan die, who hath wrought this great salvation in Israel? For be it! By the life of Yahweh! there shall not fall a hair of his head to the ground, for with God hath he wrought this day.

So the people delivered Jonathan, that he died not. Then Saul went up from following the Philistines, and the Philistines departed unto their own places.
And [Saul] took possession of the kingdom over Israel,—and made war round about against all his enemies—against Moab, and against the sons of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines, and <whosoever he turned against> he was victorious. 10 Then made he ready a force, and smote the Amalekites,—and delivered Israel out of the hand of such as plundered them.

And the sons of Saul were Jonathan, and Ishvi, and Malchishua,—and [the names of his two daughters] were, [the name of the first-born] Merab, and [the name of the younger] Michal,—59 and [the name of Saul's wife] was Ahinoam, daughter of Ahimaaz,—and the name of the prince of his host, Abner, son of Ner, Saul's uncle. 60 And [Kish] was Saul's father, and [Ner, Abner's father] was son of Abiel.

And they went against the Philistines' all the days of Saul,—and <whosoever Saul saw any mighty man, or any son of valour> he drew him unto himself.

8. Saul, commissioned to destroy Amalek, fails, and his Reign is doomed.

15 'And Samuel said unto Saul,

It was [me] Yahweh sent to anoint thee to be king over his people, over Israel,—[now] therefore hearken thou to the voice of Yahweh's words.

2 Thus saith Yahweh of hosts,

I have well considered what Amalek did unto Israel,—how he lay in wait for him in the way, when he came up out of Egypt.

3 Now go and smite Amalek, and devote ye to destruction all that he hath, and spare him not,—but thou shalt slay both man and woman, both child and suckling, both ox and sheep, both camel and ass.

So then Saul called together the people, and numbered them in Telaim, 2 two hundred thousand footmen,—and ten thousand men of Judah. 3 And Saul came as far as the city of Amalek,—and stirred up strife in the ravine. 6 Then said Saul unto the Kenites—

Go, depart, get you down out of the midst of the Amalekites, lest I destroy you with them, yet [ye] dealt in lovingkindness, with all the sons of Israel, when they came up out of Egypt.

So the Kenites departed out of the midst of the Amalekites. 7 And Saul smote Amalek,—from Havilah, till thou enterest Shur, which is over against Egypt. 8 And he took Agag, king of Amalek, [alive],—but <all the people> devoted he to destruction at the edge of the sword.

But Saul and the people spared Agag, and the best of the sheep and the oxen and the lambs, also the fatlings, and all that was good, and would not devote them to destruction,—<all the cattle that was contemptible and diseased> [that] devoted they to destruction. 10 Then came the word of Yahweh unto Samuel, saying—

I am grieved that I made Saul' to be king, for he hath turned back from following me, and <my words> hath he not established. 11 And it was vexing* to Samuel, so that he made outcry unto Yahweh, all the night. 12 And Samuel rose early to meet Saul, in the morning, and it was told Samuel, saying—

<Saul having come to Carmel, and lo! having set him up a sign> hath gone round, and passed over, and descended to Gilgal.

13 And Samuel came unto Saul,—and Saul said unto him—

[Blessed] be thou by Yahweh: I have established the word of Yahweh.

14 And Samuel said,

What then is this bleating of sheep, in mine ears,—and the lowing of oxen, which I can hear?

15 Then said Saul—

<From the Amalekites> have they brought them in; in that the people spared the best of the sheep, and of the oxen, to sacrifice unto Yahweh thy God,—<the rest> have we devoted to destruction.

16 Then said Samuel unto Saul,

Stay, and let me tell thee, that which Yahweh hath spoken unto me this night. 17 And he 3 said to him—

Speak.

18 And Samuel said,

Was it not <when little thou wast in thine own eyes> that thou wast made [head of the tribes of Israel],—and that Yahweh anointed thee to be king' over Israel?

19 So then Yahweh sent thee on a journey,—and said—

Go, and devastate to destruction, the sinners—the Amalekites, and make war against them, until they have* consumed them.

20 Wherefore, then, didst thou not hearken unto the voice of Yahweh,—but didst rush upon the spoil, and do that which was wrong in the sight of Yahweh?

21 And Saul said unto Samuel—

As indeed I have hearkened unto the voice of Yahweh, and have been on the journey on which Yahweh sent me,—and have brought in Agag, king of Amalek, and <the Amalekites> have I devoted to destruction.

22 And the people took, of the spoil, sheep and oxen.

The chief of the things so devoted,—

To sacrifice unto Yahweh thy God, in Gilgal.
22 Then said Samuel—
Doth that which is pleasing unto Yahweh consist in ascending-offerings and sacrifices, So much as in hearkening unto the voice of Yahweh?
Lo! to hearken is better than sacrifice;
And to give heed than the fat of rams;
For <as the sin of divination> is rebellion,
And <as a transgression with household gods> is stubbornness,—
Because thou hast rejected the word of Yahweh.
Therefore hath he rejected thee from being king.
23 For <as the sin of divination> is rebelliousness,—
And <as a transgression with household gods> is stubbornness,—
Because thou hast rejected the word of Yahweh, Therefore hath he rejected thee from being king.
24 Then said Saul unto Samuel—
I have sinned; for I have transgressed the bidding of Yahweh, and thy words,— for I feared the people, and hearkened unto their voice.
25 <As women have been made childless by thy sword> is thine own mother.
And Samuel cut Agag asunder before Yahweh, in Gilgal.
26 Then Samuel departed unto Ramah,— but Saul went up unto his own house, at Gibeah of Saul. And Samuel did no more see Saul until the day of his death, for Samuel pined for Saul,—but <as Yahweh> was grieved that he had made Saul king over Israel.a

1 And Yahweh said unto Samuel—
How long art thou going to pine for Saul, seeing that I have rejected him from being king over Israel?
Fill thy horn with oil, and come! let me send thee unto Jesse the Bethlehemite, for I have provided me among his sons ||a king||.
2 And Samuel said,
How can I go! <As soon as Saul heareth> he will slay me.
Then said Yahweh,
<A heifer> take thou with thee, and say, <To sacrifice unto Yahweh> am I come.
3 Then shalt thou bid Jesse to the sacrifice,— when I will let thee know what thou must do, so shalt thou anoint for me him whom I shall name unto thee.
4 And Samuel did that which Yahweh had spoken, and went to Bethlehem. And the elders of the city came trembling to meet him, and one said—
Peaceably comest thou?
5 And he said—
Peaceably: <to sacrifice unto Yahweh> am I come. Hallow yourselves, and come with me to the sacrifice.
And he hallowed Jesse and his sons, and bade them to the sacrifice. And it came to pass <when they entered> that he looked upon Eliab,—and said to himself, Surely <before Yahweh> is his Anointed.
6 Then Jesse called Abinadab, and made him pass before Samuel,— and Samuel said,
Nor of this one hath Yahweh made choice.
7 Then Jesse made Shammah pass by,— and he said,—
Neither of this one> hath Yahweh made choice.
8 Then Jesse made seven of his sons pass before Samuel,— and Samuel said unto Jesse,
Yahweh hath not made choice of these.
9 Then Jesse called Abinadab, and made him pass before Samuel,— and he said,
<Neither of this one> hath Yahweh made choice.
10 Then Jesse made Shammah pass by,— and he said—
<Nor of this one> hath Yahweh made choice.
11 So Jesse made seven of his sons pass before Samuel,— and Samuel said unto Jesse, Yahweh hath not made choice of these.

This gives a touching glimpse of Samuel. He pined for Saul, yet, as Yahweh had definitely rejected the son of Kish, Samuel prudentiy kept at a distance. His loyalty to God was uppermost. a
b Or (ml.): "lift up," edn. and Sep.: "word"—G.n.
c So Fu. H.L. 996.

a Some cod. (w. 1 ear. pr. edn. and Sep.)—G.n.
b Or (ml.): "lift up," edn. and Sep.: "word"—G.n.
c So Fu. H.L. 996.

Some ood (w. 1 ear.pr. edn. and Sep.): "word"—Q.n.
• Sp. vr. (sevyr.): "they"—Lit. "eyes."
1 Samuel XVI. 11—23; XVII. 1—18.

11 Then said Samuel unto Jesse—
 Are these all the young men? And he said—
 There yet remaineth [the youngest], but lo! he is tending the sheep.
 Then said Samuel unto Jesse—
 Do [send] and summon him, for we cannot sit round, until he cometh in hither.
 12 So he sent, and brought him in. Now [he] was ruddy, a stripling* with handsome eyes, and noble mien.
 Then said Yahweh—Rise—sanoint him for [this] is [he].
 13 And Samuel took the horn of oil, and anointed [him] from that day forward. Then arose Samuel, and went his way unto Ramah.
 14 But [the spirit of Yahweh] departed from Saul, and he came in unto Saul,—and there terrified him a sad spirit, from the hand of Yahweh. And the Spirit of Yahweh came mightily upon David, and [he] said—Lo! I have seen—[the boy] of Jesse, the Bethlehemite, skilled in playing,* and a mighty man of valour, and a man of war, and of intelligence, and a handsome man, and [Yahweh] is with him.
 15 Then said the servants of Saul unto him,—Lo! we pray thee, look out for me a man that excel [the spirits of the young men] of Israel and of Judah, and who hath good understanding, and a skillful tongue, and is a man of war, and a skilful man to play with his hand, and thou shalt be joyful.
 16 And Saul said unto his servants,—I pray you, look out for me a man that excel [the spirits of the young men] of Israel and of Judah, and who hath good understanding, and a skillful tongue, and is a man of war, who is skilful to play with his hand, and thou shalt be joyful.
 17 And Saul said unto his servants,—I pray you, look out for me a man that excel [the spirits of the young men] of Israel and of Judah, and who hath good understanding, and a skillful tongue, and is a man of war, who is skilful to play with his hand, and thou shalt be joyful.
 18 Then responded one of the young men and said—Lo! I have seen—a son of Jesse, the Bethlehemite, skilled in playing,* and a mighty man of valour, and a man of war, and of intelligence, and a handsome man, and [Yahweh] is with him.
 19 So Saul sent messengers unto Jesse,—and said, [Send] unto me—David thy son, who is with the sheep.
 Then took Jesse an ass laden with bread, and a skin of wine, and one kid,—and sent by the hand of David his son, unto Saul. 20 And David came in unto Saul,—and stood before him,—and he loved him greatly, and he became his armour-bearer. 21 And Saul said unto Jesse—Rise—sanoint him. for [this] is [he].
 So Saul sent, and brought him in. Now [he] was ruddy, a stripling* with handsome eyes, and noble mien.
 Then said Yahweh—Rise—sanoint him for [this] is [he].
 22 And Saul sent messengers unto Jesse,—and said, [Send] unto me—David thy son, who is with the sheep.
 Then took Jesse an ass laden with bread, and a skin of wine, and one kid,—and sent by the hand of David his son, unto Saul. 20 And David came in unto Saul,—and stood before him,—and he loved him greatly, and he became his armour-bearer. 21 And Saul said unto Jesse—Rise—sanoint him. for [this] is [he].
 17 § 10. David and Goliath.
 17 1 And the Philistines gathered together their hosts, unto battle, and they encamped against the Philistines. 2 And [the Philistines] were standing near the hill on one side, and [the Israelites] were standing near the hill on the other side,—while [the valley] was between them.
 18 And there came forth a champion out of the camp of the Philistines, [Goliath] his name, from Gath,—six cubits and a span; 3 with a helmet of bronze on his head, and [a coat of mail]—five thousand shekels of bronze; 4 and [greaves] of bronze on his feet,—and [a javelin of bronze] between his shoulders; 5 and [the shield-bearer] was coming on before him.
 19 And there came forth a champion out of the camp of the Philistines, [Goliath] his name, from Gath,—six cubits and a span; 3 with a helmet of bronze on his head, and [a coat of mail]—five thousand shekels of bronze; 4 and [greaves] of bronze on his feet,—and [a javelin of bronze] between his shoulders; 5 and [the shield-bearer] was coming on before him.
 20 And there came forth a champion out of the camp of the Philistines, [Goliath] his name, from Gath,—six cubits and a span; 3 with a helmet of bronze on his head, and [a coat of mail]—five thousand shekels of bronze; 4 and [greaves] of bronze on his feet,—and [a javelin of bronze] between his shoulders; 5 and [the shield-bearer] was coming on before him.
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* Or: "in touching (the strings)." —G.n.

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17 ‘And the Philistines gathered together their hosts, unto battle, and they encamped against the Philistines. And so it used to be, when a superhuman spirit came unto Saul, then would David take the lyre, and play with his hand, and Saul would be refreshed, and be joyful, and [the sad spirit] would depart from him.

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17 And Jesse said unto David his son, Take, I pray thee, unto thy brethren—this ephah of parched corn, and these ten loaves,—and run to the camp unto thy brethren; and so for thy brethren—give good heed.
to their welfare, <their pledge> also shalt thou receive.

19 Now [Saul], and they, and all the men of Israel were in the vale of Elah, ready to fight with the Philistines. 20 So then David rose up early in the morning, and entrusted the sheep to a keeper, and took up the provisions and went his way, as Jesse had commanded him, — and came into the circular rampart, as [the forces] was going forth into the ranks, and shouted for the fight. 21 So Israel and the Philistines set in array for battle, army against army. Then David entrusted the provisions that were upon him to the care of the keeper of the stores, and ran unto the ranks, — and came and asked for the welfare of his brethren. 22 Now <as he was speaking with them> lo! the champion coming up, [Goliath the Philistine] by name, of Gath, [coming up] out of the ranks of the Philistines, and he spake according to these words, — and David heard [them]. 23 Now [all the men of Israel] <when they saw the man> fled from before him, and feared exceedingly. 24 And the men of Israel said:— Have ye seen this man that is coming up? For <to reproach Israel> is he coming. So then shall it be, that <the man that shall smite him> [the same] will the king enrich with great riches, and <his own daughter> will give him, and <his father's house> will he make free in Israel. Then spake David unto the men that were standing by him, saying, What shall be done to the man that shall smite yonder Philistine, and so shall take away reproach from off Israel? For who is this uncircumcised Philistine that he hath reproached the ranks of a Living God? 26 And the people answered him, according to this word, saying,— So shall it be done to the man that shall smite him. 27 Now Eliab his eldest brother heard' when he spake unto the men, — then was kindled the anger of Eliab against David, and he said:— Wherefore is it that thou hast come down? and to whom' hast thou entrusted those few sheep in the wilderness? [II] know thy pride, and the foolishness of thy heart, for <to see the battle> hast thou come down.

28 And David said, What have I done <now>? Was there not a cause?<

29 Then turned he from him unto another, and said — according to this word, and the people returned him an answer, like the first. And the words which David spake were overheard, — and when they told them before Saul> he summoned him.

30 And David said unto Saul, Let not the heart of my lord <fail>, because of him,—thine servant> will go, and fight with this Philistine. 31 And Saul said unto David,— Thou art not able to go against this Philistine, to fight with him,— for <a youth> art [thou], but [he] a man of war [from his youth]. 32 Then said David unto Saul, Thy servant used to tend his <father's> sheep,— and there would come a lion, or a bear, and carry off a lamb out of the flock; 33 and I would go out after him, and smite him, and rescue it out of his mouth,— and <if he rose against me> I would catch him by his beard, and smite him, and slay him. 34 Thy servant could slay either a lion or a bear, — and [this uncircumcised Philistine] shall become one of them for he hath reproached the ranks of a Living God. 35 And David said, [II]Yahweh] <who hath rescued me out of the power of the lion, and out of the power of the bear> [he] will rescue us out of the hand of this Philistine. Then said Saul unto David,— Go! and [II]Yahweh will be with thee. 36 And Saul clad David with his own military coat, and set a helmet of bronze upon his head,— and clad him with a coat of mail. And David girded his sword above his military coat, — and [this uncircumcised Philistine] shall become as one of them for he hath reproached the ranks of a Living God. 37 Then said the Philistine unto David,— A dog am I, that thou art coming unto me with sticks? And the Philistine cursed David, by his god. 38 And the Philistine said unto David,— Come unto me, that I may give thy flesh to the birds of heaven, and to the beasts of the field. 39 So it ahd be [or as rendered by O.G.]: "he laboured vainly") [w. Sep.];—G.n. 40 Some cod. cited in the Mass.: "my"—G.n. 41 Sep. adds: "Shall I not go and smite him, and turn aside, to-day, reproach from Israel? For who is this uncircumcised" (that he hath, etc.)—G.n. 42 Some cod. (w. Aram., Sep., Vul.) "earth"—G.n. 43 So it ahd be [or as rendered by O.G.]: "he laboured vainly") [w. Sep.];—G.n. 44 Or: "gods"; but Ex. Jud. xvi. 23, where, as here, "deities (pl.)."
Then said David unto the Philistine—

(Thou) art coming unto me! with sword, and with spear, and with javelin,—but I am coming unto thee' in the name of Yahweh of hosts, God of the ranks of Israel which thou hast reproached.

This day will Yahweh deliver thee into my hand, and I will smite thee, and take thy head from off thee, and will give thy dead body and the dead bodies of the host of Philistines, this day, unto the birds of heaven, and unto the wild beasts of the earth,—that all the earth may know that Israel hath a God; and that all this gathered host may know that not with sword and with spear doth Yahweh save, for unto Yahweh belongeth the battle, and he will deliver you into my hand.

And it came to pass when the Philistine arose, and came and drew near to meet David, that David hasted, and ran toward the ranks to meet the Philistine. And Saul feared because of David,—for unto Yahweh belongeth the battle, and he will deliver you into our hand.

And Saul took him, and brought him before Saul,—with the head of the Philistine in his hand. And Saul said unto him, Whose son art thou? O young man! And David said, Son of thy servant Jesse, the Bethlehemite.

§ 11. David and Jonathan—David in disfavour with Saul.

1 And it came to pass when he had made an end of speaking unto Saul that the soul of Jonathan was knit with the soul of David, so that Jonathan loved him as his own soul.

2 And Saul took him, that day,—and suffered him not to return unto the house of his father.

3 And Jonathan and David solemnised a covenant,—because he loved him as his own soul.

4 And Jonathan stripped himself of the robe which was upon him, and gave it to David,—and his equipments, even to his sword, and to his bow, and to his girdle.

5 And David went forth whithersoever Saul sent him; he behaved himself prudently, so Saul set him over the men of war,—and he became a favourite in the eyes of all the people, yes even in the eyes of the servants of Saul.

6 But so it was when they came in on the return of David from the smiting of the Philistine that the women went forth out of all the cities of Israel, singing and dancing, to meet Saul the king,—with timbrels, with rejoicing, and with instruments of three strings.

7 And the women that made merry responded to each other in song, and said,—

[Saul] hath smitten [his thousands],

But [David] his [tens of thousands].

8 Then was Saul exceeding angry, and this saying was offensive in his eyes, and he said,—They have ascribed [to David] ten thousands, But [to me] have they ascribed thousands,—What [more] then, can he have but [the kingdom]?

9 And Saul was eyeing David from that day forward.

10 And when it came to pass on the morrow, that a superhuman spirit of sadness came suddenly upon Saul, and he was moved to raving in the midst of the house,—and David began playing with his hand, as he had done day by day— that a spear being in Saul's hand, Saul hurled the spear, and said to himself—

I will smite David, even to the wall!

But David moved round from before him twice.

11 And Saul feared because of David,—for Yahweh was with him, whereas [from Saul] he had departed. So Saul removed him from the captain of a thousand,—and he went out and came in before the people. And it came
to pass that David, in all his ways, acted prudently,—and Yahweh was with him.

10 And <when Saul saw that he was acting very prudently> he was afraid of him. 11 But Israel and Judah were in love with David,—for he was going out and coming in before them. 11 So then Saul said unto David—

Lo! <my elder daughter Merab> <her?> will I give thee to wife, <only> approve thyself unto me as a son of valour and fight the battles of Yahweh.

[Saul] however, had said to himself—

Let not <my own hand> be upon him, but let the hand of the Philistines be upon him.

And David said unto Saul—

Who am I, or who are my kinsfolk, the family of my father, in Israel,—that I should become son-in-law to the king?

But it came to pass, <within the time for giving Merab daughter of Saul to David> that she was given to Adriel the Meholathite, to wife. 20 Then did Michal, Saul's daughter, love David,—and it was told Saul, and the thing was right in his eyes. 21 And Saul said to himself—

I will give her unto him, that she may prove to him a snare, and that the hand of the Philistines may be upon him.

So then Saul said unto David,

A second time mayest thou become my son-in-law to-day.

And Saul commanded his servants—

Speak ye unto David quietly,' saying,

Lo! the king delighteth in thee, and shall become son-in-law to the king.

And the servants of Saul spake <in the ears of David> these words. And David said—

Seemeth it a light thing <in your eyes> to become son-in-law to the king, seeing that I am a poor man and lightly esteemed?

So the servants of Saul told him, saying,—

According to these words spake David.

Then said Saul—

Thus shall ye say unto David—

The king hath no' delight in purchase-price,

but rather in a hundred foreskins of Philistines, by avenging himself on the enemies of the king.

But Saul thought to let David fall by the hand of the Philistines. 29 So <when his servants told David these words> the thing was right in the eyes of David, to become son-in-law unto him,—and the days had not expired.

Wherefore David arose, and went <thee> and his men, and smote among the Philistines two hundred men, and David brought forth their foreskins, and gave them in full tale unto the king, that he might become son-in-law unto the king, and Saul gave him Michal his daughter, to wife.

And Saul saw and knew that Yahweh was with David,—and that all Israel loved him.

So then Saul went on to fear because of David, yet more,—and it came to pass that Saul was hostile to David, all the days. 30 And <when the princes of the Philistines came forth> so it was, that <as often as they came forth> David was more circumcised than any of the servants of Saul, so that his name was precious exceedingly.

Then spake Saul unto Jonathan his son, and unto all his servants, that they should put David to death; 1 but Jonathan, Saul's son, delighted in David exceedingly,—so Jonathan told David, saying,

Saul, my father, is seeking to put thee to death,—<now> therefore, take heed to thyself. I pray thee, in the morning, and abide thou in concealment, and hide thyself; and <I> will come out and stand beside my father, in the field where thou art, and <I> will speak of thee unto my father,—and <if I see aught> I will tell thee.

So then Jonathan spake of David things that were good, unto Saul his father,—and said unto him—

May the king not sin against his servant—against David; for he hath not sinned against thee, nay, indeed his doings have been good to theether exceedingly.

And <when he put his life in his hand>, and smote the Philistine, and Yahweh wrought a great victory for all Israel, thou sawest, and didst rejoice.

Wherefore, then, shouldst thou sin against innocent blood' by putting David to death without cause?

And Saul hearkened unto the voice of Jonathan,—and Saul spake, By the life of Yahweh he shall not be put to death!

And Jonathan called for David, and Jonathan told him all these things,—and Jonathan brought in David unto Saul, and so he was in his presence, as aforetime.

But <when the war again brake out>, and David went forth and fought with the Philistines, and smote them with a great smiting, and they fled before him, 9 then came there a sad spirit of Yahweh unto Saul, <he> being in his house, seated, with his spear in his hand,—while David played with his hand.

Saul sought to smite David with the spear, even to the wall, but he slipped away from before Saul, who smote the spear into the wall,—whereas David fled and escaped, that night.

And Saul sent messengers unto David's house, to watch him, and to put him to death, in the morning! And Michal his wife told David, saying,

If thou do not deliver thyself to-night, to-morrow art thou to be put to death.
1 Sam. xix. 12—24; xx. 1—12.

So Michal let down David, through the window, and he departed and fled, and escaped. And Michal took the household god, and put it in the bed, and a fly-net of goat's-hair, put she at its head, and covered it with the clothes. And when Saul sent messengers to take David, she said—

He is sick.

So Saul sent messengers to see David, saying—

Lo! my father doeth nothing, great or small, without unveiling mine ear, wherefore then, should my father hide from me this thing?

There is nothing in this.

But David spake yet further, and said—

Thy father doth know that I have found favour in thine eyes, therefore saith he—

Do not let Jonathan know this, lest he grieve;

but, indeed, <by the life of Yahweh, and by the life of thine own soul> surely there is but as it were a step betwixt me and death!

And Jonathan said unto David—

<Whatsoever thy soul shall desire> I will do for thee.

And David said unto Jonathan—

Lo! the new moon is to-morrow, and I must not sit with the king, to eat; let me go then, and hide myself in the field, until the evening.

If thy father enquire for me, then shalt thou say—

David did ask leave of me to run to Bethlehem, his own city, for a yearly sacrifice is to be held there for all the family.

<If thus he say>—

It is well;—thy servant shall have peace, but if it anger him, know that harm hath been determined by him.

Thus shalt thou do a lovingkindness for thy servant, for into a covenant of Yahweh hast thou brought thy servant, with thee;

But if there is in me transgression, put me to death thyself, for unto thy father wherefore shouldst thou bring me in?

And Jonathan said—

Far be it from thee! but if I get to know that harm is determined by my father, to bring it upon thee, is not that the thing that I will tell thee?

Then said David unto Jonathan,

Who shall tell me,—if thy father answer thee aught that is harsh?

And Jonathan said unto David—

<Witness be Yahweh God of Israel> that I will sound my father about this time to-morrow or the third day, and lo! if there be good towards David, will I not

What have I done? What is my transgression, and what is my sin, before my father, that he seeketh my life?

And he said unto him—

Far be it! thou shalt not die.

Lo! my father doeth nothing, great or small, without unveiling mine ear, wherefore then, should my father hide from me this thing?


So it shall be (w. Aram., Ben-Syr., Vul.):—G. O. [M.C.T.: "search."]

So it shall be (w. Aram., Ben-Syr.)—G. O. [M.C.T.: "must surely sit."]
And not only while I yet live shalt thou deal with me in the lovingkindness of Yahweh, that I die not: but thou shalt not cut off thy lovingkindness from my house, unto times age-abiding, no! not when Yahweh hath cut off the enemies of David, every one from off the face of the ground.

Thus Jonathan solemnised a covenant with the house of David [saying],—

So let Yahweh require it, at the hand of the enemies of David.

And again Jonathan sware unto David, "by his love to him,—for as he loved his own soul so loved he him." Then said Jonathan unto him,—"To-morrow is the new moon, and thou wilt be missed, for thy seat will be empty; and when thou last tarried three days: thou shalt come down quickly and enter the place, where thou didst hide thyself on the day of the deed, and shalt remain by the side of this mound. And as for me—three arrows to the side: will I shoot, as though I shot at a mark. And lo! I will send the boy [saying],—Go, find the arrow!—If I [say] to the boy—Lo! the arrows are on this side of thee—take them> then come, for there is peace for thee, and no' cause [for fear] by the life of Yahweh.

But <if thus> I say to the youth, Lo! the arrows are beyond thee> depart, for Yahweh hath sent thee away.

So David hid himself in the field—and <when the new moon had come> the king sat down to eat food; yes the king sat down on his seat, as at other times, by the seat against the wall, and <when Jonathan arose> Abner seated himself by the side of Saul,—but David's place was empty. Saul, however, spake nothing that day,—for he said to himself—It is an accident he is not clean, because he hath not been cleansed.

And it came to pass on the morrow, the second of the month that David's place was empty,—and Saul said unto Jonathan his son,

"Wherefore hast not the son of Jesse come in either yesterday or to-day to eat?" And Jonathan answered Saul, "What David asked leave of me, [to go] as far as Bethlehem; and said,—Let me go, I pray thee, for <a family sacrifice> have we in the city, and my brethren have commanded me, [now], therefore, <if I have found favour in thine eyes> let me slip away, I pray thee that I may see my brethren.

"For this cause" hath he not come in unto the table of the king.

Then was Saul's anger kindled against Jonathan, and he said unto him,

"Thou son of rebellious perversity! do I not know that thou art [confederate] with the son of Jesse to thine own confusion, and to the confusion of the shame of thy mother?"

For <as long as> the son of Jesse liveth on the ground, thou wilt not be established, [thou nor thy kingdom], [Now] therefore, send and fetch him unto me, for <doomed to death> is he!

And Jonathan responded to Saul his father,—and said unto him—Wherefore must he be put to death What hath he done?

And Saul hurled his spear at him, to smite him. So Jonathan knew that it was determined of his father, to put David to death. Jonathan therefore rose up from the table, in a glow of anger, and did eat no food on the second day of the month, for he was grieved for David, because his father had reviled him.

And it came to pass in the morning, that Jonathan went forth into the field, to the place appointed with David,—[a little lad] being with him. And he said to his lad—Run, find, I pray thee, the arrows which I am about to shoot.

The boy ran, but he shot the arrow beyond him. And <when the lad came as far as the place of the arrow> which Jonathan had shot> Jonathan cried after the lad, and said, Is not the arrow [beyond] thee? And Jonathan cried after the lad. Haste thee—be quick, do not stay! So Jonathan's lad picked up the arrows and brought [them] unto his master. But the lad knew [nothing] only Jonathan and

21 [G.t.]: "arrow"—G.n.
22 [G.n.]: "art chosen"—G.n.
23 [G.n.]: "you"—G.n.
24 [G.n.]: "me"—G.n.
25 [G.n.]: "my brother himself hath."—M.C.T.: "of the stone Ezel."—G.n.
26 [G.n.]: "he"—G.n.
27 [G.n.]: "of the table of the king."—M.C.T.: "at the table.
28 [G.n.]: "my brethren have commanded me"—G.n.
29 [G.n.]: "you"—G.n.
30 [G.n.]: "my kingdom"—G.n.
31 [G.n.]: "of David"—G.n.
32 [G.n.]: "to the confusion of the shame of thy mother."—M.C.T.: "to the confusion of his son."—G.n.
33 [G.n.]: "to thine own confusion."—M.C.T.: "to David's confusion."—G.n.
34 [G.n.]: "thou"—G.n.
35 [G.n.]: "me"—G.n.
36 [G.n.]: "he"—G.n.
37 [G.n.]: "me"—G.n.
38 [G.n.]: "him"—G.n.
39 [G.n.]: "to him"—G.n.
David knew the matter. So Jonathan gave his weapons unto his lad, and said to him, Go, carry them into the city.

As soon as the lad was gone, David arose from beside the South, and fell on his face to the earth, and bowed himself down three times, and they kissed each other, and wept over each other, until David exceeded.

Then said Jonathan unto David: Go in peace, remembering that both we have sworn in the name of Yahweh, saying, Yahweh shall be between me and thee, and between my seed and thy seed, for ever. And he arose and departed, and Jonathan entered the city.


Then came David to Nob, unto Ahimelech, the priest, and Ahimelech trembled when he met David, and said unto him: Why art thou alone, and no man with thee?

And David said unto Ahimelech, The king hath charged me with a matter, and hath said unto me—Let no man know aught of the business on which I am sending thee, and with which I have charged thee,—But unto the young men have I appointed such and such a place.

Now therefore, what is there under thy hand? Five loaves give thou into my hand,—or whatsoever can be found.

And the priest answered David, and said, There is no common bread under my hand,—but hallowed bread there is, if the young men have kept themselves at least from women.

And David answered the priest and said to him—Of a truth I women have been withheld from us, of late, through my coming out, and the wallets of the young men have become hallowed,—while the bread itself is in a manner 'common,' and the more so since, there are other loaves to be hallowed, in the vessel.

So the priest gave him hallowed bread,—because there was there no bread, save the Presence-Bread, which had to be removed from before Yahweh, to put hot bread, on the day when it should be taken away.

Now in that very place was a man of the servants of Saul, on that day, detained before Yahweh,—whose name was Doeg the Edomite,—chief of the shepherds that belonged unto Saul.

Then said David to Ahimelech, See whether there is here under thy hand—a spear or a sword? for neither my sword, nor my other weapons did I take in my hand, for the king's business was urgent.

And the priest said:
The sword of Goliath the Philistine, whom thou didst smite in the vale of Elah, is wrapped up in a cloth, behind the ephod; take it, for there is no other, save that, here.

And David said—There is none like it, give it me.

Then arose David, and fled that day from the face of Saul,—and came in unto Achish, king of Gath. And the servants of Achish said unto him, Is not this David, king of the land? Was it not of this man that they kept responding in the dances, saying, Saul hath smitten his thousands, but David his tens of thousands?

And David laid up these words in his heart, and feared greatly, because of Achish king of Gath. So he feigned himself mad, in their sight, and raged in their band,—and struck against the doors of the gate, and let his spittle run down upon his beard.

Then said Achish unto his servants,—Lo! ye can see, a madman playing his pranks, wherefore should ye bring him in unto me?—Lacking of madmen am I that ye should bring in this one to play his mad pranks unto me? Shall this one enter my household?

David therefore departed thence, and escaped, into the cave of Adullam,—and when his brethren and all the household of his father heard it they went down unto him, thither.

And there gathered themselves unto him—every one that was in distress, and every one that had a creditor, and every one embittered in soul,—and he came to be over them as a prince,—and there were with him, about four hundred men. And David departed thence, to Mizpah of Moab,—and said unto the king of Moab, I pray thee, let my father and my mother dwell with you, until that I know what God will do for me.

So he set them before the king of Moab,
Then enquired he of Yahweh, saying, shall I go and smite these Philistines? And Yahweh said unto David—

Shall I go and smite these Philistines, and save Keilah? Lo! the Philistines are righting against Keilah, and they are plundering the threshing-floors.

So David enquired of Yahweh, saying, Shall I go and smite these Philistines? And Yahweh said unto David—

Go, and smite the Philistines, and save Keilah.

But the men of David said unto him,

Lo! we, here, in Judah, are afraid,—how much more, then, if we go to Keilah, against the ranks of the Philistines?

So David yet again enquired of Yahweh, and Yahweh answered him,—and said—

Arise, go down to Keilah, for I am about to deliver the Philistines into thy hand.

And Saul said unto him, Wherefore have ye conspired against me, thou, and the son of Jesse,—in that thou gavest him bread and a sword, and didst enquire of him for God, that he might rise up against me, that he might lie in wait, as at this day?

Then Ahimelech answered the king, and said,—But who, among all thy servants, like David, is faithful, being son-in-law to the king, and cometh near to have audience with thee; and is honoured in thy household?

Did I that day begin to enquire for him of God? Far from me! Let not the king impute to his servant such a thing, nor to any of the household of my father, for thy servant knoweth nothing of all this, [as or more].

And the king said:

Thou shalt die, Ahimelech,—thou and all the household of thy father.

And the king said unto the runners that were stationed by him—

Turn ye round and put to death the priests of Yahweh, because [their hand also] is with David, and because they knew that he' was [in flight], and unveiled not mine ear.

But the servants of the king were not willing to thrust forth their hand, to fall upon the priests of Yahweh.

Then said the king to Doeg,

Turn thou, and fall upon the priests.

So Doeg the Edomite turned, and [himself] fell upon the priests, and put to death, that day, four score and five men bearing an ephod of linen; N6b also, the city of the priests; smote he with the edge of the sword, both men and women, children and sucklings,—and oxen and asses and sheep, with the edge of the sword.

But there escaped one son of Ahimelech, son of Ahitub, whose name was Abiathar,—and he fled after David. So Abiathar told David,—that Saul had slain the priests of Yahweh.

Then said David to Abiathar—

I knew, that day, when Doeg the Edomite was [there], that he would [surely tell] Saul. I am chargeable with all the lives of the house of thy father.

Abide with me! do not fear, for [whose seeketh my life] seeketh thy life,—for <in safeguard> shalt thou be [with me].

Then told they David, saying,—

Lo! the Philistines are fighting against Keilah, and they are plundering the threshing-floors.

So David enquired of Yahweh, saying,

Shall I go and smite these Philistines? And Yahweh said unto David—

Go, and smite the Philistines, and save Keilah.

But the men of David said unto him,

Lo! we, here, in Judah, are afraid,—how much more, then, if we go to Keilah, against the ranks of the Philistines?

So David yet again enquired of Yahweh, and Yahweh answered him,—and said—

Arise, go down to Keilah, for I am about to deliver the Philistines into thy hand.

David therefore went with his men to Keilah, and fought with the Philistines, and drove forth God: But Fa. (reading sar for sar): "prince of thy body-guard service."
their cattle, and smote them, with a great smiting;—so David saved the inhabitants of Keilah.

Now it came to pass <when Abiathar, son of Ahimelech, fled unto David to Keilah> that he came down with [an ephod] in his hand. 11 And <when it was told Saul that David had entered Keilah> Saul said—

God hath given him over into my hand, for he hath shut himself in by entering into a city with folding doors and bars. So Saul summoned all the people to war,—to go down to Keilah, to besiege David, and his men. 9 And David ascertained that Saul had come out to seek his lifed—and when Saul had <heard it> he pursued David, and he had gone down the cliff, and taken up his abode in the wilderness of Maon, the Arabah, to the right of Jeshimon. 8 And Saul went on this side of the mountain, and David and his men on that side of the mountain,—wherefore David became hurried, to get away from the presence of Saul, but Saul and his men were surrounding David and his men, to capture them. 17 when [a messenger] came unto Saul, saying,—

Haste thee and come! for the Philistines have spread over the land.

Then returned Saul from pursuing David, and departed to meet the Philistines,—for which cause they called that place Sela-hammahlekoth ["the Cliff of Separation"] And David went up from thence,—and abode in the strongholds of En-gedi.


And it came to pass <when Saul had returned from following the Philistines> that it was told him, saying:

Lo! David is in the wilderness of Engedi. 1 Then Saul took three thousand chosen men, out of all Israel,—and went to seek David and his men, over the face of the rocks of the mountain-goats. 2 And he came into the sheep-folds by the way, [there] being a cave, which Saul entered, to cover his feet,—David and his men, in the hinder part of the cave,

Hachilah, which is on the right of Jeshimon?

If Saul is seeking to come unto Keilah,—to destroy the city [for my sake]: Will the owners of Keilah surrender me into his hand? Will Saul come down, as thy servant hast heard? O Yahweh, God of Israel, I pray thee, tell me the word. And Yahweh said—

And Jonathan, Saul’s son, arose and went unto David in the thicket,—wherefore David became hurried, to get away from the presence of Saul, but Saul and his men were surrounding David and his men, to capture them: 

When [a messenger] came unto Saul, saying,—

Haste thee and come! for the Philistines have spread over the land.

Then returned Saul from pursuing David, and departed to meet the Philistines,—for which cause they called that place Sela-hammahlekoth ["the Cliff of Separation"] And David went up from thence,—and abode in the strongholds of En-gedi.
having taken up their abode, 14. So David's men said unto him—

Lo! the day of which Yahweh said unto thee—

Lo! I am about to deliver up thine enemy, into thy hand:

therefore shalt thou do unto him, as shall be good in thine eyes.

And David arose, and cut off the corner of the robe which belonged to Saul, by stealth. 15. And it came to pass afterwards that David's heart smote him,—because he had cut off the corner of the robe of Saul. 16. And he said unto his men—

Far be it from me, of Yahweh, that I should do this thing unto my lord, unto the Anointed of Yahweh, to thrust forth my hand against him,—for the Anointed of Yahweh is he!

17. So David did chide his men with the words, and did not suffer them to rise up against Saul. And Saul rose up out of the cave, and went on his way. 18. Then David rose up afterwards, and went forth out of the cave, and cried out after Saul, saying—

My lord, O king! And when Saul looked about behind him, David inclined his face to the earth, and bowed himself down. 19. Then said David to Saul, Wherefore shouldst thou hearken unto the words of the sons of earth, saying,—Lo! David is seeking thy hurt—

20. Lo! the day of which Yahweh said unto thee—

21. Lo! I am about to deliver up thine enemy,* into thy hand:

22. Therefore shall Yahweh become judge, and do justice betwixt me and thee,—that he may see, and plead my cause, and justly deliver me out of thy hand.

23. And it came to pass <when David had made an end of speaking these words unto Saul> that Saul said,

24. <Thy voice> is this, my son David? And Saul lifted up his voice, and wept. 25. And he said unto David,

26. <More righteous> art thou than I, for thou hast required me [good], but I have required thee [evil].

27. <Thou> hast told to-day, how thou hast dealt with me [for good],—how <when Yahweh had surrendered me into thy hand> thou didst not slay me. 28. Yet <when a man findeth his enemy> will he let him get easily away?

29. Yahweh then, give thee [good] reward for what [this day] thou hast done unto me.

30. ||Now therefore, lo! I know that thou shalt indeed become king,—and that the kingdom of Israel shall be established in thy hand.||

31. ||Now therefore, swear unto me by Yahweh, that thou wilt not cut off my seed, after me,—and wilt not destroy my name out of the house of my father. 32 So David swore unto Saul,—and Saul departed unto his own house, but ||David and his men|| went up on the stronghold.


1. And Samuel died, and all Israel were gathered together, and made lamentation for him, and buried him within his own house, in Ramah,—and David arose and went down into the wilderness of Maon. 2. Now there was a man in Maon, whose cattle were in Carmel, and ||the man|| was exceeding great, and ||he|| had three thousand sheep, and a thousand goats,—and so it was, that he was shearing his sheep in Carmel. 3. Now ||the name of the man|| was Nabal, and ||the name of his wife|| Abigail,—and ||the woman|| was of good understanding, and of beautiful figure,—but ||the man|| was unfeeling and of evil practices, and he was a Calebite.

4. So then David heard in the wilderness,—that Nabal was shearing his sheep. 5. David therefore, sent ten young men,—and David said unto the young men,—

Go up to Carmel, and enter in unto Nabal, and ye shall ask him, in my name, of his welfare; — and say thus—

a Written, "enemies"; read, "enemy." In some cod. with glosses and read "enemy" (w. 1 ear. pr. edn.)—G.n.

b MI. "wing."

c Some cod. (with Sep., Syr., Vul.) have: "of the robe."—G.n.

d Written, "stub-born" ("according to his own heart"); read kalibbi, "a Calebite." In some cod., both writers and read "Calebite" (w. 2 ear. pr. edns., Arab., Vul.)—G.n. Sep., Syr. and Arab. have translated the word = "dog-giah"—Puerar.
1 Samuel 25:7-28

Long life to thee! *
Mayest thou prosper,
And thy household prosper,
And all that thou hast prosper!

Now therefore, have I heard that thou hast shepherds—
Well, the shepherds that thou hast have been with us,
We reproached them not,
Neither missed they anything,
All the days they were in Carmel.

Ask, ye young men, that they may tell thee.
That so my young men may find favour in thine eyes.
For on a good day do we come!
Give, I pray thee, what thy hand findeth.

So David's young men came, and spake unto Nabal, according to all these words, in the name of David, and waited. Then Nabal answered the servants of David, and said,

Who is David?
And who is the son of Jesse?
Nowadays many are the servants that have broken away, every one from the presence of his lord:
Shall I, then, take my bread, and my wine, and my slain beasts, that I have slaughtered for my shepherds,—and give unto men of whom I know not whence they are?

So the young men of David turned away for their journey, and came back, and drew near, and told him, according to all these words. Then said David unto his men—
Gird on every man his sword.
And they girded on every man his sword, and David also girded on his sword, and they went up after David—about four hundred men, and two hundred abode by the stores.

But a certain one of his young men told Abigail, Nabal's wife, saying,—
Lo! David sent messengers out of the wilderness to bless our lord, and he treated them with contempt.

But the men were exceeding good to us,—and we were not harmed, neither missed we anything, all the days we went to and fro with them, while we were in the fields:
[A wall] became they unto us, [both by night and by day], all the days we were with them, tending the flock.

Now therefore, know thou, and see, what thou canst do, for mischief is determined against our lord, and against all his household,—but he is such an abandoned man, that one cannot speak unto him.

Then Abigail hastened—and took two hundred loaves, and two skins of wine, and five sheep made ready, and five measures of parched corn, and a hundred cakes of raisins, and two hundred cakes of figs,—and put them on the asses. And she said to her young men,—Pass on before me, behold me coming after you;
but to her husband, Nabal> told she nothing. And so it was, as she was riding on her ass, and descending within the covert of the hill> to David and his men, descending over against her,—so she met them.

Now David had said—
Surely in vain did I guard all that pertaining to this man in the wilderness, so that there was nothing missed of all that he had,—seeing he hath returned to me evil for good.

<So may God do to David> and so may he add> if I leave remaining, of all that he hath, until the morning,—so much as a little boy.

And when Abigail saw David she hastened, and alighted from off her ass,—and fell down before David upon her face, and prostrated herself on the ground; yea she fell at his feet, and said—
On me, even me> my lord, be the transgression,—
But, I pray thee, let thy handmaid speak in thine ears.
And hear thou the words of thy handmaid.
Let it not be, I pray thee, that my lord regard this abandoned man—Nabal;
For as his name is, so is he', Nabal [= Base] is his name, and base-necessity is with him,—
But I, thy handmaid, saw not the young men of my lord, whom thou didst send.

Now therefore, my lord—
By the life of Yahweh, and By the life of thine own soul,—
Seeing Yahweh hath withhelden thee from coming in with bloodshed, and from saving thyself with thine own hand>,
Now therefore, like Nabal be thine enemies, and they who are making search for my lord wrongfully.

Now therefore, therefore, <this blessing which thy maid-servant hath brought to my lord> let it even be given unto the young men who are going to and fro at the feet of my lord.

Forgive, I pray thee, the trespass of thy handmaid,—for Yahweh will certainly make for my lord an assured house, for
Nevertheless by the life of Yahweh, God and my lord, 29 and it shall be when Yahweh shall do for me, as he hath spoken concerning me, 30 then shall this not become to thee a staggerings and stumbling of heart unto my lord—that thou didst either shed blood without need, or that the hand of my lord saved himself. 31 And when Yahweh hath dealt well with my lord, then remember thou thy handmaid. 32 Then said David unto Abigail, 33 Blessed be Yahweh, the God of Israel, who hath restrained me from shedding blood, and from saving myself with mine own hand. 34 Nevertheless by the life of Yahweh, God of Israel, who hath restrained me from harming thee, surely except thou hadst hasted and come to meet me, there had not been left unto Nabal, by the light of the morning, so much as a little boy. 35 So David received at her hand, that which she had brought him, and unto herself he said— Go up, in peace, unto thy house, see! I have hearkened unto thy voice, and accepted thy person. 36 And when Abigail came unto Nabal, lo! he had a banquet in his house, like the banquet of a king, and the heart of Nabal was glad accordingly, he having drunk deeply, so she told him nothing—less or more, until the light of the morning. And it came to pass, in the morning when the wine had gone out of Nabal, and his wife told him these things, that his heart died within him, and he became like a stone. And it came to pass in about ten days that Yahweh smote Nabal, and he died. 39 And when David heard that Nabal was dead, he said— Blessed be Yahweh, who hath maintained the plea of my reproach, at the hand of Nabal, and hath restrained his servant from wrong. 40 And the servants of David came unto Abigail the Carmelitess, and spake unto her, saying, 41 And she arose, and bowed herself down with her face to the earth, and said—Lo! thy handmaid, as serving-woman to bathe the feet of the servants of my lord. 42 And Abigail hastened, and mounted, and rode upon her ass, with her five damsels that used to journey at her feet, and she went her way after the messengers of David, and became his wife. 43 David took Ahinoam also out of Jezreel, and they two became his wives. 44 So Saul indeed, had given his daughter Michal, David's wife, to Palti, son of Laish, who was of Gallim.

§ 15. David a Second Time saithk Saul Life.
1 And the Ziphites came unto Saul in Gibeah, saying,—Is not David' hiding himself in the hill of Hachilah* overlooking Jeshimon? 2 Then Saul arose, and went down into the wilderness of Ziph, and with him three thousand chosen men of Israel,—to seek David in the wilderness of Ziph. 3 And Saul encamped in the hill of Hachilah, which overlooketh Jeshimon, by the way, but David was staying in the wilderness, so he saw that Saul was coming after him into the wilderness. 4 David therefore sent runners, and took knowledge that Saul had come, for a certainty. 5 So then David arose, and came to the place where Saul had encamped, and David saw the place where Saul was lying, with Abner, son of Ner, prince of his host,—and Saul was lying within the circular trench, with the people encamped round about him. 6 And David responded, and said unto Ahimelech the Hittite, and unto Abishai son of Zeruiah, brother of Joab, saying, Who will go down with me unto Saul, within the camp? 7 And Abishai said, I will go down with thee. 8 So David came, with Abishai, unto the people by night, and lo! Saul' lying asleep within the trench, and his spear' stuck in the ground, at his head,—and Abner' and the people' lying round about him. 9 Then said Abishai unto David, God hath surrendered, to-day, thine enemy, into thy hand: 10 Now therefore, let me smite him, I pray thee, with the spear to the earth, at one stroke; I will not do it twice. 11 But David said unto Abishai, Do not destroy him,—for who that hath thrust
forth his hand against the Anointed of Yahweh, shall he be guiltless?

10 And David said—

<By the life of Yahweh> surely ||Yahweh himself|| must smite him,—or ||this day:|| must come that he die, or <into battle> must he go down, and be swept away.

11 Far be it from me, of Yahweh. that I should thrust forth my hand against the Anointed of Yahweh!

12 And he cried aloud unto them, and unto Abner son of Ner, saying, — Wherefore is it that my lord is in pursuit of me?—Art not thou ||a man||? Who indeed is like thee, in Israel? Wherefore, then, hast thou not kept watch over thy lord, the king?

13 And David cried aloud unto the people, and unto Abner son of Ner, saying, — Wherefore is it that my lord is in pursuit of me?—Art not thou ||a man||? Who indeed is like thee, in Israel? Wherefore, then, hast thou not kept watch over thy lord, the king?

14 And David cried aloud unto the people, and unto Abner son of Ner, saying— Wherefore is it that my lord is in pursuit of me?—Art not thou ||a man||? Who indeed is like thee, in Israel? Wherefore, then, hast thou not kept watch over thy lord, the king?

22 And David responded, and said,—

Lo! the spear of the king! Let, therefore, one of the young men come over, and fetch it.

23 And let ||Yahweh|| give back to each man, his righteousness, and his faithfulness,—in that Yahweh delivered these, to-day, into my hand, but I would not thrust forth my hand against the Anointed of Yahweh.

24 Lo! then <as thy life was much set by this day in mine eyes> ||so|| let my life be much set by in the eyes of Yahweh, and let him rescue me out of all tribulation.

25 Then said Saul unto David—

||Blessed|| be thou, my son David, thou shalt both ||do||, and shalt ||prevail:|| And David went on his way, but ||Saul|| returned unto his own place.

§ 16. David obtains Ziklag of Achish and dwells there.

1 And David said, unto his own heart, — Now! shall I be swept off, in a single day, by the hand of Saul,—there is nothing for me better than that I ||escape|| into the land of the Philistines, so shall Saul give up seeking for me any more, in any of the bounds of Israel, so shall I escape out of his hand.

2 And David arose, and he and the six hundred men that were with him passed over, unto Achish son of Maoch, king of Gath. 3 And David abode with Achish in Gath, |he and his men,| each man with his household,—David' with his two wives, Abinom the Jezreelitess, and Abigail wife of Nabal, the Carmelite. 4 And <when it was told Saul, that David had fled to Gath> he added no more, to seek him. 5 Then said David unto Achish—

<If, I pray thee, I have found favour in thine eyes> let them give me a place in one of the cities in the country, that I may dwell there,—for why’ should thy servant dwell in the royal city ||with thee||?

6 So Achish gave him, on that day, Ziklag,—wherefore’ Ziklag hath pertained unto the kings of Judah, unto this day. 7 And the number of the days that David dwelt in the country’ of the Philistines became’ a year and four months.* 8 And David and his men went up, and made a

* Or: “wrong.”

bMl. : “soul.”

ML:. “city of the kingdom.”

ML. : “field.”

Lit. : “field” = “field-country.”


M.LT: “into hand.”

A set of days]
railed against the Geshurites and the Gizrites and the Amalekites—for these were the inhabitants of the land who had been from ages past, as thou enterest Shur, even as far as the land of Egypt. Now, when David would smite a land, he used to save alive neither man nor woman, but took sheep and oxen, and asses and camels, and apparel, and returned, and came in unto Achish. Then said Achish, Whither have ye made a raid, today? And David said—

Against the South of Judah, or against the South of the Jershonites, or as far as the South of the Kenites.

But neither man nor woman used David to save alive, to bring into Gath, for he said, Lest they tell of us, saying—[So] hath David done, and [such] is his manner, all the days that he hath dwelt in the country of the Philistines.

And Achish believed in David, saying,—He hath made himself odious unto his own people, unto Israel, therefore shall he be my servant all his life long.

§ 17. Saul and the Witch of En-dor.

1 And it came to pass, in those days, when the Philistines gathered together their hosts for war, to fight with Israel, that Achish said unto David,

Thou must know that with me shalt thou go forth in the host, [thou and thy men].

And David said unto Achish, [Therefore] now shalt thou know what thy servant can do.

And Achish said unto David, Therefore, [keeper of my head] will I appoint thee, all the days.

3 Now Saul was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city, —[Saul] moreover had put away them who had familiar spirits and them who were oracles out of the land. So then the Philistines gathered themselves together, and came in, and encamped in Shunem, —and Saul gathered together all Israel, and they encamped in Gilboa. And when Saul saw the host of the Philistines he was afraid, and his heart trembled exceedingly. Then Saul enquired of Yahweh, but Yahweh answered him not,—neither by Dreams, nor by the Lights, nor by prophets. Then said Saul unto his servants—Seek me out a woman that owneth a familiar spirit, that I may even go unto her, and enquire of her. And his servants said unto him, Lo! there is a woman that owneth a familiar spirit in En-dor.

Saul therefore disguised himself, and put on other raiment, and departed—[he and two men with him], and they came to the woman by night,—and he said—Divine for me, I pray thee, by the familiar spirit, and bring up for me—whomsoever I shall name unto thee. And the woman said unto him—Lo! [thou] knowest what Saul hath done, how he hath cut off them who have familiar spirits and him who is an oracle out of the land,—wherefore, then, art thou striking at my life, to put me to death? So then Saul sware unto her by Yahweh, saying,—<By the life of Yahweh> there shall no punishment befall thee for this thing. Then said the woman, Whom shall I bring up for thee? And he said, <Samuel> bring thou up for me. And when the woman saw Samuel, she made an outcry with a loud voice,—and the woman spake unto Saul, saying—Wherefore hast thou deceived me, [thou thyself] being Saul? And the king said unto her—Be not afraid, but what sawest thou? And the woman said unto Saul, <A god> saw I, coming up out of the earth. And he said to her—What was his form? And she said—An old man, coming up, he being wrapped about with a robe. Then Saul knew, that it was [Samuel], so he inclined his face to the earth, and bowed himself down. And Samuel said unto Saul, Wherefore hast thou disquieted me, coming up to me? And Saul said—

I am in sore distress, for [the Philistines] are making war against me, and [God] hath turned away from me, and answered me no more—either by means of the prophets, or by dreams, therefore have I even called for thee, to let me know, what I am to do. Then said Saul, Wherefore, then, shouldst thou ask me,—when [Yahweh] hath turned away from me, and hath come to be with thy neighbour?
28 Now the Philistines gathered together all their hosts, towards Aphek, and the Israelites were encamping by the fountain, that is in Jezreel. And the lords of the Philistines were passing on by hundreds, and by thousands, but David and his men were passing on in the rear, with Achish. Then Saul hastened, and fell prostrate—the whole length of him—to the earth, and was sore afraid, at the words of Samuel—and indeed, no strength was left in him, for he had not eaten food all the day and all the night. And the woman came unto Saul, and when she saw that he was greatly terrified, she said unto him—Lo! thy handmaid hearkened unto thy voice, and I put my life into my hand, and heard thy words which thou didst speak unto me. Now therefore, I pray thee, hearken unto the voice of thy handmaid, and let me set before thee a morsel of food, and eat thou,—that there may be in thee strength, when thou goest on thy journey. But he refused, and said—I will not eat. But when his servants, and the woman also, strongly urged him, then hearkened he unto their voices, and rose up from the earth, and sat on the bed. Now the woman had a calf fattening, in the shed. So she hastened, and sacrificed it, and took meal, and kneaded, and baked thereof, unleavened cakes; and sacrificed it, and took meal, and kneaded, and baked thereof, unleavened cakes; and brought near before Saul and before his servants, and before the men of Israel. Then rose they up and departed, the same night.

§ 18. David starts with the Philistines to invade Israel, but is sent back.

29 Now the Philistines gathered together all their hosts, towards Aphek, and the Israelites were encamping by the fountain, that is in Jezreel. And the lords of the Philistines were passing on by hundreds, and by thousands, but David and his men were passing on in the rear, with Achish. Then said the princes of the Philistines, What are these Hebrews (doing)? And Achish said unto the princes of the Philistines—Is not this David, servant of Saul king of Israel, who hath been with me this year, or two, and I have found in him nothing, from the day of his coming over unto me, unto this day?

1 And it came to pass, when David and his men came to Ziklag on the third day, that the Amalekites had made a raid into the South, and into Ziklag, and had smitten Ziklag, and burned it with fire; and had taken captive...
So it slidbe (w. Sep.)—
and David said unto him,
A young man of Egypt: am I, servant to an Amalekite, and my lord left me behind, because I fell sick, three days ago.
And Lo! for you a blessing, out of the spoil of the enemies of Yahweh: 
And he said—
Whose' art thou? and whence' art thou? And he said,
Swear unto me by God, that thou wilt not put me to death, neither wilt thou surrender me into the band of my lord, and I will bring thee down unto this troop.
18 So he brought him down, and lo! they were left to themselves over the face of all the land,—eating, and drinking, and dancing around, for all the great spoil which they had taken out of the land of the Philistines, and out of the land of Judah. 17 And David smote them, from the closing twilight even unto the evening of the next day,—and there escaped not of them a man, save four hundred young men who rode upon camels, and fled. 18 And David rescued all whom the Amalekites had taken,—<his two wives also> did David rescue;
and there was nothing missing to them—whether small or great, whether spoil, or sons or daughters, or any thing which they had taken unto themselves,—<the whole> did David recover. 19 And David took all the flocks and the herds,—they drove them before those other cattle, and they said,
"This is David's spoil.
21 And David came unto the two hundred men, who had been too wearied to follow David, and whom they had suffered to remain at the ravine of Besor,—and they came forth to meet David, and to meet the people who were with him, and when David came near unto the people, they enquired of his success. 22 Then responded every man who was bad and abandoned, from among the men who had been with David, and said—
"Because they went not with me there shall not be given them of the spoil that we have rescued,—save unto every man his wife and his children, let them put them forth, then, and go."
23 Then said David,
Ye shall not do so, my brethren,—with that which Yahweh hath given to us, who hath preserved us, and delivered the troop that came against us into our hand.
24 Who' indeed, could hearken unto you, in this matter? Surely <like the share of him that went down into the battle> even so shall be the share of him that remained by the stores—<alike> shall they share.
25 And so it came to pass [from that day forward] that he appointed it, for a statute and for a custom unto Israel, until this day.
26 And <when David came to Ziklag> he sent forth the spoil, unto the elders of Judah, unto his friends, saying,—
Lo! [for you] a blessing, out of the spoil of the enemies of Yahweh:
27 to them who were in Bethel, and to them who were in Ramoth of the South,
28 and to them who were in Jattir, and to them who were in Aroer,
29 and to them who were in Siphmoth, and to them who were in Eshtemoa,
30 and to them who were in Racah,
and to them who were in the cities of the Jerameelites,
and to them who were in the cities of the Kenites,
and to them who were in Hormah,
and to them who were in Cor-ashan,
and to them who were in Hebron,—
and to all the places where David had been to and fro, [he and his men].

§ 20. Saul's Sons slain in Battle, and Saul destroys himself.

31 Now [as lit the Philistines] were fighting against Israel] the men of Israel fled from before the Philistines, and fell slain, in Mount Gilboa. And the Philistines followed hard after Saul, and after his sons,— and the Philistines smote Jonathan and Abinadab and Maltishua, sons of Saul. And the battle went sore against Saul, and the archers discovered him,— and he was terrified at the archers. Then said Saul to his armourbearer—

Draw thy sword and pierce me through there with, lest these uncircumcised come, and pierce me through, and abuse me. But his armourbearer was not willing, for he was sore afraid. So Saul took his sword and fell thereon. When his armourbearers saw [that Saul was dead] he also fell upon his sword, and died with him. Thus died Saul, and his three sons, and his armourbearer, yea all his men, on that day, [together].

And [when the men of Israel who were across the vale, and who were across the Jordan] saw that the men of Israel had fled, and that Saul and his sons were dead> they forsook the cities, and fled, and the Philistines' entered, and took up their abodes therein.

And it came to pass on the morrow, <when the Philistines came to strip the slain> that they found Saul, and his three sons, lying prostrate in Mount Gilboa. So they cut off his head, and stripped off his armour,— and sent throughout the land of the Philistines round about, to publish it in the house of their idols, and unto the people. And they put his armour in a house of Ashtoreths,—and <his dead body> fastened they on the wall of Bethshan.

And [when the inhabitants of Jabeshgilead] heard concerning him, what the Philistines had done unto Saul> then arose all the men of valour, and journeyed all the night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan,— and came to Jabesh, and burned them there; and took their bones, and buried them under the tamarisk-tree in Jabesh,— and fasted seven days.

Some cod. (w. 2 ear.pr. edns., Syr. and Vul.): "yea and" — G.n.

§ 1. David gets Tidings of Saul's Death, and slays the Messenger.

And so it was <after the death of Saul, when David' had returned from the smiting of the Amalekites, and David had abode in Ziklag two days> <on the third day> that lo! a man came out of the camp, from Saul, with his clothes rent, and earth upon his head,— and so it was <when he came in unto David> that he fell to the earth, and did homage.

And David said unto him,

From whence comest thou? And he said unto him,

<Out of the camp of Israel> am I escaped.

And David said unto him—

THE SECOND BOOK OF SAMUEL.
pursued him; so he turned behind him, and saw me, and cried out unto me, and I said, Behold me! And he said unto me, Who art thou? And I said unto him, <An Amalekite> am I. And he said unto me, I pray thee, take thy stand by me, and put me to death, for the cramp hath seized me, even for as long as my life shall be in me. So I took my stand by him, and put him to death, for I perceived that he could not survive his fall,—so I took the crown that was on his head, and the bracelet that was on his arm, and have brought them in unto my lord.

11 Then David took hold of his clothes, and rent them,—yea moreover, [so did] all the men who were with him. And they lamented aloud, and wept, and fasted until the evening,—For Saul, and for Jonathan his son, And for the people of Yahweh, And for the house of Israel, Because they had fallen by the sword.

12 And David said unto the young man who was telling him, Whence art thou? And he said, <Son of a sojourner—an Amalekite> am I. And David said unto him, How wast thou not afraid to thrust forth thy hand, to destroy the Anointed of Yahweh? So David called one of the young men, and said,—Go near—fall upon him. And he smote him, that he died. And David said unto him, Thy blood, I be upon thine own head,—for it is written in the Book of the Upright:

§ 2. David's Dirge over Saul and Jonathan.

17 Then chanted David this dirge,—over Saul and over Jonathan his son; and he thought to teach the sons of Judah [the song of] the Bow,—lo! it is written in the Book of the Upright:

18 The beauty of Israel! on thy high places slain!
How have fallen—the mighty!

19 Do not tell it in Gath,
Do not publish it in the streets of Ashkelon,—
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.

20 Ye mountains in Gilboa!
Be there neither dew nor rain upon you,
Nor fields of offerings,—
For there were cast away, the shields of the mighty,
The shield of Saul, unanointed with oil.

21 From the blood of the slain,
From the fat of the mighty>
| The bow of Jonathan | ne'er drew back,—
And the sword of Saul | ne'er returned [empty].

Saul and Jonathan:
Delightfully loving in their lives,
Even <in their death> were not divided,—
Beyond eagles were they swift,
Beyond lions were they strong!

24 Ye daughters of Israel!
<For Saul> weep ye,—Who clothed you in crimson, [decked] with lovely things, Who hung ornaments of gold on your apparel!

25 How have fallen the mighty, in the midst of the battle!
| Jonathan | [on thy high places] slain:
I am distressed for thee, my brother, [Jonathan]! Delightful to me, exceedingly,—Wonderful was thy love to me, [passing the love of women].

26 How have fallen the mighty, and perished the weapons of war!

§ 3. David, under Divine Guidance, removes to Hebron, is anointed King by Judah, and rewards the Men of Jabesh-Gilead.

1 And it came to pass <after this> that David enquired of Yahweh, saying—Shall I go up into one of the cities of Judah? And Yahweh said unto him, Go up. And David said—Whither shall I go up? And he said—Unto Hebron.

2 So David went up thither, and his two wives also,—Ahinoam, the Jezreelitess, and Abigail, wife of Nabal the Carmelite. <His men all who were with him> did David bring up, [every man with his household],—and they dwelt in the cities of Hebron.

3 Then came the men of Judah, and anointed David there, to be king over the house of Judah. And they told David, saying,—Men of Jabesh-Gilead were they who buried Saul.

4 So David sent messengers unto the men of Jabesh-Gilead, and said unto them—Blessed be ye of Yahweh, that ye did this lovingkindness unto your lord, unto Saul, and buried him.

5 Now therefore, Yahweh require you with
And he said—
"I am,"
21 Then Abner said to him—
Turn thee aside, to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his armour. But Asahel would not turn aside from pursuing him. 22 And Abner said, "Yet again" unto Asahel,

Turn thee aside from pursuing me,—wherefore should I smite thee to the earth? how then should I lift up my face unto Joab, thy brother?

23 Howbeit he refused to turn aside, wherefore Abner smote him with the hinder end of the spear, in the belly, that the spear came out behind him, and he fell there, and died on the spot,—and so it was, that as many as came up to the place where Asahel fell and died stood still. 24 Then Joab and Abishai pursued Abner,—but the sun had gone in by the time they had come as far as the hill of Ammah, that overlooketh Giah, by way of the wilderness of Gibeon.

And when the sons of Benjamin had gathered themselves together after Abner, and become one band,—and had taken their stand on the top of a certain hill—then Abner cried aloud unto Joab, and said—

"To the uttermost must the sword devour? Dost thou not well know that bitter shall it be, in the latter end? How long, then, wilt thou not bid the people turn back from pursuing their own brethren?

27 Then said Joab—

"As God liveth, surely if thou hast not spoken, then in the morning the people would of themselves have gone up, every man from pursuing his brother.

28 So Joab blew with the horn, and all the people stood still, and they neither pursued Israel further,—nor fought any more. 29 And Joab and his men journeyed through the waste plain all that night, and crossed the Jordan, and went through all the Bithron, and entered Mahanaim. 30 And Joab returned from pursuing Abner, and when he had gathered together all the people there were missing of the servants of David—nineteen men, and Asahel; but the servants of David had smitten of Benjamin, of the men of Abner,—so that three hundred and sixty men had died. 31 And they carried Asahel, and buried him in the grave of his father, which they had gathered together after Abner, and turned not in going, to the right hand or to the left, from pursuing Abner. 32 Then Abner looked behind him, and said—

"Art thou Asahel!"

And he said—

"I am,"
§ 5. The Sons born to David in Hebron.

3 And there were born unto David, sons, in Hebron,—and it came to pass that—

His firstborn was Amnon, by Ahinoam, the Jezreelitess;

And his second, Chileab, by Abigail, wife of Nabal the Carmelite,

And the third, Absalom, son of Maachah, daughter of Talmai, king of Geshur;

And the fourth, Adonijah, son of Higgith,

And the fifth, Shephatiah, son of Abital;

And the sixth, Ithream, by Eglah wife of David.

These were born unto David, in Hebron.

§ 6. Abner, provoked by Ish-bosheth, return round to David, whom he visits in Hebron.

6 And it came to pass <while the war continued between the house of Saul and the house of David> that Abner shewed himself courageous for the house of Saul. 7 Now Saul had a concubine whose name was Rizpah daughter of Aiah, — and Ish-bosheth said unto Abner,

Why wentest thou in unto my father's concubine?

8 And it provoked Abner greatly, on account of the words of Ish-bosheth. and he said—

I would I had dealings of lovingkindness with the house of Saul thy father, towards his brethren, and towards his friends, and have not delivered thee into the hand of David,—and yet thou hast charged upon me the transgression of the woman today.

9 So may God do unto Abner, and his soul add to him, — if as Yahweh hath sworn unto David he even so I deal not with him; I0 by turning over the kingdom from the house of Saul,— and establishing the throne of David over Israel and over Judah, from Dan even unto Beer-sheba.

11 And he could no further answer Abner a word, — because he feared him.

12 So Abner sent messengers unto David, on the spot, saying—

Whose is the land?

Saying [also]—

Solemnise thy covenant with me; and lo! my hand shall be with thee, to bring round unto thee, all Israel.

13 And he said—

Good! I will solemnise with thee a covenant, — but one thing must I ask of thee, saying—

Thou shalt not see my face, except thou have brought in Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers unto Ish-bosheth son of Saul, saying,—

Give up my wife, Michal, whom I espoused to myself, for a hundred foreskins of Phillistines.

15 So Ish-bosheth sent and took her from her husband,—from Paltiel, son of Laish. 16 And her husband went along with her, weeping as he went behind her, as far as Behurim, — when Abner said unto him—

Go, return.

And he returned.

17 Then had Abner [speech] with the elders of Israel, saying,—

In times past ye were seeking David, to be king over you.

18 Therefore, act,—for Yahweh spake unto David, saying, — By the hand of David my servant will I save my people Israel, out of the hand of all the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of Benjamin, — and Abner also went to speak, in the ears of David, in Hebron, all that was pleasing in the eyes of Israel, and in the eyes of all the house of Benjamin.

20 So when Abner came in unto David, in Hebron, and with him twenty men, David made, for Abner, and for the men who were with him, a banquet.

Then said Abner unto David—

I will verily arise and go, and gather together unto my lord the king, all Israel— that they may solemnise with thee a covenant, so shalt thou reign over all that thy soul desireth.

And David let Abner go, and he departed in peace.

§ 7. Joab slays Abner, over whom David pronounces a Dirge.

23 And lo! the servants of David, and Joab came in from a raid, and great spoil brought they in with them; but Abner was not with David in Hebron, for he had sent him away, and he had departed in peace. 24 <When Joab, and all the host that was with him, had come in> then told they Joab, saying,

Abner son of Ner hath been in unto the king, — and he hath let him go, and he hath departed in peace.

24 Then Joab came in unto the king, and said—

What hast thou done? Lo! Abner came in unto thee. Wherefore is it that thou didst let him go, so that he is clean departed?
Thou knowest, Abner son of Ner, that <to deceive thee> he came, and to take knowledge of thy going out, and thy coming in, and to take knowledge of all that thou art doing.

And <when Joab had come out from David> he sent messengers after Abner, and brought him back from the well of Sirah, but David knew it not. So Abner returned to Hebron, and Joab took him aside into the midst of the gate, to speak with him quietly, and then smote him there, in the belly, that he died, for the blood of Asahel the brother of Joab.

And <whenJoab and Abishai his brother> slew Abner, and the people took note of it, and the king said unto his servants,—And the people took note of it, and the king said unto his servants,—

Thou knowest, Abner son of Ner, that <to deceive thee> he came, and to take knowledge of thy going out, and thy coming in, and to take knowledge of all that thou art doing.

And <when David heard of it, after that, he said—>

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As a base man dieth should Abner have died?

And <thy feet> were not bound, and <thy hands> were not brought, as one falleth before assassins so didst thou fall!

And again, all the people wept over him.

And <when all the people came near to get David to eat bread, while yet it was day> David averse saying—

Like God do to me, and [so] let him add, if <before the sun go in> I taste bread, for anything else?

And <when all the people> took note of it, and it was noble in their eyes, as [all] that the king did was in the eyes of all the people, was noble.

So when all the people, and all Israel, took note of that day, that it was not of the king to cause the death of Abner son of Ner.

And the king said unto his servants,—Will ye not take note that [a prince and a great man] hath fallen this day, in Israel?

And <I myself> this day am weak, though anointed king,

But these men, the sons of Zeruiah, are more severe than I:

Yahweh repay [the doer of wickedness], [according to his wickedness].

§ 8. Ish-bosheth slain: his Death avenged by David.

Now <when Ish-bosheth* son of Saul heard> that Abner had died in Hebron, his hands became feeble, and [all Israel] were dismayed.

And <two men> captains of bands pertained to Ish-bosheth son of Saul— the name of the one was Baanah, and the name of the other Rechab—sons of Rimmon the Beerothite, of the sons of Benjamin, for even Beeroth used to be reckoned unto Benjamin;

and the Beerothites fled to Gittaim, and have been sojourners there, until this day. And [Jonathan, son of Saul] had a son, lame of his feet; [five years old] was he; when tidings came in of Saul and Jonathan from Jezreel, so his nurse took him up, and fled, and it came to pass, <when she started up to flee> that he fell and was lamed, and [his name] was [Mephibosheth].

So then the sons of Rimmon the Beerothite, Rechab and Baanah, took their journey and came in, about the heat of the day, unto the house of Ish-bosheth, when he was lying on his noonday couch;

And [thither] entered they as far as the middle of the house, to fetch wheat, and they smote him in the belly,—and [Rechab and Baanah his brother] escaped. Thus they entered the house when he was lying on his bed, in his sleeping-chamber, and smote him, and beheaded him,—and took his head, and journeyed by way of the waste plain all the night; and brought in the head of Ish-bosheth unto David, at Hebron, and said unto the king,

Lo! the head of Ish-bosheth son of Saul, thine enemy, who sought thy life; so hath Yahweh given to my lord the king, avengement this day, on Saul and on his seed.

Then David responded to Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said unto them,—

By the life of Yahweh, who hath redeemed my soul out of all distress, when he that brought tidings to me, saying Lo! Saul is dead, though he was as one that bringeth good tidings, in his own eyes> yet I seized him, and slew him in Ziklag,—which was how I gave him reward for his tidings; how much more? <when lawless men> have slain a righteous person, in his own house, upon his bed? . . .
David therefore commanded the young men, and they slew them, and cut off their hands, and their feet, and hanged them up over the pool in Hebron; but (the head of Absalom) took they, and buried in the grave of Abner in Hebron.

9. David, becoming King over all Israel, takes Jerusalem, and his Fame and Family are increased.

Then came all the tribes of Israel unto David, in Hebron, and called him to be king over all Israel; and they anointed David to be king over Israel. 

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2 SAMUEL IV. 12; V. 1—25; VI. 1, 2.

1 Then came all the elders of Israel unto David, and called him to be king over Israel, — and Yahweh said to thee—

2 Thou shalt be shepherd unto my people, Israel, and (thou) shalt become leader over Israel.

2 Then went the king and his men, to Jerusalem, and David entered Baal-perazim, and David built round the City of David, — and David built round the City of David.

8 And David took him yet more concubines and wives, out of Jerusalem, after he had come from Hebron, and there were yet further born unto David, sons and daughters. Now [these] are the names of the sons who were born unto him in Jerusalem,—Shammua and Shobab, and Nathan, and Solomon; and Ibar and Elishua and Nepheg and Yaphia; and Elishama and Eliada, and Eliphelet.

§ 10. David, twice assailed by the Philistines, twice defeats them.

1 And when the Philistines heard that they had anointed David to be king over Israel> then came up all the Philistines to seek to secure David, and David heard of it, and went down into the citadel. Now [the Philistines] had come,— and had spread themselves out in the vale of Rephaim. So then David enquired of Yahweh, saying,—

Shall I go up against the Philistines? Wilt thou deliver them into my hand?

And Yahweh said unto David—

Go up; for I will surely deliver; the Philistines into thy hand.

20 And David entered Baal-perazim, and David smote them there, and said—

Yahweh hath broken forth upon mine enemies, before me, like a breaking forth of waters.

32 And [yet again] did the Philistines come up,— and they spread themselves out in the vale of Rephaim. So David enquired of Yahweh, saying,—

Thou shalt not go up,— Get round behind them, and come in upon them, over against the mulberry-trees. And it shall be when thou shalt hear a sound of marching in the tops of the mulberry-trees, [then] shalt thou act with decision,— for [then] will Yahweh have gone forth before thee, to smite the host of the Philistines.

23 And David did so, as Yahweh had commanded him,— and smote the Philistines, from Gibeon until thou enterest Gezer.

§ 11. David brings up the Ark to Jerusalem.

1 And David once more gathered together all the choice young men in Israel, thirty thousand.

2 Then David, and all the people that were with him, brought up the Ark of God, out of the city of David, — and David built round the City of David.

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§ 11. David brings up the Ark to Jerusalem.
2 SAMUEL VI. 3—23; VII. 1—3.

him, arose and went beyond Baale Judah,—to bring up from thence, the ark of God, the name whereof is called by the name of Yahweh of hosts, who inhabiteth the cherubim thereupon. So they carried the ark of God in a new wagggon, and brought it out of the house of Abinadab, who was in Gibeah,—and ||Uzza and Ahio, sons of Abinadab|| were driving the new wagnon.

So they brought it out of the house of Abinadab, which was in Gibeah, with the ark of God,—and ||Ahio|| was going before the ark. And ||David and all the house of Israel|| were dancing for joy before Yahweh, with all boldness and with songs,—and with lyres, and with harps, and with timbrels, and with sistrams, and with cymbals. And when they came as far as the threshing-floor of Nachon > Uzzah thrust forth his hand unto the ark of God, and took hold of it, for the oxen were restless. Then was kindled the anger of Yahweh, against Uzzah, and God smote him there, for the error,—so that he died there, by the ark of God. And it was a sadness unto David, for that Yahweh had broken in with a breach against Uzzah, — therefore called he that place, Perez-uzzah [as it is called] until this day.

And David was afraid of Yahweh, on that day,—and said, How can the ark of Yahweh come unto me?

So David would not remove unto him the ark of God, because of the anger of Yahweh.—Some cod. (w. Aram., Sep., Syr., Vul.)—G.n.

And the ark of Yahweh abode in the house of Obed-edom the Gittite, three months,—and Yahweh blessed Obed-edom and all his household. And it was told King David, saying, Yahweh hath blessed the household of Obed-edom, and all that he hath, because of the ark of God.

David therefore went and brought up the ark of God, out of the house of Obed-edom, unto the city of David, with rejoicing. So it was that when they who bare the ark of God, were driving the new wagnon, and saw King David, leaping and dancing before Yahweh, and she despised him, in her heart.

So they brought in the ark of Yahweh, and set it in its place, in the midst of the tent' which David had stretched out for it,—and David caused to go up ascending-sacrifices before Yahweh, and peace-offerings. And when David had finished offering up the ascending-sacrifices and the peace-offerings> he blessed the people' in the name of Yahweh of hosts.

And he apportioned to all the people, to all the multitude of Israel, both to men and to women,—to every one a loaf of bread, and a sweet drink,—and a raisin-cake,—and all the people went their way, every one unto his own house; and David' returned, to bless his household.

Then came forth Michal Saul's daughter to meet David, and said—

How' can the ark of Yahweh come unto me?

And David said unto Michal, "Before Yahweh > I will dance,— ||blessed|| be Yahweh, who made choice of me above thy father, and above all his house, putting me in charge as leader over the people of Yahweh, over Israel,—therefore will I dance before Yahweh; and will make myself yet more lightly esteemed than this, and become lowly in mine own eyes,—neverthe-less <with the handmaids of whom thou hast spoken> ||with them|| shall I be honoured.

Therefore ||Michal Saul's daughter|| had no child,—unto the day of her death.

§ 12. David, proposing to build a Temple, is forbidden; but receives large Promises for Himself and his Posterity.

And it came to pass <when the king had 7 taken up his abode in his house,—and Yahweh had given him rest round about, from all his enemies> 2 that the king said unto Nathan the prophet,

See, I pray thee—

[1] I have my abode in a house |of cedar|,

But ||the ark of God|| abideth in the midst |of curtains|.

And Nathan said unto the king,

<All that is in thy heart> go — do,—for Yahweh' is with thee.

So Fu. after Sep. (reading "zechtor for 'zechtor, " Obscure. . . (prob.) a certain measure or cup (of wine or drink);"—T.G. "Actual etym. and range. unknown."—G.n."

The Masseorah makes a break here. Disregarding it, we might render: "And when David, etc., Michal came forth."

So it shd be (w. Sep.)—G.n.
But so it was (in that night) that the word of Yahweh came unto Nathan, saying:

Go and say unto my servant—unto David:

Thus saith Yahweh,— Shalt thou build me a house, for me to dwell in; seeing that I have not dwelt in a house, since the day that I brought up the sons of Israel out of Egypt, even unto this day,—but have been wandering in a tent as my habitation?

Wherefore have ye not built me a house of cedar?

Now therefore, [thus] shalt thou say unto my servant, unto David:

Thus saith Yahweh of hosts, I myself: took thee away from the pasture, from after the flock,—to become leader [over] my people, over Israel; and was with thee, whithersoever thou didst go, and have cut off all thine enemies, from before thee,—and will make thee a name, [like] the name of the great ones who are in the earth; and will appoint a place for my people, for Israel, and will plant them, and they shall inhabit their place, and be unsettled no more,—neither shall the sons of perversion again' humiliate them, as at first; even from the day when I put judges in charge over my people Israel, thus will I give thee rest from all thine enemies.

And Yahweh must tell thee that [a house] will Yahweh make for thee.

And it shall be that, when thy days shall be fulfilled, and thou shalt sleep with thy fathers, then will I raise up thy seed after thee, which shall proceed from thine own body, — and I will establish his kingdom. ||He|| shall build a house for my name,—and I will establish his kingly throne unto times age-abiding:

I will become his father, And [he] shall become my son:

<If he commit iniquity> then will I correct him With the rod of men, And with the stripes of the sons of men;

<According to all these words, and according to all this vision> so spake Nathan unto David.

Then entered King David, and tarried before Yahweh,—and said—

Who' am I, My Lord Yahweh, and what is my house, that thou hast brought me [hitherto]; and hast yet further made this seem little in thine eyes, My Lord, Yahweh, in that thou hast spoken [even of the house] of thy servant, [if] for a great while to come?

This then is the law of manhood.— O My Lord, Yahweh!

What more, then, can David yet' further speak unto thee,—seeing that [thou] thyself knowest thy servant, O My Lord, Yahweh?

<For the sake of thine own word, and according to thine own heart> hast thou done all this great thing,—making it known unto thy servant.

||For this cause|| hast thou magnified thyself, O Yahweh Elohim,—for there is none' like unto thee, yea there is no' God besides thee,—according to all' that we have heard with our ears.

||Who, then|| is like thy people, like Israel, a nation alone' in the earth? whom God went to redeem for himself as a people, so to make himself a name, and to do for you the great deed, fearful things also for thy land, to make way for thy people, whom thou hadst redeemed for thyself, out of Egypt, [dealing with] nations and their gods; and hast established for thyself out of Egypt, with our ears; and for thyself as a people, unto times age-abiding, — [thou] thyself also, O Yahweh, becoming their God.

||Now|| therefore, O Yahweh Elohim, <the word which thou hast spoken concerning thy servant, and concerning his house> confirm thou, unto times age-abiding,—and do ||as thou hast spoken||: that thy name may be age-abidingly magnified, saying, ||Yahweh of hosts|| is God' over Israel, and so ||the house of thy servant David|| be established before thee.

For ||thou', O Yahweh of hosts, God of
Israel hath unveiled the ear of thy servant, saying—

A house; I will build for thee. For this cause hast thou spoken unto thy servant this goodness.

Now therefore, O My Lord Yahweh, thou art God, and thy words shall prove true,—therefore hast thou spoken unto thy servant this goodness.

Now therefore, be pleased to bless the house of thy servant, that it may continue age-abidingly before thee,—for thou, O My Lord Yahweh, hast spoken, therefore with thine own blessing shall the house of thy servant be age-abidingly blessed.


And it came to pass after this that David smote the Philistines, and subdued them,—and David took the bridle of the metropolis,* out of the hand of the Philistines. And he smote Moab, and measured them with the line, casting them down to the ground, and he measured with two lines to put to death, and with one full line to keep alive,—so the Moabites became David's, as servants, bringing gifts. And David smote Hadadezer son of Rehob, king of Zobah,—when he went to lay his hand* on the River Euphrates. And he measured from him, a thousand and seven hundred horsemen, and twenty thousand footmen,—and David destroyed all the chariots, but reserved of them, a hundred chariots.

And <when the Syrians of Damascus came to help Hadadezer, king of Zobah,> David smote of the Syrians, twenty-two thousand men. Then David put garrisons in Syria of Damascus, and the Syrians became David's, as servants bringing gifts,—and so Yahweh gave victory unto David, whithersoever he went.

And David took the shields of gold which had come to the servants of Hadadezer,—and brought them to Jerusalem;* also <from Betah and from Berothai, cities of Hadadezer> did King David take bronze, exceeding much.

And <when Tou, king of Hamath heard> that David had smitten all the forces of Hadadezer,> then Tou sent Hadoram his son unto King David, to ask after his welfare, and to bless him, because he had fought against Hadadezer and had smitten him, for Hadadezer had had wars with Tou,—and in <his hand> were vessels of gold, and vessels of bronze. <Thom also> did King David hallow unto Yahweh,—with the silver and the gold which he had hallowed from all the nations which he had subdued: from Syria,* and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek,—and from the spoil of Hadadezer son of Rehob, king of Zobah.

And David made a name, when he returned from his smiting of the Syrians in the valley of salt,—eighteen thousand. And he put in Edom garrisons, <throughout all Edom> put he garrisons, and so it was that all Edom became servants unto David,—and Yahweh gave victory unto David, whithersoever he went.


And David reigned over all Israel,—and so it was that David used to execute justice and righteousness for all his people;* and Joab, son of Zeruiah was over the army,—and Jehoshaphat,* son of Ahilud was remembrancer. And Zadok, son of Ahitub, and Ahimelech, son of Abiathar* were priests,—and Seraiah was scribe;* and Benaias, son of Jehoiada was over the Cherethites and the Pelethites,—and the sons of David became chief rulers.*

§15. Mephibosheth, Jonathan's Son, sought out and highly favoured.

And David said, Is there yet one left unto the house of Saul,—that I may show him lovingkindness, for the sake of Jonathan?

Now unto the house of Saul belonged a servant, whose name was Ziba, and when they had called him unto David, the king said unto him—Art thou Ziba?

And he said—Thy servant!

Then said the king—Is there never a man remaining unto the house of Saul, that I may show him the lovingkindness of God?

And Ziba said unto the king, There remaineth a son unto Jonathan, lame in his feet.
And it came to pass after this that the king said to him, Where is he? And Ziba said unto the king, Lo! he is in the house of Machir son of Ammiel, in Lo-debar.

Then sent King David, and fetched him out of the house of Machir son of Ammiel, from Lo-debar. Now when Mephibosheth, son of Jonathan, son of Saul, came in unto David, he fell on his face and did homage. And David said, Mephibosheth?

And he said, Lo! thy servant.

And David said to him— Do not fear, for I will indeed shew thee lovingkindness, for the sake of Jonathan thy father, and will restore unto thee all the land of Saul thy father,—but thou thyself shalt eat bread at my table continually.

And he did homage, and said— What is thy servant, that thou hast turned to me in such a dead dog as I?

Then the king called for Ziba, Saul's servant, and said unto him,—All that pertained unto Saul and unto all his house> have I given unto the son of thy lord. Therefore shalt thou till for him the ground, thou and thy sons, and thy servants, and shalt bring in, so that thy lord's servant, [his table] shall continually eat bread at my table.

Now Ziba had fifteen sons, and twenty servants. Then said Ziba unto the king,

According to all that my lord the king shall command his servant, so will thy servant do,—but Mephibosheth shall be at the table of David, as one of the sons of the king.

Now Mephibosheth had a little son, whose name was Micha. And all that dwell in the house of Ziba were servants unto Mephibosheth.

So Mephibosheth dwelt in Jerusalem, for at the table of the king, continually, had he to eat,—[he being lame, in both his feet].

§ 16. David makes War upon the Sons of Ammon and upon the Syrians.

And it came to pass after this that the sons of Ammon died,—and that Hanun his son reigned in his stead.

Then said David— I will shew lovingkindness unto Hanun son of Nshaah, as his father shewed unto me lovingkindness.

So David sent to comfort him, by the hand of his servants, as to his father,—and the servants of David came into the land of the sons of Ammon.

Then said the rulers of the sons of Ammon unto Hanun their lord—Is David honouring thy father, in thine eyes, that he hath sent unto thee comforters? Is it not for the sake of exploring the city, and spying it out, and overthrowing it, that David hath sent his servants unto thee?

Wherefore Hanun took David's servants, and shaved off half their beards, and cut off their upper garments in the middle, as far as their buttocks,—and let them go. And when they told David, he sent to meet them, because the men were greatly ashamed,—and the king said—Tarry at Jericho, until your beards be grown, then shall ye return.

And when the sons of Ammon saw that they had made themselves odious with David> the sons of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba,—twenty thousand footmen, and of king Maacah,—a thousand men, and men of T6b,—twelve thousand men.

And when David heard of it, he sent Joab and all the army of heroes.

And the sons of Ammon came out, and set in array for battle, at the entrance of the gate,—whereas the Syrians of Zoba, and of Rehob, and the men of T6b and of Maacah, were by themselves, in the field.

And when Joab saw that the front of the battle was towards him [before and behind] he chose out of all the chosen men of Israel, and set them in array against the Syrians; while the rest of the people he delivered into the hand of Abishai his brother,—and set [them] in array against the sons of Ammon.

And he said—If the Syrians be too strong for me then shalt thou become my deliverance,—but if the sons of Ammon be too strong for thee then will I come with deliverance to thee.

Be strong, and let us put forth our strength, for the sake of our people, and for the sake of the cities of our God,—and Yahweh do what is good in his own eyes.

And Joab drew nigh, and the people that were with him, to fight against the Syrians,—and they fled before him. And when the sons of Ammon saw that they were defeated before Israel, then fled they before Abishai, and entered the city,—so Joab returned from the sons of Ammon, and entered Jerusalem.

And when the Syrians saw that they were defeated before Israel> they gathered themselves together; and Hadadezer sent and brought out the Syrians that were beyond the River, and they entered Helam,—Shobach the prince of the host of Hadadezer being before them.
And it came to pass at the return of the *horse and men* that Joab sent David a letter, saying:

"When thou hast ended all the news of the battle, and retired from him, that he be smitten and die."

So it came to pass when Joab was laying siege to the city> that he put Uriah in the place where he knew that the men of valour [were]. And forth sallied the men of the city, and fought with Joab, and there fell some of the people, of the servants of David,—then died also Uriah the Hittite. So Joab sent and told David all the news of the battle; and he charged the messenger saying,—

"When thou hast ended all the news of the battle, in speaking unto the king> then shall it be if the king's anger arise, and he say unto thee, Why' came ye near unto the city, to fight? Knew ye not, that they would shoot from off the wall? Who smote Abimelech son of Jerubbaal? Did not a woman cast on him an upper millstone from off the wall, that he died, in Thebez? Wherefore' came ye near unto the wall? Then shalt thou say— [Moreover] thy servant, Uriah the Hittite] died."

And the messenger went his way,—and came to David, and told David all the news of the battle, and Joab sent Uriah to David. And he charged the messenger saying,—

"When thou hast ended all the news of the battle, in speaking unto the king> then shall it be if the king's anger arise, and he say unto thee, Why' came ye near unto the city, to fight? Knew ye not, that they would shoot from off the wall? Who smote Abimelech son of Jerubbaal? Did not a woman cast on him an upper millstone from off the wall, that he died, in Thebez? Wherefore' came ye near unto the wall? Then shalt thou say— [Moreover] thy servant, Uriah the Hittite] died."

And the messenger went his way,—and came in, and told David, all that Joab had sent him [to tell]. And the messenger said unto David, "The men were too strong' for us, and sallied forth against us, in the field,—so we were drawn against them as far as the opening of the gate. Then did the archers shoot upon thy servants, from off the wall, and there died' some of the servants of the king,—[moreover also] thy servant, Uriah the Hittite] died."
Then said David unto the messenger—

| Thus shalt thou say unto Joab,— | So then Yahweh spake unto Nathan the prophet—

| And when Uriah’s wife heard that Uriah her husband was dead— she made loud lamentation over her lord. | And when the time of mourning had passed— David sent and received her into his house, and she became his wife, and bare him a son. But the thing which David had done was wicked in the eyes of Yahweh.

| Then said Nathan unto David: | So then Yahweh sent Nathan the prophet unto David,—who therefore came unto him and said to him—

| Two men there were in a certain city, | Two men there were in a certain city,

| the one rich, and the other poor. | the one rich, and the other poor. 2 The rich man had flocks and herds exceeding many; whereas the poor man had nothing,—save one little lamb, which he had made his own, and sustained, and it had grown up with him, and with his children, all together;—of his own morsel> used it to eat, and out of his own cup> used it to drink, and in his own bosom> used it to lie, and it was to him [as a daughter].

| Thus saith Yahweh,— | Thus saith Yahweh,—

| Behold me raising up over thee calamity out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour, and he will lie with thy wives, in the eyes of this sun. | Behold me raising up over thee calamity out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour, and he will lie with thy wives, in the eyes of this sun.

| You are the man! | You are the man!

| Nevertheless, because thou hast greatly blasphemed Yahweh, by this thing—the very son that is born to thee—shall die. | Nevertheless, because thou hast greatly blasphemed Yahweh, by this thing—the very son that is born to thee—shall die.

| And David said unto Nathan,— | And David said unto Nathan,—

| I have sinned against Yahweh. | I have sinned against Yahweh.

| Then said Nathan unto David,— | Then said Nathan unto David,—

| Yehovah also hath put away thy sin, thou shalt not die! | Yehovah also hath put away thy sin, thou shalt not die!

| Nevertheless, because thou hast greatly blasphemed Yahweh, by this thing—the very son that is born to thee—shall die. | Nevertheless, because thou hast greatly blasphemed Yahweh, by this thing—the very son that is born to thee—shall die.

| And David departed unto his own house,—and Yahweh struck the child that the wife of Uriah had borne unto David, and it fell sick. | And David therefore earnestly sought God in behalf of Uriah the Hittite,—and David kept a fast, and used to go in and pass the night, and lie upon the ground. And the elders of his house stood up over him, to raise him from the ground,—but he would not, neither would he eat food with them. And it came to pass one day that the child died,—but the servants of David feared to tell him that the child was dead, for said they—Lo! while the child was living we spake unto him, and he hearkened not unto our voice, how then can we say unto him, The child is dead, and so he do [himself] harm?

| But when David saw that his servants were whispering among themselves—then understood David that the child was dead,—and David said unto his servants—Is the child [dead]! And they answered—Dead! | But when David saw that his servants were whispering among themselves—then understood David that the child was dead,—and David said unto his servants—Is the child [dead]! And they answered—Dead!

| Wherefore hast thou despised the word of Yahweh by doing that which is wicked <Uriah the Hittite> — | Wherefore hast thou despised the word of Yahweh by doing that which is wicked <Uriah the Hittite>—

| hast thou smitten with the sword, and | hast thou smitten with the sword, and

| <his wife> hast thou taken to thyself to wife, yea <him> hast thou slain with the sword of the sons of Ammon! | <his wife> hast thou taken to thyself to wife, yea <him> hast thou slain with the sword of the sons of Ammon!

| Now, therefore, the sword shall not depart from thy house, unto age-abiding times,—because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife. | Now, therefore, the sword shall not depart from thy house, unto age-abiding times,—because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

| Behold me raising up over thee calamity out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour, and he will lie with thy wives, in the eyes of this sun. | Behold me raising up over thee calamity out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour, and he will lie with thy wives, in the eyes of this sun.

| For thou didst it in secret,—but I will do this thing before all Israel, and before the sun. | For thou didst it in secret,—but I will do this thing before all Israel, and before the sun.

| And David said unto Nathan,— | And David said unto Nathan,—

| I have sinned against Yahweh. | I have sinned against Yahweh.

| Then said Nathan unto David,— | Then said Nathan unto David,—

| Yehovah also hath put away thy sin, thou shalt not die! | Yehovah also hath put away thy sin, thou shalt not die!

| Nevertheless, because thou hast greatly blasphemed Yahweh, by this thing—the very son that is born to thee—shall die. | Nevertheless, because thou hast greatly blasphemed Yahweh, by this thing—the very son that is born to thee—shall die.

| And David departed unto his own house,—and Yahweh struck the child that the wife of Uriah had borne unto David, and it fell sick. | And David therefore earnestly sought God in behalf of Uriah the Hittite,—and David kept a fast, and used to go in and pass the night, and lie upon the ground. And the elders of his house stood up over him, to raise him from the ground,—but he would not, neither would he eat food with them. And it came to pass one day that the child died,—but the servants of David feared to tell him that the child was dead, for said they—Lo! while the child was living we spake unto him, and he hearkened not unto our voice, how then can we say unto him, The child is dead, and so he do [himself] harm?

| But when David saw that his servants were whispering among themselves—then understood David that the child was dead,—and David said unto his servants—Is the child [dead]! And they answered—Dead! | But when David saw that his servants were whispering among themselves—then understood David that the child was dead,—and David said unto his servants—Is the child [dead]! And they answered—Dead!

| Wherefore hast thou despised the word of Yahweh by doing that which is wicked <Uriah the Hittite> — | Wherefore hast thou despised the word of Yahweh by doing that which is wicked <Uriah the Hittite>—

| hast thou smitten with the sword, and | hast thou smitten with the sword, and

| <his wife> hast thou taken to thyself to wife, yea <him> hast thou slain with the sword of the sons of Ammon! | <his wife> hast thou taken to thyself to wife, yea <him> hast thou slain with the sword of the sons of Ammon!

| Now, therefore, the sword shall not depart from thy house, unto age-abiding times,—because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife. | Now, therefore, the sword shall not depart from thy house, unto age-abiding times,—because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

| Behold me raising up over thee calamity out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour, and he will lie with thy wives, in the eyes of this sun. | Behold me raising up over thee calamity out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour, and he will lie with thy wives, in the eyes of this sun.

| For thou didst it in secret,—but I will do this thing before all Israel, and before the sun. | For thou didst it in secret,—but I will do this thing before all Israel, and before the sun.

| And David said unto Nathan,— | And David said unto Nathan,—

| I have sinned against Yahweh. | I have sinned against Yahweh.

| Then said Nathan unto David,— | Then said Nathan unto David,—

| Yehovah also hath put away thy sin, thou shalt not die! | Yehovah also hath put away thy sin, thou shalt not die!

| Nevertheless, because thou hast greatly blasphemed Yahweh, by this thing—the very son that is born to thee—shall die. | Nevertheless, because thou hast greatly blasphemed Yahweh, by this thing—the very son that is born to thee—shall die.

| And David departed unto his own house,—and Yahweh struck the child that the wife of Uriah had borne unto David, and it fell sick. | And David therefore earnestly sought God in behalf of Uriah the Hittite,—and David kept a fast, and used to go in and pass the night, and lie upon the ground. And the elders of his house stood up over him, to raise him from the ground,—but he would not, neither would he eat food with them. And it came to pass one day that the child died,—but the servants of David feared to tell him that the child was dead, for said they—Lo! while the child was living we spake unto him, and he hearkened not unto our voice, how then can we say unto him, The child is dead, and so he do [himself] harm?

| But when David saw that his servants were whispering among themselves—then understood David that the child was dead,—and David said unto his servants—Is the child [dead]! And they answered—Dead! | But when David saw that his servants were whispering among themselves—then understood David that the child was dead,—and David said unto his servants—Is the child [dead]! And they answered—Dead!

| Wherefore hast thou despised the word of Yahweh by doing that which is wicked <Uriah the Hittite> — | Wherefore hast thou despised the word of Yahweh by doing that which is wicked <Uriah the Hittite>—

| hast thou smitten with the sword, and | hast thou smitten with the sword, and

| <his wife> hast thou taken to thyself to wife, yea <him> hast thou slain with the sword of the sons of Ammon! | <his wife> hast thou taken to thyself to wife, yea <him> hast thou slain with the sword of the sons of Ammon!

| Now, therefore, the sword shall not depart from thy house, unto age-abiding times,—because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife. | Now, therefore, the sword shall not depart from thy house, unto age-abiding times,—because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

| Behold me raising up over thee calamity out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour, and he will lie with thy wives, in the eyes of this sun. | Behold me raising up over thee calamity out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour, and he will lie with thy wives, in the eyes of this sun.

| For thou didst it in secret,—but I will do this thing before all Israel, and before the sun. | For thou didst it in secret,—but I will do this thing before all Israel, and before the sun.
and anointed, and changed his apparel, and entering into the house of Yahweh bowed himself down, then came he into his own house, and asked, and they set before him food, and he did eat. Then said his servants unto him, What is this thing that thou hast done? For the child's sake, while living thou didst fast and weep, but as soon as the child was dead thou didst arise and eat food.

And he said—While yet the child lived I fasted, and went, for I said—Who knoweth whether Yahweh may not grant me favour, and the child live? But if he be dead, wherefore should I go on fasting? can I bring him back again? I am going unto him; but he will not come back unto me.

And David consoled Bath-sheba his wife, and Joab fought against Kabbah, of the house of Ammon; and captured it. Then took he the crown of Milcom from off his head, and Milcom being a talent of gold, with the precious stones, F brought he forth in spoil of the city also, brought he forth, and put them to the head of David, and asked, and they set before him food, and he did eat. Then said his servants unto him, —<the child was dead> thou didst fast and weep, but <as soon as the child was dead> thou didst arise and eat food.

But <now> that he is dead wherefore should I go on fasting? can I bring him back again? I am going unto him; but he will not come back unto me.

And David consoled Bath-sheba his wife, and Joab fought against Kabbah, of the house of Ammon; and captured it. Then took he the crown of Milcom from off his head, and Milcom being a talent of gold, with the precious stones, brought he forth in spoil of the city also, brought he forth, and put them to the head of David, and asked, and they set before him food, and he did eat. Then said his servants unto him, —<the child was dead> thou didst fast and weep, but <as soon as the child was dead> thou didst arise and eat food.

And he said—While yet the child lived I fasted, and went, for I said—Who knoweth whether Yahweh may not grant me favour, and the child live? But <now> that he is dead wherefore should I go on fasting? can I bring him back again? I am going unto him; but he will not come back unto me.

And Joab fought against Rabbah, of the sons of Ammon, — and captured the royal city. Then sent he messengers unto David, — and he said—

So David gathered together all the people, and he said—

I have fought against Rabbah, I have also captured the city of the waters. —<the spoil of the city also> brought he forth in great abundance; —<the people also that were therein> brought he forth, and put them to the saw, and to threshing sledges of iron, and to axes of iron, and made them pass through the brick-kiln, and brought he to do unto all the cities of the sons of Ammon. — And David and all the people returned unto Jerusalem.

§ 19. Absalom's sister Tamar forced by her brother Amnon: Absalom slays him and flees.

And it came to pass <after this> that "Absalom, son of David" —<having a beautiful sister, whose name was Tamar> Amnon son of David loved her. — And it so troubled Amnon, that he made himself ill on account of Tamar his sister, for <a virgin> was she', and it was monstrous in Amnon's own eyes, to do <anything> unto her. — But <Amnon> had a friend, whose name was Jonadab, son of Shimeah, David's brother, — and <Jonadab> was a very cunning man. —<For the child's sake, while living> thou mayest not speak unto him. Henceforth thou shalt not tell me?

And Amnon said unto him,

<With Tamar, my brother Absalom's sister> am I in love.

And Jonadab * said unto him:

Take to thy bed, and feign thyself ill,— and <when thy father cometh in to see thee> then shalt thou say unto him—

I pray thee, let Tamar my sister come, that she may give me food, and let her prepare before mine eyes, some delicacy, to the end that I may see [it made], and so eat at her hand.

So Amnon took to his bed, and feigned himself ill,— and <when the king came in to see him> Amnon said unto the king—

I pray thee, let Tamar my sister come, and make ready before mine eyes a couple of cakes, that I may eat at her hand.

So David sent unto Tamar, in the house—

Say, Come, I pray thee, to the house of Amnon thy brother, and prepare him enticing food.

And Tamar went to the house of Amnon her brother, and prepared a couple of cakes, that I may eat at her hand. —

So she went and said unto her brother Amnon,—Bring the food into the chamber, that I may eat out of thine own hand. —

And they went out every one from him. —

And Amnon took to his bed, and feigned himself ill,— and <when the king came in to see him> Amnon said unto the king—

I pray thee, let Tamar my sister come, and make ready before mine eyes a couple of cakes, that I may eat at her hand.

Come, I pray thee, to the house of Amnon thy brother, and prepare him enticing food.

And Tamar went to the house of Amnon her brother, —<he being taken to his bed>— and took dough and kneaded it, and folded it before his eyes, and baked the cakes. — Then took she the pan and put them out before him, but he refused to eat. —

And Amnon said—

Have forth every one from me. —

And they went out every one from him. —

Then said Amnon unto Tamar—

Bring the food into the chamber, that I may eat out of thine own hand. —

And Tamar took the cakes which she had made, and brought unto Amnon her brother in the chamber. —

And <when she brought them unto him to eat> he took hold of her, and said to her—

Come lie with me, my sister! —

But she said to him—

Nay! my brother, do not force me, for it should not be done so in Israel,— do not commit this wileness. — And [I]—whether could I take my reproach? — Thou too, wouldest be as one of the vile fellows, in Israel. —<Now> therefore, speak, I pray thee,

Come lie with me, my sister! —

But she said to him—

Nay! my brother, do not force me, for it should not be done so in Israel,— do not commit this wileness. — And [I]— whether could I take my reproach? — Thou too, wouldest be as one of the vile fellows, in Israel. —<Now> therefore, speak, I pray thee.
2 Samuel XIII. 14–38.

Absalom had commanded his young men, saying—

Mark, I pray you, <when the heart of Amnon is merry with wine, and I say unto you—

Smite ye Amnon>

then shall ye put him to death, do not fear,—have not [I myself] commanded you? Be bold, and show yourselves to be sons of valour.

29 So Absalom’s young men did to Amnon as Absalom had commanded. Then arose all the king’s sons, and rode away—each man on his mule, and fled.

30 And it came to pass <while they> were yet on the road > that [the report] reached David, saying,—

Absalom had smitten all the king’s sons, and there is not left of them [none].

31 And the king arose, and rent his garments, and lay on the ground,—and all his servants who stood by rent* their garments. 32 Then responded Jonadab son of Shimeah David’s brother, and said—

Let not my lord say that they have put [all the young men—the king’s sons] to death; for [Ammon alone] is dead; for [by the bidding of Absolom] was it appointed, from the day that he forced Tamar his sister.

33 'Now therefore, let not my lord the king lay to his heart such a thing—to say: All the king’s sons are dead,—but [Ammon alone] is dead.

34 Now Absalom had fled. And the young man that was watching lifted up his eyes, and looked, and lo! much people coming on the road behind him, on the mountain-side. 35 So Jonadab said unto the king,

Lo! [the king’s sons] are come,—<according to the word of thy servant> so hath it come to pass.

36 And so it was <as he made an end of speaking> that lo! [the king’s sons] came, and lifted up their voice and wept,—<the king also, and all his servants> wept with an exceeding great weeping.

37 But [Absalom had fled], and had taken his journey unto Talmai son of Ammihud,* king of Geshur. And David the king mourned for his son continually.* 38 But [Absalom had fled], and had taken his journey to Geshur,—and it came to pass that he was there three

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* 334
2 SAMUEL XIII. 14—38.

—G.n. —G.n.

* So read; written, “Ammi-
hur.” Some cod. (w. 3
ear. edn., Aram.
Sep., Syr., Vul.) both
read and write: “Ammi-
hud.”—G.n.

* So it shd be (w. Sep.)—
G.n. [M.C.T. omits :
“David the king.”]

* Lit.: “all the days.”

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thee, unto the king, for he would not withhold me from thee.

But he would not hearken unto her voice,—and <being stronger than she> forced her, and lay with her.

Then did Amnon hate her with a very great hatred, for [greater] was the hatred wherewith he hated her, than the love wherewith he had loved her,—so Amnon said to her—

Rise—begoine!

But she said to him—

No occasion for this greater wrong, <after what thou hast done with me> to put me away!

Nevertheless he would not hearken unto her;

but called his young man who waited on him, and said—

I pray you, put forth this woman from me, [outside],—and bolt the door after her.

Now she had upon her a long tunic, for [she]oll

15 Then did Amnon hate her with a very great

17 but called his young man who waited on him,

and said—

I pray you, put forth this woman from me, [outside],—and bolt the door after her.

19 And Tamar put ashes upon her head, and <the long tunic that was upon her> she rent,—and put her hand upon her head, and went her way [crying out as she went]. 20 And Absalom her brother said unto her—

Hath [Amnon thy brother] been with thee?

[Now] therefore, my sister, hold thy peace— [thy brother] he is, do not lay to thy heart, this thing.

But Tamar remained, and was desolate* in the house of Absolom her brother. 21 And [King David] heard all these things,—and it angered him greatly.* 22 And Absalom spake not with Amnon, either bad or good,—though Absolom hated Amnon, because he loved him, for his spirit of Amnon hit* son,

and had taken his journey to Geshur, — and Absolom invited all the king’s sons. 24 Absolom came also unto the king, and said,

See, I pray thee, thy servant hath [sheep-

25 And the king said unto Absolom—

Nay! my son, do not, I pray thee, let us all go, lest we be burdensome upon thee.

And <though he urged him> he would not go, but blessed him. 26 Then said Absalom,

[If not] then, I pray thee, let Amnon my brother go with us.

And the king said unto Absolom—

Wherefore should he go with thee?

27 And Absalom urged him,—so he let Amnon and all the king’s sons go with him.* 28 Now

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* Sep. and Vul. here add : "[lit.]: “with all nit* ser-
vants standing by, ren-
ders of garments.”

* So one school of Maso-
trites. Another: “upon” —G.n.

* So read; but written, “eye”—G.n.

* Lit.: “Eph-

ralm.”

* Sep. and Vul. here add : "And Absalom made a banquet, like the banquet of a king"—G.n. [Cp. 1 Sam. xxv. 30.]

* G.n. [M.C.T.: “Eph-
And the spirit of the king pined to go forth unto Absolom,—for he had consolled himself over Amnon, in that he was dead.

20. Joab employs a Wise Woman of Tekoa to induce David to recall Absolom: A Tardy Reconciliation.

And Joab, son of Zeruiah, perceived that the heart of the king was towards Absolom. So Joab sent to Tekoa, and fetched from thence, a wise woman,—and said unto her—

I pray thee, feign thyself a mourner, and put on mourning apparel, and do not anoint thyself with oil, but be as a woman that hath these many days been mourning for the dead; so shalt thou come in unto the king, and speak unto him, [after this manner].

And Joab put the words in her mouth.

And when the woman of Tekoa came in unto the king, she fell on her face to the ground, and did homage,—and said—

Save, O king!

And the king said to her—

What aileth thee?

And she said—

Of a truth, a widow woman am I, for my husband is dead. Now my maidservant had two sons, and they two strove together in the field, with none to tear them apart,—so the one smote the other, and slew him. Lo! therefore, all the family hath risen up against my maidservant, and have said:

Give up him that hath smitten his brother, that we may put him to death, for the life of his brother, whom he hath slain, that we may destroy the heir also.

So will they quench my ember that is left, and make my husband without name or remainder, on the face of the ground.

And the king said unto the woman—

Go to thy house, and I will give command concerning thee.

Then said the woman of Tekoa unto the king, Upon me, my lord, O king, be the iniquity, and upon the house of my father,—but the king and his throne be guiltless.

And the king said,—

<By the life of Yahweh> not one hair of thy son shall fall to the earth.

Then said the woman,

Pray let thy maidservant speak unto my lord the king, a word.

And he said—

Speak.

And the woman said,

Wherefore, then, hast thou devised the like of this for the people of God; and yet the king, in speaking this word, is verily guilty, unless the king bring back his fugitive? For when we die we become as water poured on the ground, which cannot be gathered up again,—therefore doth God not take away the life, but deviseth plans so as not to thrust out from him, a fugitive.

Now therefore, [is it] that I have come to speak unto the king my lord this word, because the people kept putting me in fear,—so thy maidservant said—

Do let me, I pray you, speak unto the king! peradventure the king will fulfil the request of his handmaid.

For the king can hearken, to rescue his handmaid out of the power of the man who would seek to destroy both me and my son together, out of the inheritance of God.

So thy maidservant said,

Pray let the word of my lord the king be comforting,—for as the messenger of God so is my lord the king, in hearing the good and the bad, Yahweh thy God then, be with thee.

Then responded the king, and said unto the woman,

Nay, now! do not hide from me the thing which I am about to ask thee.

And the woman answered and said—

<By the life of thy soul> my lord, O king, there is no way to the right or to the left, of anything that my lord the king hath spoken, for thy servant Joab himself charged me, and himself put in the mouth of thy maidservant, all these words:

for the purpose of turning round the face of the matter hath thy servant Joab done this thing,—my lord being wise, as with the wisdom of a messenger of God, in knowing all that is done in the land. Then said the king unto Joab,

See, I pray thee, I have done this thing,—go then—bring back the young man, Absolom.

So Joab fell with his face to the earth, and did
homage, and blessed the king, — and Joab said—

||To-day|| doth thy servant know, that I have found favour in thine eyes, my lord 0 king, in that the king hath fulfilled the request of thy * servant.

And Joab arose, and went to Geshur, — and brought Absalom to Jerusalem. And the king said—

Let him go round to his own house, and let him not see.

So Absalom went round, unto his own house, and the face of the king saw he not.

Now like unto Absalom was there no man handsome in all Israel, to be greatly praised,— from the sole of his foot, even unto the crown of his head there was not, in him, a blemish ||. * And when he polled his head— he would weigh the hair of his head, two hundred shekels, by the royal standard. " And there were born to Absalom three sons, and one daughter, || whose name Tamar, — HshelI was a woman beautiful to look upon.

So Absalom dwelt in Jerusalem two years of days,— and the face of the king had he not seen. Then sent Absalom unto Joab, to send him unto the king, but he would not come — so he sent yet a second time, but he would not come. Then said he unto his servants—

See || the allotted portion of Joab || adjoineth me, and he hath barley there, go, and set' it on fire.

So the servants of Absalom set the portion on fire. Then rose Joab, and went unto Absalom, in his house,— and said unto him, |Wherefore| have thy servants set the portion that pertaineth to me, on fire?

And Absalom said unto Joab—

Lo ! I sent unto thee, saying — Come hither, that I may send thee unto the king, saying— |Wherefore| am I come from Geshur? ||I might as well have yet' been there. ||Now| therefore, let me see the face of the king, and || if there is' in me iniquity || then let him put me to death.

So Joab came unto the king, and told him, and the king called for Absalom, and he came in unto the king, and bowed himself down* with his face to the ground, before the king,— and the king kissed Absalom.


1 And it came to pass <after this> that Absolom prepared him chariots and horses,— and fifty men, to run before him. 2 And Absalom used to rise up early, and take his stand beside the way of the gate,— and so it was— <when any man who had a controversy would come unto the king for judgment> then Absalom called unto him, and said:

||Of what city|| art [thou]?

And he said,

|<Of one of the tribes of Israel> is thy servant. And Absalom said unto him, |

§ 22. David in alarm takes flight from Jerusalem: Pathetic Incidents.

13 Then came one bearing tidings unto David, saying,—

It hath come about, that the heart of the men of Israel goeth after Absalom.

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§ 22. David in alarm takes flight from Jerusalem: Pathetic Incidents.

13 Then came one bearing tidings unto David, saying,—

It hath come about, that the heart of the men of Israel goeth after Absalom.
Then said David, to all his servants who were with him in Jerusalem—

Arise and let us flee, or we shall have no way of escape from the face of Absalom,—make speed to depart, lest he make speed, and so overtake us, and bring down misfortune upon us, and smite the city with the edge of the sword.

And the king's servants said unto the king,—

<According to all* that my lord the king shall choose> here are thy servants.

So the king went forth, with all his household, attending him,—but the king left ten women who were concubines, to keep the house.

Thus then the king went forth, with all the people attending him,—and they came to a stand at a place that was far off.

And all his servants were passing on beside him, and all the Cherethites, and all the Pelethites,—and all the Gittites—six hundred men, who had accompanied him from Gath,—were passing on before the king.

Then said the king, unto Ittai the Gittite,

Wherefore shouldest thou also go with us? return and abide with the king, for <a stranger> art thou, moreover also <an exile> art thou from thine own country.

<Only yesterday> camest thou, and <to-day> shall I let thee wander with us, on our journey, seeing that ||I am going whithersoever I may!* Return and take back thy brethren with thee, and may Yahweh deal with thee in lovingkindness and faithfulness.

But Ittai answered the king, and said,—

<By the life of Yahweh, and by the life of my lord the king> surely <in whatsoever place> my lord the king ||may be, whether for death or for life> there will ||thy servant> be.

Then said David unto Ittai—

Go, and pass on.

So Ittai the Gittite passed on, with all his men, and all the little ones that were with him.

And ||all the land was weeping, with a loud voice, and ||all the people were passing on,—||the king also was passing on, through the torrent-bed of Kidron, and all the people were passing on over the face of the way leading to the wilderness.

And lo! ||Zadok also, and all the Levites with him: were bearing the ark of the covenant of God, and they set down the ark of God, and Abiathar went up,—until all the people had made an end of passing over out of the city.

Then said the king unto Zadok,

Take back the ark of God into the city,—<if I find favour in the eyes of Yahweh> then will he bring me back, and let me see both him and his habitation,* but <if> thus> he say,

I have no delight in thee>
here I am, let him do unto me as may be good in his eyes.

And the king said, unto Zadok the priest,

Art thou not a seer? return into the city, in peace,—and Ahimaz thine own son, and Jonathan son of Abiathar—your two sons, with you.

See! ||I am tarrying in the waste plains* of the wilderness,—until there come word from you, to tell me.

So Zadok and Abiathar took back the ark of God to Jerusalem,—and abode there.

Now ||David was going up by the ascent of Olivet, weeping as he went up, with his head covered, ||himself passing on barefoot,—and all the people who were with him covered every man his head, and went up, weeping as they went.

And ||unto David it was told, saying,

||Ahithophel|| is among the conspirators' with Absalom.

And David said,

Turn to foolishness, I pray thee, the counsel of Ahithophel, O Yahweh.

And it came to pass <when David reached the summit, where he bowed himself down unto God> that lo! there met him, Hushai the Archite, his tunic rent, and earth upon his head.

And David said unto him,—

<If thou pass over with me> then shalt thou become unto me, a burden; ||but <if> to the city thou return> then canst thou say unto Absalom—

<Thy servant> ||O king, will be, <as the servant of thy father> I was formerly> so will I ||now> be thy servant:

thus shalt thou frustrate for me' the counsel of Ahithophel.

And hast thou not, with thee, there' Zadok and Abiathar the priests? so then it shall be, that <what thing soever thou shalt hear out of the house of the king> thou shalt tell to Zadok and to Abiathar, the priests.

Lo!* they have there with them, their two sons, Ahimaz for Zadok, and Jonathán for Abiathar,—so shall ye send, by their hand, unto me, everything which ye shall hear.

So Hushai, David's friend, went into the city,—when ||Absalom> was about to enter Jerusalem.

1 Now ||David had passed on but a little from 16 the summit, when lo! ||Ziba, servant of Mephibosheth, met him,—with a couple of asses saddled, and ||upon them two hundred cakes of bread, and one hundred cakes of raisins, and

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* Some cod. (w. 2 ear. pr. edn.): "In all"—O.n.
* Some cod. (w. 2 ear. pr. edn., Sep., cp. ver. 18): "his servants"—G.n.
* Cp. Intro., Chap. IV.

E. O. T.
one hundred summer fruits, and a skin of wine. 3 And the king said unto Ziba, What meanest thou [by these]? And Ziba said—

"The asses[1] are for the king's household, to ride on, and [the bread and the summer fruits] are for the young men to eat, and [the wine] is for drink to such as are faint in the wilderness.

3 Then said the king, And where is thy lord's son? And Ziba said unto the king—

"Lo! abiding in Jerusalem, for he said, 'Shall I go down of thine house?' And he pelted, with stones, David and all the servants of King David,—[all the people, and all the mighty men, being on his right hand and on his left]."

4 Then said the king unto Ziba, "Lo! <thine> is all that pertained to Mephibosheth. And Ziba said—

"I have done homage, that I might find favour in thine eyes, my lord O king."

5 And <when King David had come as far as Bahurim>, lo! from thence a man coming out, of the family of the house of Saul, [whose name] was Shimei son of Gera, coming out and cursing as he came. 6 And he pelted, with stones, David and all the servants of King David,—[all the people, and all the mighty men, being on his right hand and on his left]. 7 And [thus] said Shimei, when he cursed,—

"Out! Out! thou man of bloodshed, and man of the Abandoned One!"

8 Yahweh [hath brought back upon thee] all the shed-blood of the house of Saul, in whose stead thou hast reigned, and Yahweh hath delivered the kingdom into the hand of Absalom thy son,—[and here thou art] in thy ruin, for that [a man of bloodshed] thou art'.

9 Then said Abishai, son of Zeruiah, unto the king—

"Wherefore should this dead dog curse my lord the king? I pray thee, let me cross over and take off his head.

10 But the king said, What have I in common with you, ye sons of Zeruiah? [thus] he cursed, because [Yahweh] hath said unto him—

"Curse David'.

Who then can say, Why hast thou done thus?"

11 Then said David unto Abishai, and unto all his servants, "Lo! [my own son who sprung from my body] is seeking my life,—then how much more [now] a Benjamite? Let him alone, and let him curse, for [Yahweh] hath permitted him.

12 [It may be] that Yahweh will behold with his eye,—and that Yahweh will return me good, for his cursing this day.

13 And <when David and his men went along in the way>, [Shimei] was going along on the side of the hill over against him, cursing as he went, pelt ing him with stones, and throwing dust. 14 And the king and all the people that were with him arrived, weary,—and they refreshed themselves there.

§ 23. Absalom enters Jerusalem, where he confer with his Counsellors, follows odious Advice, and resolves on the Pursuit of his Father.


16 And it came to pass <when Hushai the Archite, the friend of David, came into Absalom> that Hushai said unto Absalom:—

"Long live the king! Long live the king!'

17 Then said Absalom unto Hushai, Is [this] thy lovingkindness unto thy friend? Wherefore wentest thou not with thy friend? 18 And Hushai said unto Absalom, Nay! but [whom Yahweh, and all this people, and the men of Israel have chosen] will I be, and [with him] will I dwell. 19 And [again] whom [shall] I serve? Should it not be in presence of his son? <as I served in presence of thy father> [so] will I continue in thy presence.

20 Then said Absalom unto Ahithophel,—

"Give ye your counsel, what we shall do."

21 And Ahithophel said unto Absalom, Go in unto thy father's concubines, whom he hath left to keep the house,—so shall all Israel hear that thou hast made thyself odious unto thy father, and the hands of all that are with thee shall be strengthened.

22 And they stretched out for Absalom a tent, upon the house-top,—and Absalom went in unto his father's concubines, in the sight of all Israel. 23 Now [the counsel of Ahithophel which he counselled in those days] was as if a man [had] enquired at the oracle of God,—[so] was all the counsel of Ahithophel, [both to David, and also to Absalom].

1 Then said Ahithophel unto Absalom:—

"I pray thee, let me choose for myself twelve thousand men, and arise, and pursue David to-night; and let me come upon him, when [he] is weary, and weak-handed, so shall I strike him with terror, and all the people who are with him shall flee,—then will I smite the king alone: [that I may bring back all the people unto thee,—<when all return—save> the man whom thou art seeking>] all the people] will be at peace.

Or:— "kept dust ing him with dust (throwing [lumps of] dry earth at him)"—O. G. 780.

[So it shd be (w. Sep.)—both, save, O. n.—M.C.T.: "all the people, the men."—M. L.: "May the k. live"

[So it shd be (read and translated)—O. Intro. 552.

[So it shd be (w. Sep. and Vul.)—O. n.

[Some cod. (w. 2 ear. pr. edns.)—"And wherefore," or, "Wherefore the return of a young
Then said Absalom,

I pray you, call ye Hushai the Archite also, —and let us hear what is in his mouth also.

And when Hushai came in unto Absalom, Absalom spake unto him, saying—

After this manner hath Ahithophel spoken, shall we do what he saith? if not, thou

Then said Hushai unto Absalom,—

Not good is the counsel that Ahithophel hath given (at this time).

And Hushai said—

Thou knowest thy father and his men— that <men of might> they are, and<ombittered in soul> they are, like a bear bereaved of her young, in the field, —thy father also is a man of war, and will not lodge with the people. Lo! <by this time> hath [the] hidden himself in some pit, or other place, —and it shall be <as soon as he falleth upon them at the first> —that be that hearkeneth for tidings will hear [of it], and will say—

There is a defeat among the people that are following Absalom:

then will (even the son of valour himself, whose heart is as the heart of a lion, utterly melt), —for all Israel do know that <a man of might> is thy father, and that <sons of valour> are they who are with him.

Therefore I counsel—that there be a general gathering together unto thee of all Israel. from Dan even unto Beer-sheba, as the sand that is by the sea for multitude,—and that [thine own presence] be going on in their midst.

So shall we come upon him in some place where he hath been found, yea [we] shall be upon him, as when the dew falleth upon the ground,—and there shall not be left of him, or of the men that are with him, [so much as one].

But <if into a city> be withdrawn then will all Israel bring up unto that city [ropes], —and we will drag it down unto the ravine, until there be not found in that place [so much as a small stone].

Then said Absalom and all the men of Israel, Better is the counsel of Hushai the Archite, than the counsel of Ahithophel.

Yahweh! indeed, had given charge to frustrate the wise counsel of Ahithophel, to the intent that Yahweh might bring upon Absalom ruin.

wife unto her husband, —surely the life of one man thou art seeking,— and all the people, etc. G.n.

So it shd be (w. Sep., Syr. and Vul.) — G.n.

[M.C.T. "call thou."]

Some cod. (w. 2 ear. pr. edna., Sep., Syr.) "and"

If?—G.n.

So it shd be (w. Sep. and Vul.)—G.n. Op. G. Intro. 188.

Some cod. (w. 2 ear. pr. edna.) "the face of the ground"—G.n.

24. David, receiving private Information from Jerusalem, crosses the Jordan and enters Mahanaim, where he is succoured with Provisions.

So Hushai said unto Zadok and unto Abiathar the priests,

Thus and thus did Ahithophel counsel Absalom and the elders of Israel,—and thus and thus have [I] counselled.

Now [Jonathan and Abiamaaz] were staying by En-rogel, and a maid servant was to go and tell them, and [they] were to go and tell King David,—for they might not be seen to enter the city. And <though a young man did see them, and told Absalom> yet they both departed quickly, and entered the house of a man in Baheerim, and [he] had a well in his court, into which they went down; and the woman took and spread the cover over the face of the well, and spread thereon her pounded corn,—so nothing was known. Then came the servants of Absalom unto the woman in the house, and said—

Where are Ahimaaz and Jonathan? And the woman said to them—

They have passed over the stream of water. And <when they had searched and not found> they returned to Jerusalem. And <though a young man did see them, and told Absalom> yet they both departed quickly, and entered the house of a man in Baheerim, and [he] had a well in his court, into which they went down; and the woman took and spread the cover over the face of the well, and spread thereon her pounded corn,—so nothing was known.

Then came the servants of Absalom unto the woman in the house, and said—

Arise ye and pass quickly over the water, for <thus and thus> hath Ahithophel counselled against you.

So David arose, and all the people who were with him, and passed over the Jordan,— <by the morning light> [so much as one] was not lacking, who had not passed over the Jordan.

Now <when Ahithophel> saw that his counsel was not followed> he saddled his ass, and arose and went unto his own house, unto his own city, and gave charge unto his household, and changed himself,—and died, and was buried in the grave of his father.

When [David] had come to Mahanaim, [Absalom] had passed over the Jordan, he and all the men of Israel with him. Now Absalom had appointed [Ahimaaz] instead of Joab, over the army,—[Ahimaaz] being the son...
of a man whose name was Ithra the Ishmaelite, who went in unto Abigail, daughter of Nahash, sister of Zeruiah, mother of Joab. 39 And Israel and Absalom encamped in the land of Gilead.

27 And it came to pass when David entered Mahanaim, that Shobi son of Nahash of Rabbah of the children of Ammon, and Machir son of Ammiel of Lo-debar, and Barzillai the Gileadite, of Rogelim, brought sleeping rugs, and basins, and earthen vessels, and wheat and barley, and meal and roasted corn, and beans and lentils, and parched pulse; and honey and cream, and sheep and cheese of kine, for David, and for the people that were with him, to eat, for they said, The people are hungry and weary and thirsty in the wilderness.

§ 25. David's Army gives battle to Absalom's and defeats it: Absalom's Death and David's Lament: The King is roused from his Grief by Joab.

18 Then David mustered the people that were with him, and set over them captains of thousands, and captains of hundreds. And David sent forth the people—a third part under the hand of Joab, and a third part under the hand of Abishai son of Zeruiah, brother of Joab, and a third part under the hand of Ittai the Gittite. Then said the king unto the people, I will surely go forth with you. But the people said—Thou must not go forth, for if we flee thou wilt not regard us, neither if half of us die will they regard us, neither if thou art compared with us art thou better than thou comest out of the city with succour. And the king said unto them—Whatever is best in your eyes I will do. And the king stood beside the gate, while all the people came out by hundreds and by thousands. And the king charged Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man, even Absalom. And all the people heard when the king charged all the captains, for the sake of Absalom.

So the people went forth into the field against Israel, and the battle took place in the forest of Ephraim. Then were the people of Israel defeated there, before the servants of David, and the slaughter there was great, on that day, twenty thousand. And the battle there was spread out over the face of all the land, and the forest devoured more of the people than the sword devoured on that day.

9 Now when Absalom met the servants of David, Absalom was riding upon a mule, and the mule came under the thick branches of a large oak, and his head caught hold of the oak, and he was suspended between heaven and earth, the mule that was under him passing on. And a certain man saw it, and told Joab, and said—Lo! I saw Absalom suspended in an oak.

Then said Joab to the man that was telling him, Lo! since thou sawest him why didst thou not smite him there, to the ground? then should I have been bound to give thee ten pieces of silver, and a girdle. And the man said unto Joab, Though I were weighing upon my palm ten thousand, yet would I not put forth my hand against the son of the king; for in our hearing the king charged thee and Abishai and Ittai, saying, Watch any man who would touch the young man Absalom.

12 Otherwise had I dealt with my life falsely (and nothing can be hid from the king) then wouldst thou have stood aloof.

14 And Joab said, Not thus may I tarry before thee. And he took three darts in his hand, and thrust them into the heart of Absalom, while he was yet alive in the midst of the oak. Then came round ten young men who bare Joab's armour, and smote Absalom, and slew him.

16 Then Joab blew with a horn, and the people returned from pursuing Israel, for Joab had restrained the people. And they took Absalom, and cast him in the forest, into a large pit, and raised up over him a very great heap of stones, and all Israel fled, every man to his home.

18 But Absalom had taken, and raised up for himself, in his lifetime, the pillar that is in the king's vale, for he said, I have no son, to keep in remembrance my name, so he called the pillar after his own name, and it is called Absalom's monument unto this day.

19 Then Ahimaaz, son of Zadok said, Let me run, I pray thee, and carry tidings unto the king, how that Yahweh hath vindicated him at the hand of his enemies.

20 And Joab said to him—Not a man to bear tidings art thou this day, but thou shalt bear tidings another day, but this day shalt thou not bear tidings, for this cause that the king's son is dead.
Then said Joab to a Cushite,
Go tell the king, what thou hast seen.
And the Cushite bowed himself down to Joab,
and ran. 2 Then yet again said Ahimaaz son of Zadok unto Joab.
But be what may do, I pray thee, let me also run, after the Cushite.
And Joab said—
Wherefore is it that thou wouldst run, my son, when thou hast no tidings of any profit?
0 But be what may I will run.
So he said to him—
Run.
Then ran Ahimaaz by the way of the plain,* and got beyond the Cushite.
Now David was sitting between the two gates,— and the watchman went on to the top of the gate-house, upon the wall, and lifted up his eyes, and looked, and lo! a man, running alone. So the watchman called out, and told the king. And the king said,
If he is ill, there are tidings in his mouth.
And he came on nearer and nearer. Then saw the watchman another man, running, so he called out unto the porter,
Lo! a man, running alone. And the king said,
This one also beareth tidings.
Then said the watchman,
It seemeth to me, that the running of the foremost is like the running of Ahimaaz son of Zadok.
And the king said,
A good man is he, and with good tidings he cometh.

Then called out Ahimaaz, and said unto the king,
Peace!
And he bowed himself down to the king, with his face to the earth,— and said—
Blessed be Yahweh thy God, who hath surrendered the men who were lifting up their hand, against my lord the king.
And the king said,
Is it well with the young man—Absolom?
Then said Ahimaaz—
I saw a great crowd, when Joab sent the king's servant and [me] thy servant, but I knew not what it meant.
And the king said,
Aside! stand here.
So he turned aside, and stood.
Then lo! the Cushite coming in,— and the Cushite said—
<Tidings> gettesth my lord the king, how that Yahweh hath vindicated thee to-day, at the hand of all them who had risen up against thee.

And the king said unto the Cushite—
Is it well with the young man—Absolom?
Then said the Cushite—
Be <like the young man> the enemies of my lord the king, and all who have risen up against thee, for harm.

Then was the king deeply moved, and went up to the chamber over the gate, and wept,— and thus he said as he went—
O my son Absolom, my son—my son—Absolom! could I but have died in thy stead, O Absolom, my son—my son!

And it was told Joab,—
Lo! the king is weeping and mourning over Absolom.
So the victory, on that day, was turned into mourning, with all the people,— for the people heard, on that day, saying,
The king is distressed for his son.
And the people stole away, on that day, to go into the city,— as people steal away who are put to shame, when they flee in battle.
But the king muffled his face, and the king made outcry, with a loud voice,—
O my son Absolom, O Absolom, my son, my son!

Then came Joab unto the king, in the house,— and said—
Thou hast, to-day, covered with shame the faces of all thy servants, who have rescued thy life to-day, and the lives of thy sons and thy daughters, and the lives of thy wives, and the lives of thy concubines; by loving them who hated thee, and hating them who loved thee,—for thou hast declared, to-day, that nothing to thee are princes or servants, for I perceive, to-day, that if Absolom had lived, and all well to-day had died> that then it had been right in thine eyes.

Now therefore, rise— go forth, and speak unto the heart* of thy servants,— for by Yahweh have I sworn, that if thou do not go forth not a man shall tarry with thee to-night, and this will be to thee a greater misfortune than all the misfortune that hath come upon thee from thy youth until now.

So the king arose, and took his seat in the gate, — and <to all the people> was it told, saying—
Lo! the king is sitting in the gate.
Then came all the people before the king, but Israel had fled every man to his home.

§ 26. The Bringing Back of the King.

And it came to pass that all the people were reproaching one another, throughout all the tribes of Israel, saying,—
The king delivered us out of the hand of
our enemies, and [he] rescued us out of the hand of the Philistines, but [now] he hath fled out of the land, away from Absalom; and [Absalom, whom we anointed over us] hath died' in the battle.

Now therefore, why are ye silent as to bringing back the king?

And [King David] sent unto Zadok and unto Abiathar the priests, saying,

Speak ye unto the elders of Judah, saying, Wherefore should ye be behindhand, in bringing back the king unto his home,—seeing that [the speech of all Israel] hath come unto the king, regarding his home?

< Mine own brethren > are ye', < my bone and my flesh > are ye',—wherefore then should ye be behindhand in bringing back the king?

And < unto Amasa > shall ye say, Art not thou my bone, and my flesh? Let God do to me, and so let him add, if thou become not [prince of the army] before me continually, instead of Joab.

Thus bowed he the heart of all the men of Judah, as one man,—and they sent unto the king,

Return, [thou, and all thy servants].

Then the king returned, and came as far as the Jordan,—and [Judah] came to Gilgal, to go* and meet the king, to escort the king over the Jordan.

Then hastened Shimei, son of Gera, the Benjamite, who was of Bahurim,—and came down, with the men of Judah, to meet King David. And [a thousand men] were with him, out of Benjamin, Ziba also, servant of the house of Saul, and his fifteen sons and twenty servants, with him,—and they went through the Jordan, before the king. But the ferry-boat kept crossing, to bring over the household of the king, and to do what was good in his eyes. And [Shimei, son of Gera] fell down before the king, when he had passed over the Jordan; and he said unto the king—Let not my lord impute to me iniquity, neither do thou remember the perverseness of thy servant, on the day that thou wentest out, my lord O king.b from Jerusalem, that the king should lay it upon his heart.

For thy servant doth know, that I have sinned.

Then responded Abishai, son of Zeruiah, and said,<For this> shall not Shimei be put to death, for that he cursed the Anointed of Yahweh?

But David said, What have I in common with you, ye sons of Zeruiah, for ye would become to me, to-day, a very traitor!

[The king] said unto Shimei—Shall there [to-day] be put to death a man in Israel? for do I not know, that [to-day] I am king over Israel?

Then said the king unto Shimei—Thou shalt not die.

And the king told him, that he should return to his house, and take of his own household, five loaves of bread, and ten cheeses, and five fat oxen, and ten choice cars of corn, and send them to the king's house.

And Shimei said unto the king, That am I, who am able to go to the king—unto this day?—and that shall be given unto me, that I may go to the king? and what shall I do, as this man has done?—for he cursed the Anointed of Yahweh.

To-day shall not peace be between me and thee, my lord O king?

Therefore the king said unto Shimei—Thou shouldst not speak any further of thine affairs. I have said—[Thou and Ziba] shall share the land.

And Mephibosheth said unto the king,<Even the whole> let him take,—now that my lord the king hath entered, in peace, into his own house.

And [Barzillai the Gileadite] came down from Rogelim,—and passed, with the king, over the Jordan, to escort him over the Jordan. Now [Barzillai] was very aged, eighty years old,—and [he himself] had sustained the king, throughout his sojourn in Mahanaim, for he was [an exceeding great man].

So then the king said unto Barzillai,—[Thou] come over with me, and I will sustain thee with me, in Jerusalem.

But Barzillai said unto the king,—

Like unto what> are the days of the years of my life, that I should come up with the king, to Jerusalem? <Eighty years old> am I—could I discern between good and bad? or could thy servant taste what I might eat, and what I might drink? or could I hearken any more> to the voice of singing men and singing women? Where
d}
fore, then, should thy servant yet' be a burden' unto my lord the king?

> Just a little way > will thy servant pass over the Jordan with the king,—but wherefore should the king recompense me with this reward? 27 Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the grave of my father, and my mother. But here' is thy servant—Chimham;—let him pass over with my lord the king, and do unto him, that which may be good in thine eyes.

> Then said the king,

< With me > shall Chimham pass over, and I will do unto him that which shall be good in thine eyes,—and < whatsoever thou shalt choose to lay upon me > I will do for thee.

> And when all the people had passed over the Jordan > then the king > passed over, and < the king > kissed Barzillai, and blessed him, and he returned unto his own place.

And the king passed over to Gilgal, and Chimham passed over with him,—and all the people of Judah, escorted the king, yea moreover | half the people of Israel. 41 Then lo! (all the men of Israel) were coming unto the king,—and they said unto the king—

Why did our brethren the men of Judah steal thee away, and escort the king and his household over the Jordan, and all the men of David with him?

> And all the men of Judah made answer unto the men of Israel—

Because the king is near of kin unto us, wherefore, then, is it, that ye are angry over this matter? Have we not eaten at the king's cost? or hath he bestowed any gifts upon us?

> And the men of Israel answered the men of Judah, and said—

<Ten parts> have we in the king, therefore < even in David > have we more right than ye.... Why, then, made ye light of us, so that our word was not heard first as to bringing back our king?

And [the words of the men of Judah] were fierce ' than [the words of the men of Israel].

§ 27. An incipient Rebellion under Bichri crushed by Joab, who assassinates his rival Amasa.

New List of David's Ministers.

20 1 Now in that place there happened to be an abandoned man, | whose name | was Sheba son of Bichri, a man of Benjamin,—so he blew a horn, and said—

We have no share in David,
Nor inheritance have we | in the son of Jesse,
Every man to his home,—O Israel! 

> [in that place] there happened to be an abandoned man, | whose name | was Sheba son of Bichri, a man of Benjamin,—so he blow a horn, and said—

We have no share in David,
Nor inheritance have we | in the son of Jesse,
Every man to his home,—O Israel!

Ml. 4: "man of Belial" ("the Lost One"). Cp. Hastings' D.B., s. v.
* "Translate rather 'the Bichrite,' i.e., a member of the clan which traced its descent to Becher, the son of Benjamin: (Gen. xlvii. 21) — "Hastings' D.B. p. 290.

2 Then went up all the men of Israel from following David, to follow Sheba son of Bichri,—but (the men of Judah) clave unto their king, from the Jordan, even as far as Jerusalem.

3 And David entered into his own house, in Jerusalem, and the king took the ten women, the concubines whom he had left to keep the house, and put them in ward, and sustained them, but unto them, went he not in,—so they were shut up until the day of their death, in lifelong widowhood.

4 Then said the king unto Amasa,

Assemble me the men of Judah, within three days,—and < thou || here > take thy stand!

So Amasa went, to assemble Judah,—but he tarried beyond the fixed time, which he had appointed him. 4 Then said David unto Abishai, | Now || shall Sheba son of Bichri, do us more harm than Abdolom,—< thou || here > take the servants of thy lord, and pursue him, lest he have got him into fortified cities, and so have escaped our eye.

7 Then went out after him—the men of Joab, and the Cherethites and the Pelathites, and all the mighty men,—and they went out from Jerusalem, to pursue Sheba son of Bichri.

8 When < they > were by the great stone which is in Gibeon || Amasa had arrived before them. Now || Joab || was girded about with his war-coat as his upper garment, and (over it) a girdle with a sword, fastened upon his loins, in the sheath thereof, and it came out and fell. 9 Then said Joab unto Amasa,

Art thou well, my brother? And Joab took Amasa by the beard with his right hand, to kiss him. 10 Amasa not heeding the sword that was in the hand of Joab> he smote him therewith in the belly, and shed out his bowels to the ground, and struck him not again, and he died. So || Joab and Abishai his brother || pursued Sheba son of Bichri.

11 Now || there stood over him, of the young men of Joab,—and said—

<Whosoever is well pleased with Joab, and whosoever pertaineth to David > let him follow Joab.

12 But || Amasa || was wallowing in blood, in the midst of the highway,—and < when the man saw that all the people stood still > he moved Amasa, out of the highway into the field, and...
cast over him a garment, [as soon as he saw'] that every man that came up to him stood still. 13 <When he had removed him out of the highway> every man passed on, after Joab, to pursue Sheba son of Bichri.

14 And he passed on throughout all the tribes of Israel, unto Abel and unto Beth-maachah, and all the Berites,—and they were called together, and came in, yea and followed him. 15 So they came, and laid siege against him, in Abel, Beth-maachah, and they cast up a mound against the city, so that it stood within a rampart,—and [all the people who were with Joab] were battering the wall to throw it down. 16 Then cried a wise woman out of the city,—

Hear ye! hear ye! I pray you, say unto
Joab,
Come near hither, and let me speak unto thee.

17 So he came near unto her, and the woman said—
Art thou Joab?
And he said—
I am.
And she said unto him—
Hear thou the words of thy handmaid.
And he said,
I do hear.

18 Then spake she, saying,—
They [used to speak] in former times, saying, [Enquire] in Abel! And [so] they ended it.

19 ||I|| am of the peaceable among the faithful in Israel,—[thou] art seeking to put to death a city, and a mother in Israel, wherefore wouldest thou swallow up the inheritance of Yahweh?

20 Then answered Joab and said,—
Far be it! far be it from me! I will neither swallow up nor lay waste. 21 <Not so> is the matter! but [a man of the hill country of Ephraim], [Sheba son of Bichri] his name], hath lifted up his hand against the king, even against David, give up him alone, and I will depart from the city.

And the woman said unto Joab,
Lo! [his head] shall be cast unto thee through the wall.

22 So the woman came unto all the people in her wisdom, and they cut off the head of Sheba son of Bichri, and cast it out unto Joab. And he blew with a horn, and they dispersed themselves from the city, every man to his home; but [Joab] returned to Jerusalem unto the king.

23 And [Joab] was [restored] unto all the army of Israel,—
And [Benaiah, son of Jehoida] was over the Cherethites and over the Pelethites,

24 And [Adoniram] was over the tribute,—
And [Jehoshaphat, son of Ahilud] was the remembrancer;

25 And [Sheva] was scribe,—
And [Zadok and Abiathar] were priests;
[Moreover also] [Ira the Jairite] was chief ruler unto David.

§ 28. A Famine sent in Vindication of the Gibeonites' right to a place in Israel: They avenge themselves on Saul's House: The Story of Rizpak.

1 And there came to be a famine, in the days of David [for three years] [year after year], so then David sought the face of Yahweh,—and Yahweh said—
It respecteth Saul and his house, as to bloodshed, in that he put to death the Gibeonites.

2 The king therefore called the Gibeonites, and said unto them (now [the Gibeonites] were [not of the sons of Israel] but of the remnant of the Amorites, with whom [the sons of Israel] had entered into an oath, and Saul had sought to smite them, in his jealousy for the sons of Israel and Judah)—wherefore David said unto the Gibeonites—
What shall I do for you,—and wherewith shall I make propitiation, so that ye may bless the inheritance of Yahweh?

3 And the Gibeonites said unto him—
It is not a matter with us of silver or gold, with Saul or with his house, neither would we have a man put to death in Israel.

And he said—
What do ye say I should do for you?

4 Then said they unto the king,
<The man who consumed us, and who thought to have destroyed us from taking a place within any of the bounds of Israel> let there be delivered up to us—seven men of his sons, and we will crucify* them unto Yahweh in Gibeah of Saul, the chosen of Yahweh.*

And the king said,
[I will deliver them up.]

But the king had pity upon Mephibosheth, son of Jonathan, Saul's son,—because of the oath of Yahweh that was between them, |between David and Jonathan, Saul's son.|

So the king took the two sons of Rizpak daughter of Aiah, whom she had borne to Saul, even Armoni and Mephibosheth,—and the five sons of Michaal daughter of Saul, whom she had...
born to Adriel son of Barzillai, the Meholathite; and delivered them up into the hand of the Gibeonites, and they crucified them in the mountain before Yahweh, so they seven fell together,—they being put to death in the first days of harvest, in the beginning of the barley harvest. Then Rizpah daughter of Aiah, took sackcloth, and spread it out for herself, on the rock, from the beginning of harvest, until water poured out upon them from the heavens,—and suffered neither the birds of the heavens to rest on them by day, nor the wild beasts of the field, [to devour them] by night. And it was told David,—what Rizpah daughter of Aiah, Saul's concubine, had done. So David went and fetched the bones of Saul, and the bones of Jonathan his son, from the owners of Jaba'eh-gilead,—who stole them from the breadth of Beth-shan, where the Philistines had hanged them, on the day when the Philistines had smitten Saul in Gilboa; and he brought up from thence the bones of Saul, and the bones of Jonathan his son,—and they gathered together the bones of them who had been crucified; 14 so they buried the bones of Saul and Jonathan his son in the land of Benjamin, in Zelah, in the grave of Kish his father, thus did they all that the king commanded,—and God suffered himself to be entreated for the land |after this|.

§ 30. David’s Song of Triumph over all his Enemies.

(Cp. Psalm xviii.)

1 And David spake unto Yahweh, the words 22 of this song,—in the day when Yahweh had rescued him, out of the hand of all his enemies, and out of the hand of Saul; and he said,—

||Yahweh|| was my mountain crag and my stronghold, and my deliverer—||mine||;

||My God|| was my rock,

I sought refuge in him,— My shield, and my horn of salvation, my high tower, and my refuge,

My Saviour! <from violence> thou didst save me.

||As one worthy to be praised> called I on Yahweh,—

And <from my foes> was I saved.

5 When the breakers of death had encompassed me,—

||the torrents of perdition|| made me afraid,—

||the meshes of hades|| had surrounded me,—

the snares of death had confronted me>

7 ||In my distress|| called I on Yahweh, Yea <unto my God> did I call,—

And he hearkened, out of his temple, unto my voice,

And ||my cry for help|| was in his ears!

7 Then did the earth shake and quake,

||The foundations of the heavens|| were deeply moved,—

Yea they did shake, because he was angry,

9 There went up a smoke in his nostrils,

And ||a fire out of his mouth|| devoured,—

||Live coals|| were kindled from it:

10 Then he stretched out the heavens, and came down,—

||The Highest|| uttered his voice;

11 Then he rode on a cherub, and flew,—

And was seen a on the wings of the wind;

13 And made of the darkness around him, pavilions,—

Gathering of waters, clouds of vapours.

14 ||Out of the brightness before him|| were kindled live coals of fire;

14 ||Thunder from the heavens|| did Yahweh give forth,—

Yea ||the Highest|| uttered his voice;

§ 29. Various Encounters with the Philistines.

15 And the Philistines had yet again a war with Israel,—so David went down, and his servants with him, and fought the Philistines, and David became faint. So <Ishbi-benob, who was of the descendants of the giant,> thought to smite ||David; 17 but Ahishai son of Zeruiah came to his help!, and smote the Philistine, and slew him. ||Then|| swore the men of David unto him, saying—

Thou must not go forth any more with us, to battle, that thou quench not the lamp of Israel.

18 And it came to pass ||after this|| that there was yet again a battle in Gob, with the Philistines,—||then|| Sibbe'kai the Hushathite smote Saph, who was of the descendants of the giant. And there was yet again a battle in Gob* with the Philistines,—when Elhanan son of Jaare-oregim of Bethlehem, smote Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

And there was yet again a battle in Gath; there was a man of stature, with six fingers on each hand, and six toes on each foot, twenty-four in number; [he also] having been born to the giant; 21 but <when he reproached Israel> Jonathan son of Shimeah David's brother ||smote|| him. ||These four|| had been born to the giant in Gath,—but they fell by the hand of David, and by the hand of his servants.

12 Some cod. (w. 2 ear.pr. edn. and Sep. add): "the bones of"—G.n. 4 Or: "Raphah."

13 Some cod. (w. 1 ear.pr. edn.): "according to edn.": "Nob"—G.n. all "—G.n.


15 Some cod. (w. 2 ear.pr. edn.): "Speaking of the giant; 21 but <when he reproached Israel> Jonathan son of Shimeah David's brother ||smote|| him. ||These four|| had been born to the giant in Gath,—but they fell by the hand of David, and by the hand of his servants.
And he sent forth arrows, and scattered them,—
Lightning, and confused them;
Then appeared the channels of the sea,
Were uncovered the foundations of the world,—
At the rebuke of Yahweh,
The blast of the breath of his nostrils;
He sent from on high, he took me,—
He drew me out of many waters;
He rescued me from my foe, in his might,—
From them who hated me, because they were too strong for me:
They confronted me in the day of my necessity,—
Then became Yahweh my stay:
And brought out into a large place even me,—
He delivered me, because he delighted in me:
For I had kept the ways of Yahweh,—
And not broken away from my God;
For all his regulations were before me,—
And as for his statutes I turned not from them.
So became I blameless towards him,—
And kept myself from mine iniquity:
Yahweh therefore repaid me, according to my righteousness,
According to my pureness before his eyes.
With the loving thou didst shew thyself loving,
With the blameless hero thou didst shew thyself blameless;
With the pure thou didst shew thyself pure,
But with the perverse thou didst shew thyself ready to contend:
And a patient people thou didst save,—
But thine eyes were on the lofty—thou layedst them low;
For thou wast my lamp, O Yahweh,—
And Yahweh enlightened my darkness;
For by thee I ran through a troop,—
By my God I leapt over a wall.
As for God, blameless is his way,—
The speech of Yahweh hath been proved,
And I pursued my foes, and destroyed them,—
And returned not till they were consumed;
So I consumed them, and crushed them, and they rose not again,—
Thus fell they under my feet:
Thus didst thou gird me with strength, for the battle,
Thou subduedst mine asshailants under me :
And them who hated me that I might destroy them:
They cried out, but there was none to save,—
Unto Yahweh, but he answered them not.
Then did I beat them in pieces, like the dust of the earth,—
Like the clay of the lanes did I crush them, stamp them down.
Thus didst thou rescue me from the contentions of my people,
Didst keep me to be the head of nations:—
A people whom I had not known served me:
The sons of the foreigner came cringing unto me,—
At the hearing of the ear they submitted to me,—
The sons of the foreigner were disheartened, and came quaking out of their fortresses.
Yahweh liveth, and blessed be my rock,—
And exalted be the God (of the rock) of my salvation:—
The God who hath avenged me, and brought down peoples under me;
And brought me forth from among my foes,—
From the man of violence hast thou set me on high,
For this cause will I praise thee, O Yahweh, among the nations,—
And to thy name will I touch the strings:
§ 31. The Last Words of David: His Ideal of Kingship and Assurance of its Realisation in his House.

1 Now these are the last words of David,—
The oracle of David, son of Jesse, Yes the oracle of The man raised up on high, The Anointed of the God of Jacob, The Delight of the Songs of Israel:

1 The Spirit of Yahweh spake in me,—
Said the God of Israel, (The Spirit of Yahweh spake in me,—
4 Is even as the light of the morning when ariseth the sun,
A morning [without clouds],
As [from brightness, [and] from rain, the fresh shootes out of the earth.

5 <When not so> was my house with God;—
Then <a covenant age-abiding> he appointed me.
Ordered in all things and guarded,
0 Now that it is all my salvation and all my desire
Will he not make it shoot forth?

6 But <as for the abandoned> like thorns to be tossed away are they all,—
For <not with the hand> can they be taken;—
But <the man that would touch them>,
Must fence himself with iron, and the shaft of a spear,—
Then <with fire> shall they be consumed on the spot !

§ 32. David’s Mighty Men.

These are the names of the mighty men, who belonged to David,—
The president* a Tachmonite head of the charioteers, the same! was Adino the Ekrite, for eight hundred, slain at one time.

And <after him> Eleazar son of Dodo,* son of Ahohi,—in the hero-class of mighty men, with David, <when they reproached the Philistines> they* were gathered together there to battle, but the men of Israel had gone up; [he], however, arose and smote among the Philistines until his hand was weary, and his hand clave unto his sword, so Yahweh wrought a great victory on that day,—<the people> coming back after him, only to strip the slain.

And <after him> Shammas son of Agee, the Hararite,—and <when the Philistines> were gathered together into a troop, there being at hand an allotment of field-land full of lentils, but <the people> having fled from the face of the Philistines> then took he his stand in the midst of the allotment, and defended it, and smote the Philistines,—and Yahweh wrought a great victory.

And three of the thirty chiefs descended, and came in, towards harvest, unto David, unto the cave of Adullam,—although <a troop of Philistines> were encamped in the vale of Rephaim; 14 and <David> then was in a stronghold,—and <a garrison of Philistines> was then* in Bethlehem. 10 And David longed, and said,—

Who will give me to drink water out of the well of Bethlehem, that is within the gate?

And the three mighty men brake through the camp of Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it in unto David,—yet would he not drink, but poured it out unto Yahweh, 17 and said—

Be it far from me, O Yahweh,* that I should do this! is it not the blood of the men who went with their lives [in their hands]!
So he would not drink it. <These things> did the three mighty men.

And <Abishai brother of Joab son of Zeruiah> <he> was chief of three, in that he brandished his spear against three hundred whom he slew; and <he> had a name among three. 19 Was he not most honourable <of the three>! and so became their captain? Nevertheless <unto the three> he attained not.

20 <Benaiah also, son of Jehoiada, son of an active man, hero of many a deed, a man of

* Written, "Dodi!" but read, "Dodo." In some cod. (w. 4 ear. pr. edns., Aram., Syr.) both written and read: "Dodo." Cp. 1 Ch. xi. 12—G.n.

1 Gt.: "who brandished his spear." Cp. 1 Ch. xi. 11.

2 SAMUEL XXII. 51; XXIII. 1—20. 347

—G.n.

And <after him> Eleazar son of Dodo,* son of Ahohi,—in the hero-class of mighty men, with David, <when they reproached the Philistines> they* were gathered together there to battle, but the men of Israel had gone up; [he], however, arose and smote among the Philistines until his hand was weary, and his hand clave unto his sword, so Yahweh wrought a great victory on that day,—<the people> coming back after him, only to strip the slain.

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Who will give me to drink water out of the well of Bethlehem, that is within the gate?

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Be it far from me, O Yahweh,* that I should do this! is it not the blood of the men who went with their lives [in their hands]!
So he would not drink it. <These things> did the three mighty men.

And <Abishai brother of Joab son of Zeruiah> <he> was chief of three, in that he brandished his spear against three hundred whom he slew; and <he> had a name among three. 19 Was he not most honourable <of the three>! and so became their captain? Nevertheless <unto the three> he attained not.

20 <Benaiah also, son of Jehoiada, son of an active man, hero of many a deed, a man of
Kabzeel smote the two sons of Ariel of Moab, and went down and smote a lion in the midst of a pit, on a day of snow; also smote an Egyptian, who was of valiant bearing, and in the hand of the Egyptian was a spear, but he went down unto him with a staff, and wrested the spear out of the hand of the Egyptian, and slew him with his own spear. He was the most honourable of thirty, although unto the three he attained not, so David added him to his council.

Asahel, brother of Joab, was among the thirty, Ethanan, son of Dodo, of Bethlehem; Shammah, the Harodite, Elka, the Harodite; Helez, the Paltite, Ira, son of Ikkesh, the Tekoite; Abiezer, the Anathothite, Mebunnai, the Hushathite; Zalmon, the Aholite, Maharai, the Netophathite; Helah, son of Baanah, the Netophathite, Ittai, son of Ribai, of Gibeah, of the sons of Benjamin;

Benaiah, a Pirathonite, Hiddai, of the torrents of Gaash; Abi-albon, the Arbathite, Eliaha, the Shaalbonite, (Of) the sons of Jashen, Jonathan; Shammah, the Hararite, Ahiam, son of Shinar, the Ararite; Eliphelet, son of Ahazibai, son of the Maacathite. Eliam, son of Ahithophel, the Gilonite.

Hezro, the Carmelite, Paarai, the Arbite; Igali, son of Nathan, of Zobah, Bani, the Gadite;

Zelek, the Ammonite, (Of) Armour bearers to Naharai, the Beerothite, Joab son of Zeruiah; Ira, the Ithrite, Gareb, the Ithrite; Uriah, the Hittite,

In all thirty and seven.

§ 33. David angers God by numbering the People: Choose three Days' Pestilence: The Plague stayed at Jerusalem, where the King buys the Threshing-floor of Araunah, builds an Altar, and offers Sacrifice.

And again was the anger of Yahweh kindled against Israel, so that he caused David to be moved against them saying, Go, count Israel and Judah.

The king, therefore, said unto Joab, captain of the force, who was with him,—

Go to and fro, I pray thee, throughout all the tribes of Israel, from Dan even unto Beersheba, and number ye the people, so shall I know the sum of the people.

Then said Joab unto the king,—

Yea, Yahweh thy God add unto the people, how many soever they be a hundredfold, and suffer the eyes of my lord the king to see it, but my lord the king wherefore doth he find pleasure in this thing?

Notwithstanding the word of the king prevailed against Joab, and over the captains of the force, so Joab went forth, with the captains of the force, before the king, to number the people—Israel. And they passed over the Jordan, and encamped in Arcor, on the right side of the city, that is in the midst of the ravine of Gad, even towards Jazer. Thus came they to Gilead, and unto the land of Tahtim-hodai, and came to Danjaan, and round about Zidon; and entered the fortress of Tyre, and all the cities of the Hivites, and of the Canaanites, and they went out to the South of Judah, even to Beersheba. So when they had gone to and fro throughout all the land, they came at the end of nine months and twenty days unto Jerusalem. And Joab delivered up the sum of the number of the people, unto the king, and there were found to be in Israel eight hundred thousand men of valor, drawing the sword, and in Judah five hundred thousand men.

And the heart of David smote him, after he had reckoned up the people; and David said unto Yahweh—

I have sinned greatly, in what I have done, Now therefore, O Yahweh, take away, I beseech thee, the iniquity of thy servant, for I have done very foolishly.

And when David arose in the morning, he sent for Gad the prophet, the seer of David, saying:

I will go forth before thee, the iniquity of thy servant, for I have done very foolishly.

And David sent Gad the seer, and he told him—

Threeseesickness in thy land? Or three months wilt thou flee before thine enemies, while they pursue thee? Or shall there be for thee? if threesickness in thy land? Shall I return to him that sent me.

The river-valley which belongs to Gad, i.e., the Jabbok belongs to Joab—

The river-valley which belongs to Gad, i.e., the Jabbok—Fu. E.L.

Some cod.: "land"—G.n.

See O.G. 193 a.
And David said unto Gad—
I am in a great strait,—let us fall, I pray thee, into the hand of Yahweh, for manifold are his compassions, but into the hand of man let me not fall.

So Yahweh sent forth a pestilence throughout Israel, from the morning even unto the time appointed,—and there died of the people, from Dan even unto Beer-sheba, seventy thousand men. But when the messenger stretched out his hand towards Jerusalem, to destroy it—then relented Yahweh as to the evil, and he said to the messenger who was destroying the people—
Enough! now stay thy hand.

And Gad came unto David, on that day, and said unto him—
Go up, rear thou unto Yahweh an altar, in the threshing-floor of Araunah the Jebusite.

Then said David unto Araunah, let my lord the king accept it and cause to ascend what is good in his own eyes,—see! the oxen for the ascending-sacrifice, and the threshing-sledges and ox-yokes for wood.

The whole did Araunah give, liasa king to a king. And Araunah said unto the king, Yahweh thy God accept thee!

But the king said unto Araunah—Nay! but I will buy it of thee, for a price, and will not cause to ascend unto Yahweh my God, offerings that have cost me nothing.

So David bought the threshing-floor, and the oxen, for fiftyshekels of silver; and David built there an altar unto Yahweh, and caused to go up ascending-sacrifices and peace-offerings,—then was Yahweh entreated for the land, and the plague was stayed from Israel.

§ L In his Old Age, Abishag is given to David as his Companion.

Now King David was old, advanced in days,—and they covered him with clothes, but he got no heat. Wherefore his servants said unto him—
Let there be sought for my lord the king, a young woman—a virgin, so shall she stand before the king, that she may become his companion, and ministered unto him, but the king knew her not.

And Adonijah aspiring to the Throne, Solomon is made King.

And Adonijah son of Haggith exalted himself, saying—
I will be king.

THE FIRST BOOK OF THE KINGS.
Therefore prepared he for himself chariots and horsemen, and fifty men to run before him. 6 Now his father had not displeased him all his days, by saying—

Why then hast thou done? Moreover also was of exceeding handsome appearance, and did his mother bear [after Absalom]. 7 So then he had speech with Joab, son of Zeruiah, and with Abiathar the priest,—and they gave help, following Adonijah. 8 But [Zadok the priest, and Benaiah son of Jehoiada, and Nathan the prophet, and Shimee, and Rei, and the mighty men who belonged to David] were not with Adonijah.

And Adonijah sacrificed sheep and oxen and heifers, near the stone of Zoheleth, which is beside En-rogel,—and invited all his brethren, sons of the king, and all the men of Judah, servants of the king; 10 but <Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother> he invited not. 11 Then spake Nathan unto Bath-sheba mother of Solomon, saying—

Hast thou not heard that Adonijah son of Haggith hath become king, and your lord David knoweth it not? 12 Therefore come, let me give thee counsel, I pray thee,—so shalt thou rescue thine own life, and the life of thy son Solomon. 13 Go, and get thee in unto King David, and thou shalt say unto him—

Didst not [thou thyself] my lord O king, swear unto thy handmaid, saying—

[So] shall become king after me, yea [he] shall sit upon my throne? Why then hast [Adonijah] become king? 14 Lo! <while thou art yet speaking there with the king> I also will come in after thee, and confirm thy words.

So Bath-sheba went in unto the king, into the chamber, now [the king] was very old,—and [Abishag the Shunammite] was ministering unto the king. 15 And Bath-sheba bowed, and did homage unto the king,—and the king said—

What aileth thee? 16 And she said unto him—

My lord, O king, hast thou thyself said, <If of my lord the king> this thing had been brought to pass> then wouldest thou not have made known unto thy servant, who [should sit upon the throne of my lord the king, after him]? 17 But <me, even me thy servant, and Zadok the priest, and Benaiah son of Jehoiada, and Solomon thy servant> hath he not invited. 18 If [of my lord the king] this thing had been brought to pass then wouldest thou not have made known unto thy servant, who should sit upon the throne of my lord the king, after him? 19 Then responded King David, and said, Call me Bath-sheba.

So she came in before the king, and stood before the king. 20 And the king said, —By the life of Yahweh, who hath redeemed my life out of every strait <even as I [thou] came king after me, yea ||he|| shall sit upon my throne, in my stead>—

Assuredly [Solomon thy son] shall become king after me, yea [he] shall sit upon my throne; [even so] will I do this day. 22 Then Bath-sheba bowed with her face to the ground, and did homage unto the king,—and said—

Let my lord, King David, live to times age-abiding! 23 Then said King David—

Call me Zadok the priest, and Nathan the prophet, and Benaiah, son of Jehoiada.

and heifers and sheep, in abundance, and hath invited all the sons of the king, and Ahithophel the priest, and Joab general of the army,—but <Solomon thy servant> hath he not invited. 25 <Thou therefore, my lord, O king> [the eyes of all Israel] are upon thee,—to tell them, who shall sit upon the throne of my lord the king, after him.

Otherwise it shall come to pass <when my lord the king shall sleep with his fathers> then shall I and my son Solomon be counted [offenders].

And lo! <while yet she was speaking with the king> [Nathan the prophet] came in.

So they told the king, saying, Lo! Nathan the prophet! And <when he had come in before the king> he bowed himself down to the king with his face to the ground.

Then said Nathan—

My lord, O king, hast thou thyself said, [Adonijah] shall become king after me,—yes, [he] shall sit upon my throne? For he hath gone down to-day, and hath sacrificed oxen and heifers and sheep, in abundance, and hath invited all the sons of the king, and the generals of the army, and Abiathar the priest, and |there they are|—eating and drinking before him,—and they have said—

Long live King Adonijah! 26 But <me, even me thy servant, and Zadok the priest, and Benaiah son of Jehoiada, and Solomon thy servant> hath he not invited. 27 If [of my lord the king] this thing had been brought to pass then wouldest thou not have made known unto thy servant, who should sit upon the throne of my lord the king, after him? 28 Then said King David, and said, Call me Bath-sheba.

So she came in before the king, and stood before the king. 29 And the king said,—By the life of Yahweh, who hath redeemed my life out of every strait <even as I [thou] came king after me, yea ||he|| shall sit upon my throne, in my stead>—

Assuredly [Solomon thy son] shall become king after me, yea [he] shall sit upon my throne; [even so] will I do this day. 31 Then Bath-sheba bowed with her face to the ground, and did homage unto the king,—and said—

Let my lord, King David, live to times age-abiding! 32 Then said King David—

Call me Zadok the priest, and Nathan the prophet, and Benaiah, son of Jehoiada.

* Some cod. (w. Syr.) : "and the servants" — G.n.  
* Some cod. (w. Syr.) : "or: "fill up." — G.n.  
* Some cod. (w. Syr. and Vul.) add: "to her" — G.n.  
* Some cod. (w. Syr. and Vul.) : "servants" — G.n.  
* Some cod. (w. Syr. and Vul. ) : "servants" — G.n.  
* Written, "servants," but U.: "soul."  
* Some cod. (w. Syr. and Vul.) : "servants" — G.n.  
* Some cod. (w. Syr. and Vul.) : "servants" — G.n.  
* Some cod. (w. Syr. and Vul.) : "servants" — G.n.  

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And they came in before the king. Then said the king unto them—

Take ye with you the servants of your lord, and cause Solomon my son to ride upon the mule which pertaineth unto me, and bring him down unto Gihon; then shall Zadok the priest and Nathan the prophet anoint him there as king over Israel, and ye shall blow with the horn, and say—

Long live King Solomon!

Then shall ye come up after him, and he shall enter, and sit upon my throne, yea the throne of the kingdom.

Then did Benaiah son of Jehoiada make response unto the king, and he said—

Let King Solomon swear unto me at once that he will not put his servant to death with the sword.

Then said Solomon,

If he will be a man of worth, there shall not one hair of him fall to the earth; but if mischief be found in him, then shall he die.

So King Solomon sent, and brought him down from the altar, and he came in, and bowed himself down to King Solomon, and Solomon said unto him—

Go to thine own house.

§3. Nearing his End, David gives precautionary Charges to Solomon: The Father's Death; The Son's Prosperity.

And <when the days of David drew near> that he must die> he charged Solomon his son, saying:—

If thou wilt be a man of worth, thou must be strong, therefore, and shew thyself a man; and keep the observances of Yahweh thy God, by walking in his ways, by keeping his statutes, his commandments, and his regulations and his testimonies, as written in the law of Moses, to the end thou mayest prosper in all that thou dost, and whithersoever thou turnest thyself; to the end that Yahweh may establish his word which he spake concerning me, saying,

If thy sons will take heed to their way, by walking before me, in truth, with all their heart, and with all their soul (then, said he) there shall not be cut off

been in, to bless our lord King David, saying—

Thy God, make the name of Solomon better than thy name, and make his throne greater than thy throne,—

And the king bowed himself upon his bed.

[Moreover also] <thus and thus> hath said the king,—

Blessed be Yahweh, God of Israel, who hath given, to-day, one to sit upon my throne, mine own eyes also beholding it.

Then trembled and rose up, all Adonijah's guests, and departed, [every man his own way].

And it was told Solomon, saying,

Lo! Adonijah feareth King Solomon, lo! therefore, he hath laid hold of the horns of the altar, saying,

Let King Solomon swear unto me at once that he will not put his servant to death with the sword.

Then said Solomon,

If he will be a man of worth there shall not one hair of him fall to the earth; but if mischief be found in him then shall he die.

So King Solomon sent, and brought him down from the altar, and he came in, and bowed himself down to King Solomon, and Solomon said unto him—

Go to thine own house.
to thee a man, from off the throne of Israel.

5 Moreover also, thou knowest what Joab son of Zeruiah did to me, how he dealt with two generals of the armies of Israel—with Abner son of Ner, and with Amasa son of Jether—both of whom he slew, shedding the blood of war in peace, and putting the blood of war upon his girdle that was on his loins, and upon his sandals, that were on his feet. Thou, therefore, must do according to thy wisdom, but will not let his grey hair go down in peace, to hades.

6 But, with the sons of Barzillai the Gileadite— thou wilt deal in lovingkindness, and they will be among them who eat at thy table, for drew they near unto me, when I fled from Absalom thy brother.

7 Lo! also, there is with thee— Shimei son of Gera a Benjamite, of Behurim, well it was who cursed me with a grievous curse, on the day I journeyed to Mahanaim, but came down to meet me, at the Jordan, and so I sware to him by Yahweh, saying— I will not put thee to death, with the sword.

8 Now therefore, do not hold him guiltless, for wilt know how thou oughtest to deal with him, and wilt suffer his grey hairs to go down with blood, to hades.

9 So then David slept with his fathers, and was buried in the city of David. Now the days that David reigned over Israel were forty years, in Hebron reigned he seven years, and in Jerusalem reigned he thirty and three years.

10 But when Solomon took his seat upon the throne of David his father then was the kingdom firmly established.

§ 4. Adonijah seeks Abishag to wife. How Solomon deals with him; also with Abiathar, Joab, and Shimei.

11 And Adonijah son of Haggith came in unto Bath-sheba, mother of Solomon: And she said—

12 Then said he— I have somewhat to say unto thee. And she said—

13 Then said he— Peaceably, I have somewhat to say unto thee. And she said—

14 Then said he— Peaceably. And he said— Peaceably.

15 Then said he— I have somewhat to say unto thee. And she said—

16 Then said he— Peaceably.

17 And he said—

18 And these knewest that was the kingdom, and had all Israel set their faces, that I should become king, howbeit the kingdom hath turned 'about.

19 And become my brother's, for and became it his.

20 And Bath-sheba said:

21 And the king said to her— Ask on, my mother, for I will not turn away thy face.

22 Then answered King Solomon, and said to his mother— Wherefore, then, art thou asking Abishag the Shunammite for Adonijah? ask then, for him the kingdom, because he is mine elder brother,— even for him, and for Abiathar the priest, and for Joab, son of Zeruiah.

23 Then sware King Solomon by Yahweh, saying,—

24 But when Solomon took his seat upon the throne of David his father, then was the kingdom firmly established.

25 So Solomon sent by the hand of Benaiah son of Jehoiada, and he fell upon him, that he died. Also unto Abiathar the priest said the king—

26 Also unto Abiathar the priest said the king—

27 So Solomon thrust out Abiathar from being priest unto Yahweh, to fulfil the word of

* Or: "cause."
* Some cod. (w. 2 ear. pr. edna.) Sep., Syr., and Vol. add: "unto him"
* Some cod. (w. 2 ear. pr. edna.) Sep., Syr., and G.n.
* Some cod. (w. 2 ear. pr. edna.) Sep., Syr., and Vol. add: "unto him"
* Edna.
* ML.: "with his life edna., Sep., Syr., Vul.:
* "field."—G.n.
* Some cod. (w. 2 ear. pr. edna.) Sep., Syr., and Vol. add: "unto him"
* ML.: "a man of death"
1 KINGS II. 28—46; III. 1—6.

Yahweh which he spake concerning the household of Eli, in Shiloh.*

32 And it was told King Solomon—

Joab hath fled into the Tent of Yahweh, and [there he is] beside the altar.

So Solomon sent Benaiah son of Jehoiada, saying—

Go fall upon him!

And Benaiah came into the Tent of Yahweh, and said unto him—

Thus saith the king Come forth!

And he said—

Nay! but [here] will I die!

So Benaiah brought the king word again, saying,

Thus spake Joab, and [thus] he answered me.

And the king said to him—

Do as he hath spoken, fall, then, upon him, and bury him,— and so put away the innocent blood, which Joab shed, [from off the house of my father];

thus will Yahweh bring back his blood upon his own head, in that he fell upon two men more righteous and better than he, and slew them with the sword, [my father David'] not knowing it,—even Abner son of Ner, general of the army of Israel, and Amasa son of Jether, general of the army of Judah; thus shall their blood come back upon the head of Joab, and upon the head of his seed unto times age-abiding.—but [David, and his seed, and his house, and his throne] shall have peace, unto times age-abiding, from Yahweh.

So Benaiah son of Jehoiada went up, and fell upon him, and put him to death,— and he was buried in his own house, in the wilderness.

And the king sent, and called for Shimei, and said to him—

Build thee a house, in Jerusalem, so shalt thou dwell there,— and shalt not go forth from thence, hither or thither; but it shall be that <on the day thou goest forth, and passest over the Kidron ravine> [know] that thou shalt [die],— [thy blood] shall be [upon thine own head].

And Shimei said to the king—

[Good] is the word, [as my lord the king hath spoken] [so will thy servant] do.

And Shimei dwelt in Jerusalem many days.

But it came to pass <at the end of three years> that two of the servants of Shimei fled unto Achish son of Maachah king of Gath,— and they told Shimei, saying—

Lo! thy servants' are in Gath.

So Shimei arose, and saddled his ass, and went to Gath, unto Achish, to seek his servants,— and Shimei went and brought in his servants, from Gath. And it was told Solomon—

Shimei hath been out of Jerusalem to Gath, and returned.

Then sent the king and called for Shimei, and said unto him—

Did I not put thee on oath by Yahweh, and adjure thee, saying—

<On the day thou goest forth and takest thy journey hither or thither> [know] that thou shalt [die].

Then saidst thou unto me—

[Good] is the word I have heard.

Why, then, hast thou not kept the oath of Yahweh,— and the charge which I laid upon thee?

Then said the king unto Shimei—

[Thou] knowest all the wickedness which thy heart is privy to, which thou didst unto David my father,—therefore shall Yahweh bring back thy wickedness, upon thine own head.

But [King Solomon] shall be blessed,— and [the throne of David] shall be established before Yahweh, unto times age-abiding.

So the king charged Benaiah son of Jehoiada, and he went out and fell upon him, that he died,— and [the kingdom] was established in the hand of Solomon.

§5. Solomon marries Pharaoh's Daughter; but at yet retaining the Divine favour, Yahweh appears to him at Gil'eon and promises him Wisdom.

1 And Solomon contracted an alliance with 3 Pharaoh king of Egypt,— and took the daughter of Pharaoh, and brought her into the city of David, until he had made an end of building his own house, and the house of Yahweh, and the wall of Jerusalem, round about. *<Save only] that the people were sacrificing in the high places,— because there had not been built a house unto the Name of Yahweh, until those days> 3 Solomon loved Yahweh, by walking in the statutes of David his father,—[save only] that [in the high places] he himself was sacrificing and offering incense. * So then the king went to Gibeon, to sacrifice there, for [that] was the great high place,— <a thousand ascending-sacrifices> did Solomon offer up on that altar. * In Gibeon Yahweh appeared unto Solomon, in a dream by night,— and God said,

Ask, what I shall give thee.

6 Then said Solomon—

[Thou] didst deal, with thy servant David my father, in great lovingkindness, according
Solomon shows his Wisdom in the case of two Unchaste Women.

Then came there in two unchaste women, unto the king,—for they saw, that it was wise in the eyes of the Lord, that Solomon had asked this thing; and God said unto him—

Because thou hast asked this thing, and hast not asked for thyself many days, nor for thyself riches, nor asked the lives of thine enemies,—but hast asked for thyself discernment, in hearing a cause—lo! I have done according to thy word, and hast not asked for thyself riches, nor asked for thyself discernment, in hearing a cause.

Moreover also, what thou hast not asked for thyself, I have given unto thee, both riches and honour, so that there hath been none like thee among the kings, all thy days.

And if thou wilt walk in my ways, by doing that which I command thee, I will lengthen out thy days. And this woman's son died in the night,—because she overlaid it.

And this woman's son died in the night,— because she overlaid it.

Then arose she in the middle of the night, and took my son from beside me, while I was sleeping; and laid it in my bosom. And when I looked at it narrowly in the morning, lo! it was dead! But the other kept on saying—Nay! but my son is the living; and thy son is the dead. But neither mine, nor thine shall it be. Divide the living child, in twain, and give half to the one, and half to the other.

And Solomon awoke, and lo! it was a dream. So he entered into Jerusalem, and stood before the ark of the covenant of the Lord, and caused to go up ascending-sacrifices and offered peace-offerings, and made a banquet for all his servants.


Then came there in two unchaste women, unto the king,—and stood before him. And the woman said—Pardon, my lord! I and this woman! dwell in one house,—and I gave birth to a child near her, in the house. And it came to pass after the third day after I bare that this woman also gave birth to a child,—we two being together, there was no stranger with us in the house, none but we two in the house.

And this woman's son died in the night,—because she overlaid it.

Then arose she in the middle of the night, and took my son from beside me, while I was sleeping, and laid it in my bosom. And when I looked at it narrowly in the morning, lo! it was dead! But the other kept on saying—Nay! but my son is the living; and thy son is the dead. But neither mine, nor thine shall it be. Divide the living child, in twain, and give half to the one, and half to the other.

And Solomon awoke, and lo! it was a dream. So he entered into Jerusalem, and stood before the ark of the covenant of the Lord, and caused to go up ascending-sacrifices and offered peace-offerings, and made a banquet for all his servants.

§ 7. Solomon's Chief Officers of State, and his Provincial Governors.

And so it came to pass, that King Solomon was king, over all Israel. Now these were his chief officers of state,—Aazariah son of Zadok, the priest; Azariah son of Zadok, the priest; Azariah son of Zadok, the priest; Azariah son of Zadok, the priest; Azariah son of Zadok, the priest; Azariah son of Zadok, the priest; Azariah son of Zadok, the priest; Azariah son of Zadok, the priest; Azariah son of Zadok, the priest;
1 Kings IV. 3—34; V. 1—4. 3,35

3 Ehohreph and Ahijah, sons of Shisha, scribes,—

And Benaijah of Jehoiada, over the army,—

And Zadok and Abiathar, priests;

And Azariah son of Nathan, over the governors,—

And Zabud son of Nathan, minister, king's friend;

And Ahishar, over the household,—

And Adoniram son of Abda, over the tribute.

And it came to pass, that Solomon's provision for one day was,—thirty measures of fine flour, and sixty measures of meal, and ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep,—besides harts, gazelles, and roebucks, and fatted fowl. 24 For he had dominion over all on this side the River, from Tiphsah even as far as Gaza, over all the kings on this side the River,—and he had peace on all sides of him, round about.

And Judah and Israel dwelt securely, every man under his own vine, and under his own fig-tree, from Dan even unto Beer-sheba,—all the days of Solomon. 26 And it came to pass that Solomon had forty thousand stalls of horses, for his chariots,—and twelve thousand horsemen.

And these governors provided sustenance for King Solomon, and for all that drew near unto the table of King Solomon, every man in his month,—they let [nought] be lacking. 28 Barley also and crushed straw, for the horses and for the swift beasts brought they in unto the place where it should be,—every man according to his charge. 29 And God gave wisdom unto Solomon, and discernment, and very great largeness of heart,—like the sand that is on the shore of the sea: 30 so that the wisdom of Solomon excelled the wisdom of all the sons of the East,—and all the wisdom of the Egyptians. 31 so that he was wiser than any man,—than Ethan the Ezrahite, and Heman and Calcol and Darda, sons of Mahol,—and it came to pass that his name was throughout all the nations round about. 32 And he spake three thousand proverbs,—and it came to pass that his songs were a thousand and five. 33 And he discoursed of trees,—from the cedar that is in Lebanon, even unto the hyssop, that springeth out in the wall,—and he discoursed of beasts and of birds, and of creeping things, and of fishes. 34 And there came in of all the peoples, to hear the wisdom of Solomon—of all the kings of the earth, who heard his wisdom.

§ 9. Solomon treats with Hiram King of Tyre for Materials to build a Temple.

1 And Hiram King of Tyre sent his servants unto Solomon, for he had heard that he had anointed king, in the room of his father,—for Hiram was a lover of David continually.

2 So Solomon sent unto Hiram, saying:—

3 Thou knewest David my father, how that he could not build a house unto the Name of Yahweh his God, because of the wars that were abouthim on every side,—until Yahweh should put them under the soles of his feet; 4 but now, Yahweh my God
hath given me rest on every side,—there is neither adversary* nor incident of evil.

Behold me! then, purpossing to build a house for the Name of Yahweh my God,—even as Yahweh spake unto David my father, saying—

"Thy son, whom I will set in thy stead, upon thy throne, he shall build the house for my Name."

Now therefore, command thou that they fell me cedars, out of Lebanon, and my servants shall be with thy servants, and the hire of thy servants will I give thee, according to all that thou shalt say,—for thou knowest, that none amongst us hath skill to fell timber, like the Zidonians.

And it came to pass when Hiram heard the words of Solomon, that he rejoiced greatly,—and said:

"Blessed be Yahweh, to-day, who hath given unto David a wise son, over this great people, as he promised him,—and it came to pass that he went to David, and confirmed him to be Israel's king."

And Hiram sent unto Solomon, saying,

"I have heard that which thou hast sent unto me,—I will do all thy desire, as to timber of cedar, and timber of fir."

"My servants shall bring them down out of Lebanon unto the sea, and I will put them in rafts on the sea, unto the place of which thou shalt send me word, and will cause them to be discharged there, and thou shalt receive them, and thou shalt do my desire, by giving food for my household."

So then Hiram began giving unto Solomon timber of cedar, and timber of fir, even all his desire, and Solomon gave unto Hiram twenty thousand measures of wheat, as food for his household, and twenty measures of beaten oil,—thus used Solomon to give unto Hiram year by year.

And Yahweh gave wisdom unto Solomon, as he promised him,—and it came to pass that there was peace between Hiram and Solomon, and they two solemnised a covenant.

And King Solomon raised a labour-band, out of all Israel,—and it came to pass that the labour-band was thirty thousand men. And he sent them to Lebanon, ten thousand a month, by courses, a month were they in Lebanon, two months at home,—and Adoniram was over the levy. And it came to pass that Solomon had seventy thousand bearers of burdens,—and eighty thousand hewers in the mountain; besides the chiefs of Solomon's officers, who were over the work, three thousand and three hundred,—who ruled over the people that wrought in the work. And the king commanded, and they quarried great stones, to found the house with hewn stones. And Solomon's builders and Hiram's builders with the Gebalites* wrought them,—thus made they ready the timber and the stones, for building the house.

§ 10. The Temple described and built; also a House for the King. Hiram, a Tyrian Artificer, executes the Work.

And so it came to pass in the four hundred and eightieth year, by the coming forth of the sons of Israel out of the land of Egypt, in the fourth year (in the month of Zif, the same being the second month) of the reign of Solomon over Israel that he began to build the house unto Yahweh. Now the house which King Solomon built unto Yahweh was sixty cubits in length, and twenty in breadth,—and thirty cubits in height. And the porch in front of the temple of the house was twenty cubits in length, according to the breadth of the house,—seven cubits in breadth, in front of the house. And he made to the house windows, with closed bars. And he built,—by the wall of the house,—a gallery, round about, against the walls of the house, round about, both to the temple, and to the shrine,—and he made side chambers round about.

The lowest gallery was five cubits broad, and the middle six cubits broad, and the third seven cubits broad,—for he put [ledges] against the house round about, on the outer side, so as not to make fastenings in the walls of the house. Now the house, when it was in building, [with white quarry-stones] was built,—neither hammer, nor axe, nor any tool of iron was heard in the house, when it was in building. The entrance of the lowest story was on the right side of the house,—and by winding stairs went they up unto the middle story, and <out of the middle> into the third. So he built the house, and finished it,—and ceiled the house with planks and beams of cedar; and built the gallery against the house, five cubits in height,—and so fastened the house, with timber of cedar.

Then came the word of Yahweh unto Solomon, saying:

"Concerning this house, which thou art building—"

"If thou wilt walk in my statutes, and my regulations wilt practise, and so observe all my commandments by walking in them—"

* Or: "traitor," "accuser." Heb.: adgra.

† Mr.: "saying." Heb.: sa'sha.

‡ Some cod. (w. 8 ear. pr. eds., Sep., and Syr.): "cubits"—Gn.

§ Or: "cypress." Some cod.: "according to all"—Gn.

A Or: "reed, reed-stem; i.e. ledge." Some cod. (w. Sep., Syr., and Vul.): "cubits"—Gn.

B Some cod. (w. 8 ear. pr. eds., Sep., Syr., and Vul.): "nor any tool"—Gn. (M.C.T.: "no tool.")


E Some cod.: "wainscotted." Or: "wainscotted."
1 KINGS VI. 13–38; VII. 1–12. 357

Then will I establish my word with thee, which I spake unto David thy father; and will make my habitation in the midst of the sons of Israel, and will not forsake my people Israel.

Thus Solomon built the house, and finished it; and he built the walls of the house on the inside, with boards of cedar, from the floor of the house, unto the cross-beams of the ceiling; he overlaid it with wood, on the inside, and he overlaid the floor of the house with boards of fir. And he built twenty cubits, at the hinder part of the house, with boards of cedar, from the floor as far as the cross-beams, and he built it within, for a shrine, even for the holy of holies; but forty cubits was the house itself, of equal measure, was the temple, before the oracle. And the cedar for the house within was carved with cedars and with festoons of flowers; (the whole) was cedar, there was no stone to be seen. And the shrine in the midst of the house within made he ready, for placing there the ark of the covenant of Yahweh.

And the interior of the shrine was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height, and he overlaid it with pure gold, and he overlaid the altar with gold. Then did Solomon overlay the house within, with pure gold, and he drew chains of gold across the front of the shrine, and overlaid it with gold; yea all the house overlaid he with gold, until he had made all the house into one whole, even all the altar that was by the shrine overlaid he with gold.

And he made, within the shrine, two cherubim of wild olive wood, ten cubits in height; and five cubits was the one wing of the cherub, and five cubits the second wing of the cherub; ten cubits, from the one end of his wings unto the other end of his wings. Ten cubits also was the second cherub, of one size and one shape were the two cherubim. The height of the one cherub was ten cubits, and so of the second cherub. And he placed the cherubim in the midst of the inner house, and the cherubim stretched forth their wings—so that the wing of the one touched the [one] wall, and the wing of the other cherub, was touching the other wall, and their wings in the midst of the house were touching, wing to wing. And he overlaid the cherubim with gold.

And all the walls of the house round about were of olive wood, and he carved upon them carvings of cherubim, and palm-trees, and festoons of flowers, and overlaid them with gold,—yes he spread out over the cherubim and over the palm-trees the gold. Also made he for the entrance of the temple, with posts of wild olive wood,—a fourth part.

And the two doors were of fir wood, and the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved cherubim, and palm-trees, and festoons of flowers, and overlaid them with gold, smoothed out on the carved work.

And he built the inner court, with three rows of hewn stone, and a row of beams of cedar.

In the fourth year was laid the foundation of the house of Yahweh,—in the month Zif; and in the eleventh year, in the month Bul, the house was finished, as to all the particulars thereof, and as to all the appointments thereof,—so then he built it in seven years.

But his own house was Solomon thirteen years in building,—so he finished all his house. Yea he built the house of the forest of Lebanon, a hundred cubits was the length thereof, and fifty cubits the breadth thereof, and thirty cubits the height thereof,—upon four rows of pillars of cedar, with beams of cedar upon the pillars; and it was covered with cedar above upon the joints, that were on forty-five pillars,—fifteen in a row. And there were window spaces in three rows,—and light over against light, three times. And all the openings and the posts were square in their frame,—and light was over against light, three times. And a porch of pillars made he, fifty cubits in length, and thirty cubits in breadth,—and a porch was on the one front of them, and pillars and threshold were on the other front of them. And a porch for the throne, where he should judge, even the porch of judgment made he, and it was wainscotted with cedar, from floor to ceiling. And his own house where he should dwell, in the other court within the porch was of like workmanship unto this,—a house also made he, for the daughter of Pharaoh, whom Solomon had taken to wife, in a similar porch. All these were of costly stones, after the dimensions of hewn stones, sawn with saws, within and without, even from the foundation unto the coping, and without as far as the great court. And the foundation was of costly stones, large stones, stones of ten cubits, and stones of eight cubits. And above were costly stones, after the dimensions of hewn stone, and cedar. And the great court round about was of three

So it shd be (w. Sep.)—So it shd be (w. Sept. G.n. and Vul.)—O.G.

Or: "cypress"—O.G.

Or: "well-closed."

written: "appointment";
read: "appointment".
In some cod. (w. 2 ear. pr. edns.) both written and read, "appointments"—n.
rows of hewn stone, and a row of beams of cedar,—both to the inner court of the house of Yahweh, and to the porch of the house.

13 And King Solomon sent and fetched Hiram out of Tyre: 14 son of a widow woman] was he of the tribe of Naphtali, but [his father] was a man of Tyre, a worker in bronze, and he was filled with wisdom, and discernment, and knowledge, for executing all manner of work in bronze;—so he came unto King Solomon, and executed all his work.

15 And he cast two pillars of bronze,— [eighteen cubits] the height of each' pillar, and [a line of twelve cubits] would surround the second pillar. 16 And [two capitals] made he, to set upon the tops of the pillars, of molten bronze,— [five cubits] was the height of the one' capital, and [five cubits] the height of the other' capital; with a frame of checker work, wreaths of chain work, for the capitals which were upon the top with pomegranates, but he made the pillars,—and [two rows round about] upon the one frame of checker work, covering the capitals which were upon the top with pomegranates,

17 with a frame of checker work, wreaths of chain work, for the capitals which were upon the top with pomegranates, b thus also did he for the other' capital. 19 And [the capitals which were upon the top of the pillars] were of lily work, [in span] four cubits. 20 And there were capitals upon the two pillars, close by the belly, which was beside the checker work,—and there were two hundred pomegranates, in rows round about, upon either' capital. 21 So he reared the pillars for the porch of the temple,—yes he reared the right' pillar, and called the name thereof Jachin, and reared the left' pillar, and called the name thereof Boaz. 22 And [upon the top of the pillars] was lily work,—which gave finish to the work of the pillars.

23 And he made a molten sea,—ten cubits from the brim to the other, it was round all about, and [five cubits] was the height thereof, and [a line of thirty cubits] would encompass it round about. 24 And [colocynths] were under the brim thereof round about, encompassing it, ten in a cubit, encircling the sea, round about,—two rows of colocynths, made in the casting thereof: 25 standing upon twelve oxen, three looking northward, and three looking southward, and three looking eastward, [the sea] being upon them above,—[all their hinder parts] being [linen]. 26 And [the thickness thereof] was a handbreadth, and [the brim thereof] was like the brim-work of a cup, of lily-blossoms,—<two thousand baths> did it contain.

27 And he made ten stands of bronze,— [four cubits] the length of each' stand, and [four cubits] the breadth thereof, and [three cubits] the height thereof. 28 And [this] was the work of the stand, there were [side walls] to them,—and [the side walls] were between joining ledges; and [upon the side walls which were between the ledges] were lions, oxen, and cherubim, and [upon the ledges] was a pedestal] above, and [between the lions and oxen] a wreath of hanging work. And [four wheels of bronze] had each stand, with axles of bronze, and [the four steps thereof] had shoulder pieces,—[under the lavers] were the molten shoulder-pieces, over against each wreath.

29 And [the mouth thereof, within the capital and upwards] was a cubit, and [the mouth thereof] was round, of pedestal work, a cubit and a half, [moreover also] upon the mouth thereof were gravings, with their side-walls four-square, not round. 30 And [four wheels] were beneath the side-walls, [the axletrees of the wheels] being in the stands,—and [the height of each wheel] was a cubit and a half: 31 and [the work of the wheels] was like the work of a chariot-wheel; and [their axletrees, and their felloes, and their spokes, and their nave[s]] the whole] were molten. 32 And there were [four shoulder-pieces] at the four corners of each stand, <of the stand itself> were the shoulder-pieces thereof. 33 And [in the top of the stand, half a cubit in height] was a circular piece round about,—and [in the top of the stand] the tenons thereof, and [the side-walls thereof] were of the same. 34 Then carried he [upon the plates of the tenons thereof, and upon the side-walls thereof] cherubim, lions, and palm-trees,—according to the open space of each with a wreath round about. [Thus] made he the ten stands,—<one mould, one measure, one shape> had they [all].

35 Then made he ten lavers of bronze,— [forty baths] would each laver contain, [four cubits] was each laver, [one laver] was on each' of [the ten stands]. 36 And he set the stands, five on the right' side of the house,—but [the sea] he set on the right' side of the house eastward, over against the south.

37 And Hiram made lavers, and shovels, and bowls,—and Hiram ended the doing of all the work which he wrought for King Solomon, for the house of Yahweh: 38 two pillars,—and the bowls of the capitals which were upon the top of the two pillars,—and the two frames of checker-work, covering the two bowls of the capitals, which were upon the top of the pillars: 39 and the four hundred pomegranates, for the two frames of checker-work,—two rows of pomegranates to each frame, for covering the two bowls of the capitals, which were on the face' of the pillars; 40 and the ten stands,—with the ten lavers upon the stands; 41 and the one sea,—with the twelve oxen under the sea; 42 and the pans and the shovels, and the towing
The Dedication of the Temple: Solomon's Prayer and the Divine Answer.

Then did Solomon call together the elders of Israel, and all the heads of the tribes, chief of the fathers of the sons of Israel, unto King Solomon in Jerusalem, that they might bring up the ark of the covenant of Yahweh out of the city of David, that is Zion. So all the men of Israel came together unto King Solomon in the month of steady flowings, at the festival, the same is the seventh month. And all the elders of Israel came in, and the priests took up the ark, and they brought up the ark of Yahweh, and the Tent of Meeting, and all the hallowed vessels that were in the tent, yea, the priests and the Levites did bring them up. And King Solomon, and all the assembly of Israel who had assembled themselves unto him, were with him, before the ark, sacrificing sheep and oxen, which could neither be recorded nor counted, for multitude.

So the priests brought in the ark of the covenant of Yahweh into its place, into the shrine of the house, into the holy of holies, under the wings of the cherubim. For the cherubim were spreading forth their two wings, over the place of the ark, and the cherubim made a covering over the ark and over the staves thereof above. And they drew out the staves, and the heads of the staves were seen from the holy place, in front of the shrine, although they were not seen on the outside,—and they have remained there until this day. There was nothing in the ark, save the two tables of stone, which Moses deposited there in Horeb,—the tables of the covenant which Yahweh solemnised with the sons of Israel, when they came forth out of the land of Egypt.

And so it was when the priests came forth out of the holy place that a cloud filled the house of Yahweh; so that the priests could not stand to minister, because of the cloud,—for the glory of Yahweh filled the house of Yahweh. Then said Solomon, Yahweh did he make his habitation in thick gloom:

I have built a house as a high abode for thee,—
A settled place for thee to abide in, for ages.
And the king turned about his face, and blessed the assembly of Israel,—while all the convocation of Israel was standing; and he said—
Blessed be Yahweh, God of Israel, who spake with his mouth, unto David my father,—that which with his hand he hath fulfilled, saying:

Since the day that I brought forth my people Israel out of Egypt I had chosen no city, out of all the tribes of Israel, for building a house, where my Name might be,—but I have chosen Jerusalem, that my Name should be there, and I have chosen David, to be over my people Israel:
And so it came to pass, that it was near the heart of David my father, to build a house for the Name of Yahweh, God of Israel. Then said Yahweh unto David my father,
Because it was near thy heart to build a house for my Name thou didst well that it was near thy heart;

Only thou thyself must not build the house,—but thine own son who hath proceeded out of thy loins shall build the house, for my Name.

So then Yahweh hath established his word which he spake,—and I have been raised up in the room of David my father, and have taken my seat upon the throne of Israel, as spake Yahweh, and have built the house for the Name of Yahweh, God of Israel; and have appointed there a place for the ark, wherein is the covenant of Yahweh, which he solemnised with our fathers, when he brought them forth out of the land of Egypt.
And Solomon stood before the altar of Yahweh, in the presence of all the convocation of Israel,—

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* Or: "utensils," "furniture."
* Some cod. (w. 2 ear. pr. edna., Aram., Sep.) omit: "and G.n."
* "7th mo., Oct.-Nov."—G.n.
* Some cod. (w. Sep. and Vul.): "all the"
* Some cod. (w. 4 ear. pr. edna., Aram., Sep.)": "unto."
* So it shd be (w. Sep.)—G.n.
* So it shd be (w. Sep.)—G.n.
* In some cod. written, Cp. 4 Ch. vi. 6—G.n. G. Intro. 174-5.
and spread forth his hands towards the heavens;

and said—

O Yahweh, God of Israel!

<Not like thee> is there a God, in the heavens above, or upon the earth beneath,—keeping Covenant and Lovingkindness for thy servants who are walking before thee, with all their heart; 34 who hast kept for thy servant David my father, that which thou didst promise him,—in that thou didst promise with thy mouth, and <with thy hand> hast fulfilled, |as it is this day|.

||Now|| therefore, O Yahweh, God of Israel, keep thou for thy servant David my father, that which thou didst promise him, saying,

There shall not be cut off to thee a man from before me, to sit upon the throne of Israel,—if only thy sons take heed' to their way, by walking before me, |as thou hast walked before me|.

||Now|| therefore, O God of Israel,—verified and written: "word" — G.n.(w.2 ear.pr.edns.,Sep. and Syr.) both written and read: "word." In some cod. (w. 2 ear. pr. edns., Sep., and Syr.)—G.n.

<When thy people Israel are smitten before thee,—and they shall pray toward this place, and confess thy Name, and <from thy sin> shall return, because thou hast been afflicting them> 36 then wilt thou thyself hear in the heavens, and forgive the sin of thy people Israel, and bring them back unto the soil, which thou gavest unto their fathers?

<When the heavens are shut up, and there is no rain, because they have been sinning against thee,—and they shall pray toward this place, and confess thy Name, and <from their sin> shall return, because thou hast been afflicting them> 39 then wilt thou thyself hear in the heavens, and forgive the sin of thy servants, and of thy people Israel, that thou mayest teach them the good* way, wherein they should walk,—and give rain upon thy land, which thou hast given unto thy people, for an inheritance?

<When there shall be |famine| in the land, when there shall be |pestilence|, when there shall be |blasting, mildew, locust, caterpillar|, when their enemy shall besiege them in one of |their own gates,—whatsoever plague, whatsoever sickness; any prayer, any* supplication which |say| son of earth| may have, of all thy people Israel,—who will certainly know every man the plague of his own heart, and so shall spread abroad his hands towards this house| 39 then wilt thou thyself hear in the heavens, in the settled place of this abode, and forgive and act, and give unto every man according to all his ways, whose heart thou wilt know,—for thou thyself alone| knowest the heart of all the sons of men; 40 to the end they may revere thee, all the days which they do live, upon the face of the soil,—which thou gavest unto our fathers?

<Moreover also| unto the stranger, who is not of thy people Israel,—but hath come out in a far country, for the sake of thy Name,—for they will certainly hear of thy great Name, and of thy strong hand, and of thy stretched-out arm,—and so will come in and pray toward this house> wilt thou thyself hear in the heavens, the settled place of thine abode, and act, according to all which |the stranger| shall cry unto thee,—to the end that all the peoples of the earth may truly know thy Name, so as to revere thee, |like thy people Israel|, and to know that |thine own Name| hast been given unto this house, which I have built?

<When thy people Israel are smitten before an enemy, because they have been sinning against thee,—and they turn again unto thee, and confess thy Name, and pray and make supplication unto thee, in this house| 41 then wilt thou thyself hear in the heavens, and forgive the sin of thy people Israel, and bring them back unto the soil, which thou gavest unto their fathers?

<When a man shall sin against his neighbor, and there shall be taken up against him an oath,—and he shall come in and swear before thine altar, in this house> 42 then wilt thou thyself hear in the heavens, and act, and judge thy servants, condemning the lawless, by setting his way upon his own head,—and justifying the righteous, by giving to him, according to his righteousness?

<When thy people Israel are smitten before an enemy, because they have been sinning against thee,—and they turn again unto thee, and confess thy Name, and pray and make supplication unto thee, in this house>
their enemy, whithersoever thou mayest send them,—and shall pray unto Yahweh, in the direction of the city which thou hast chosen, and the house which I have built for thy Name, 45 then wilt thou hear, in the heavens, their prayer and their supplication,—and maintain their cause?  

<When they sin against thee—for there is no son of earth that sinneth not, and thou shalt be angry with them, and deliver them up before an enemy,—who shall carry them away as their captives, into the land of the enemy, far or near; 46 and they come back to their right mind, the land whither they have been taken captive,—and so turn and make supplication unto thee, in the land of their captors, saying,  

We have sinned and done perversely, we have been lawless; 47 and so they turn unto thee with all their heart, and with all their soul, in the land of their enemies, who have carried them away captive,—and pray unto thee in the direction of their own land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy Name, 48 then wilt thou hearken in the heavens, their prayer and their supplication,—and maintain their cause; 49 and grant forgiveness to thy people, who have sinned against thee, even as to all their transgressions wherein they have transgressed against thee,—and grant them compassion before their captors, so that they may have compassion upon them; 50 because <thy people and thine inheritance> they are,—whom thou didst bring forth out of Egypt, out of the midst of the smelting-pot of iron; 51 that thine eyes may be open unto the supplication of thy servant, and unto their supplication,—and maintain their cause; 52 and grant forgiveness to the people, who have sinned against thee, even as to all their transgressions wherein they have transgressed against thee,—and grant them compassion before their captors, so that they may have compassion upon them; 53 because thou thyself didst separate them unto thee, for an inheritance, out of all the peoples of the earth,—as thou spakest by the hand of Moses thy servant, when thou broughtest forth our fathers out of Egypt, O Lord Yahweh. 54 And it came to pass <when Solomon had made an end of praying unto Yahweh all this prayer and supplication> that he arose from the altar of Yahweh, from kneeling on his knees, with his hands outspread to the heavens; 55 and stood and blessed all the congregation of Israel,—[with a loud voice] saying: 56 |Blessed| be Yahweh, who hath given rest unto his people Israel, according to all that he promised,—there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. 57 Yahweh our God be with us, as he was with our fathers,—let him not leave us, nor forsake us; 58 but bow our heart unto himself, —to walk in all his ways, and to keep his commandments, and his statutes, and his regulations, which he commanded our fathers. 59 And let those my words, wherewith I have made supplication before Yahweh, be near unto Yahweh our God, day and night,—that he may maintain the cause of his servant, and the cause of his people Israel, 60 as any need ariseth: 61 To the end that all the peoples of the earth may know, that Yahweh is God,—[there is none else]. 62 So shall your heart be sound with Yahweh our God,—to walk in his statutes, and to keep his commandments, as at this day. 63 And [the king, and all Israel with him] were offering sacrifice before Yahweh. 64 So Solomon offered as a sacrifice of peace-offerings, which he offered unto Yahweh— 65 Oxen, two and twenty thousand, and Sheep, a hundred and twenty thousand,— Thus did I the king and all the sons of Israel] dedicate the house of Yahweh. 66 <On that day> did the king hallow the middle of the court, that was before the house of Yahweh,—for he offered there the ascending-sacrifice, and the meal-offering, and the fat portions of the peace-offerings, because [the altar of bronze that was before Yahweh] was too small to receive the ascending-sacrifice and the meal-offering, and the fat portions of the peace-offerings. 67 And Solomon made, at that time, a festival—and all Israel with him—a great convocation, from the entering in of Hamath unto the ravine of Egypt, before Yahweh our God, [seven days, and seven days],—[fourteen days]. 68 <And on the eighth day> he sent the people away, and they blessed the king,—and departed to their homes, rejoicing and glad of heart, over all the goodness which Yahweh had done for David his servant, and for Israel his people. 69 And it came to pass <when Solomon had made an end of building the house of Yahweh, and the house of the king, and everything that Solomon desired, which he was pleased to make> 70 then appeared Yahweh unto Solomon, [a second time],
—as he appeared unto him, in Gibeon. And Yahweh said unto him—
I have heard thy prayer and thy supplication, wherewith thou hast made supplication before me, I have hallowed this house, which thou hast built, to put my Name there unto times age-abiding,—and mine eyes and my heart shall be there, continually:

As for thee, therefore, if thou wilt walk before me, as David thy father walked, with a whole heart and with uprightnesst, to do according to all that I have commanded thee,—and wilt keep my statutes and my regulations, I will establish the throne of thy kingdom over Israel, unto times age-abiding,—as I promised unto David thy father, saying,
There shall not be cut off to thee a man from off the throne of Israel.

If ye turn back, ye or your sons, from following me, and keep not my commandments, my statutes, which I have set before you, but depart and serve other gods, and bow yourselves down to them; then will I cut off Israel, from the face of the soil, which I have given unto them, and the house which I have hallowed for my Name, will I suffer to be carried away from before me,—and Israel shall become a byword and a mockery, among all the peoples; and this house which had been renowned shall be desolate, and every one that passeth by it shall be astonished and shall whistle,—and men shall say—
For what cause hath Yahweh done this, unto this land, and unto this house?

And men will answer—
Because they forsook Yahweh their God, who brought forth their fathers out of the land of Egypt, and laid hold of other gods, and bowed themselves down to them, and served them; for this cause hath Yahweh brought in upon them all this ruin.

§ 12. King Hiram dissatisfied with his Cities.

And it came to pass at the end of twenty years, when Solomon had built the two houses,—the house of Yahweh, and the house of the king; Hiram king of Tyre having supplied Solomon with timber of cedar, and with timber of fir, and with gold, according to all his desire; that then Solomon gave unto Hiram twenty cities, in the land of Galilee.

And Hiram came out from Tyre to view the cities which Solomon had given him,—and they were not pleasing in his eyes.


Now the following is an account of the tax which King Solomon raised, for building the house of Yahweh and his own house, and Millo, and the wall of Jerusalem,—and Hazor and Megiddo, and Gezer. Hiram king of Egypt had gone up and captured Gezer, and burned it with fire. The Canaanites also who were dwelling in the city had slain all, and had given it as a dowry, to his daughter, wife of Solomon. So then Solomon built Gezer, and Beth-horon, the nether, and Baalath and Tadmor in the wilderness; and all the store cities, which Solomon had, and the cities for chariots, and the cities for horsemen,—and the desire of Solomon that he was pleased to build in Jerusalem, and in Lebanon, and in all the land that he ruled over. All the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the sons of Israel; their sons, who were left after them in the land, whom the sons of Israel were not able to devote to destruction, Solomon leaved them for a toiling labour-band, which remained, unto this day. But of the sons of Israel—Solomon devoted none to bondservice,—but they were men of war, and his servants, and his generals, and his heroes, and captains of his chariots, and his horsemen. These were the chiefs of the officers, who were over the work, for Solomon, five hundred and fifty, who ruled over the people that wrought in the work. Scarcely had Pharaoh's daughter come up out of the city of David, into her own house, which he had built for her, when he built Millo.

And Solomon used to offer, three times a year, ascending-sacrifices and peace-offerings, upon the altar which he had built unto Yahweh, and to offer incense at the altar which was before Yahweh,—thus Solomon gave completeness unto the house. A fleet also did King Solomon build in Ezion-geber, which is beside Ethlon, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the fleet his servants, seamen, having knowledge of the sea, with the servants of Solomon; and they came to Ophir, and

* ML.: "all the days."
* So it shd be (w. Sep., Syr. and Vul.) Cp. 2 Ch. vii. 17—O.n.
* Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "and my statutes"—O.n.
* So it shd be (w. Aram.): Cp. 2 Ch. vii. 21—O.n.
* Or: "cypress."
* Vul.: "and my statutes"—O.n.
* Some cod. (w. Aram. and Vul.) Cp. 2 Ch. vii. 21—O.n.
* O.n.: "all as nothing."
* O.n.: "all the desire."
* Cp. chap. iv. 21.
* ML.: "ship-men."
§ 14. Visit of the Queen of Sheba.

10 1 And <when the queen of Sheba heard the report of Solomon, as pertaining to the Name of Yahweh> she came to prove him, with altruse questions. 2 Yea she came to Jerusalem with a very heavily-laden train, of camels bearing spices, gold in great abundance, and precious stones,—and <when she was come to Solomon> she spoke unto him all that was near her heart; 3 and Solomon answered her all her questions,—there was nothing hidden from the king, which he told her not. 4 And <when the queen of Sheba had seen all the wisdom of Solomon,—and the house which he had built;> and the food of his table, and the seated assembly of his servants, and the attendance of his ministers with their apparel, and his cupbearers, and his ascent by which he ascended unto the house of Yahweh> there was in her no more spirit. 5 And she said unto the king, "True was the word which I heard in mine own land,—concerning thine affairs, and concerning thy wisdom."

7 Howbeit I believed not the words, until that I had come and mine own eyes had seen, and lo! there had not been told me [the half],—thou dost exceed in wisdom and prosperity, even the report which I heard!

8 "How happy are thy wives, how happy thy servants,—who do stand before thee continually, who hear thy wisdom!"

9 Yahweh thy God be blessed, who delighted in thee, to set thee upon the throne of Israel,—<because Yahweh loveth Israel unto times age-abiding> therefore hath he appointed thee to be king, to execute justice and righteousness.

10 And she gave unto the king a hundred and twenty talents of gold, and spices in great abundance, and precious stones,—there came in no more such spice for abundance, as that which the queen of Sheba gave unto King Solomon.

11 [Moreover also] the fleet of Hiram, which brought gold from Ophir, brought in, from Ophir sandal-wood in great abundance, and precious stones. 12 So the king made of the sandal-wood a footpath to the house of Yahweh, and to the house of the king, lyres also and harps, for the singers,—there hath neither come in such sandal-wood, nor been seen, unto this day.

12 And <when King Solomon> had given unto the queen of Sheba, all her desire, which she asked, besides that which he gave her as the bounty of King Solomon> she turned, and went to her own land, [she and her servants].

§ 15. Various material Tokens of Solomon's Greatness.

14 And it came to pass that the weight of the gold which came in unto Solomon in one year was six hundred and sixty-six talents of gold; besides the tribute of the subjugated, and of the travelling merchants,—and of all the kings of Arabia, and the praesae of the land.

16 And King Solomon made two hundred shields, of beaten gold, six hundred [shekels] of gold laid he upon one shield; 17 and three hundred bucklers, of beaten gold one hundred and fifty shekels of gold laid he upon one buckler,—and the king put them in the house of the forest of Lebanon.

18 And the king made a great throne of ivory,—and overlaid it with gold from Uphaz. 19 There were six steps to the throne, and there was a circular top to the throne, behind it, and there were supports on this side and on that, unto the place of the seat,—with two lions standing beside the supports; 20 and twelve lions were standing there, upon the six steps, on this side and on that,—that there had never been made the like, for any of the kingdoms.

21 And all the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold,—none was of silver, it was accounted in the days of Solomon [as nothing]. 22 For a fleet of Tarshish had the king, at sea, with the fleet of Hiram,—once in three years came in the fleet of Tarshish, bringing gold and silver, ivory and apes, and peacocks.

23 So King Solomon became greater than any of the kings of the earth,—for riches and for wisdom. 24 And all the earth did seek the face of Solomon,—to hear his wisdom, which God had put in his heart. 25 And [they] did bring every man his present—vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules,—a rate of a year in a year.

26 And Solomon gathered together chariots and horsemen, and so it was that he had a thousand and four hundred chariots, and twelve thousand horsemen,—for whom he found place in the chariot cities, and near the king, in Jerusalem.

27 And the king caused silver in Jerusalem to be as stones, —cedars also caused he to be as the sycamores that are in the lowlands, for abundance. 28 And the horses that Solomon had were an export out of Egypt,—and a company of the merchants of the king used to fetch a drove at a price. 29 And a chariot came up and forth out of Egypt, for six hundred
shekels of silver and a horse for a hundred and fifty,—and if so] for all the kings of the Hittites, and for the kings of Syria, <by their means> came they a forth.

§ 16. Solomon's Foreign Wives seduce him into Idolatry; for which cause Yahweh declares his anger and raises up enemies; one of whom, Jeroboam, is commissioned to reign over Ten Tribes. Solomon's Death.

1 But ||King Solomon || loved many foreign women, together with the daughter of Pharaoh,—women of the Moabites, Ammonites, Edomites, Zidonians, Hittites: 2 out of the nations concerning whom Yahweh had said unto the sons of Israel—

Ye shall not go in unto them, and [they] shall not come in unto you; surely they will turn aside your heart after their gods.

<Unto these> did Solomon cleave in love. 2 So it came to pass that he had seven hundred wives who were princesses, and three hundred concubines,—and [his wives] turned aside 'his heart'. 4 Yea it came to pass <in the old age of Solomon> that [his wives] turned aside his heart after other gods,—his heart therefore was not sound b with Yahweh his God, lwas the heart of David his father. 5 And Solomon went after Astarte, goddess of the Zidonians, and after Molech the abomination of the Ammonites. 6 Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father.

7 ||Then|| did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; 8 and [thus] did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods.

Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh God of Israel who had appeared unto him twice; 10 and had been giving command to him concerning this thing, that he should not go away after other gods,—but he had not taken heed unto that which Yahweh had commanded.a 11 Wherefore Yahweh said unto Solomon —<Forasmuch as this hath come to pass with thee, and thou hast not heeded my covenant and my statutes, which I charged upon thee> I will render the kingdom away from thee, and will give it unto a servant of thine.

[Notwithstanding] <in thine own days> will I not do it, for the sake of David my servant, —<out of the hand of thy son> will I rend it.

14 [Howbeit] <all the kingdom> will I not rend away, <one tribe> will I give unto thy son,—<for the sake of David my servant, and for the sake of Jerusalem, which I have chosen>. 14 And Yahweh raised up an adversary against Solomon, Hadad the Edomite,—<of the seed of the king> was he, in Edom. 15 And it came to pass <when David was dealing with Edom, and Joash general of the army went up to buy the slain,—and had smitten every male in Edom, —for six months> did Joash remain there, with all Israel,—until he had cut off every male in Edom> 17 that Hadad fled,—[he and certain men of Edom of the servants of his father, with him] to go into Egypt,—<Hadad being a little boy>. 18 So they arose out of Midian, and came into Paran,—and took certain men with them out of Paran, and came into Egypt, unto Pharaoh king of Egypt, who gave him a house, and <food> appointed him, and <land> did give unto him. 19 And Hadad found great favour in the eyes of Pharaoh, —so that he gave him to wife, the sister of his own wife, the sister of Tahpenes the queen. 20 And the sister of Tahpenes bare to him Genubath his son, and Tahpenes' weaned him, in the house of Pharaoh,—and so it came about, that Genubath was of the household of Pharaoh, among the sons of Pharaoh. 21 And <when ||Hadad> heard in Egypt, that David slept with his fathers, and that Joab general of the army dead> Hadad said unto Pharaoh,

Let me go, that I may take my journey unto mine own land.

22 Then said Pharaoh unto him—

But what hast thou' been lacking with me, that lo ! thou art seeking to take thy journey unto thine own land?

And he said—

Nothing, howbeit llet me go>.b

23 And God raised up against him an adversary, Rezon son of Eliada,—who had fled from Hadadezer c king of Zobah, his lord; 24 and he gathered unto him men, and became captain of a band when David slew them [of Zobah],—then went they to Damascus, and dwelt therein, and reigned in Damascus. 25 Thus became he an adversary unto Israel, all the days of Solomon. 26 <Jeroboam also, son of Nebat, an Ephraimite from Zeredah, whose mother's name was Zeruah, a widow woman, he being servant to Solomon> lifted up a hand against the king. 27 And this was the cause that he lifted up a hand against the king,—||Solomon built Millo, he closed up the breach of the city of David his father. 28 Now ||the man Jeroboam|| <being an able

a Ml.: "in the midst of."

b Some cod. read: "And he said to him, Howbeit let me go"; and so some cod. [w. Sep. and Vul.] > G.n. [M.C.T.: "Hadar-ezer." In other cod., "Hadar-esar" or "Hadar-esar" two words.—G.n.]

c So it was by (w. Sep. and Vul.) > G.n. [M.C.T.: "Hadar-ezer." In other cod., "Hadar-esar" or "Hadar-esar" two words.—G.n.]

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1 KINGS XI. 1—28.
man>, Solomon observed his servant, that he was one to execute a work, so he gave him oversight of all the charge of the house of Joseph. 29 And it came to pass at that time, when Jeroboam went forth out of Jerusalem> that there met him Ahijah the Shilonite, the prophet, in the way, 30 he having wrapped himself about with a new mantle; and they two> were by themselves, in the field. 31 Then Ahijah laid hold of the new mantle, that was upon him,— and rent it into twelve pieces; 32 and said to Jeroboam, 33 Take thee ten pieces,— for 34 Thus saith Yahweh, God of Israel— Behold me about to rend the kingdom, out of the hand of Solomon, and I will give unto thee ten tribes: 35 Howbeit one tribe> shall he retain,— for the sake of my servant David, and for the sake of Jerusalem, the city that I have chosen, out of all the tribes of Israel: 36 Because they have forsaken me, and bowed themselves down to Aa’thoreth, goddess of the Zidonians, to Chemosh, god of the Moabites, and to Milcom, 4 god of the sons of Ammon,— and have not walked in my ways, by doing what is right in mine eyes, even my statutes and my regulations, like David his father. 37 Yet will I not take all the kingdom out of his hand,— but will suffer him to be leader all the days of his life, for the sake of David my servant, whom I chose,— who kept my commandments and my statutes. 38 But I will take the kingdom out of the hand of his son,— and will give it to thee, 39 even the ten tribes. 40 Nevertheless to his son> will I give one tribe,— to the end there may remain a lamp unto David my servant always before me, in Jerusalem, the city that I have chosen for myself, to put my Name there. 41 But thee> will I take, and thou shalt reign over all that thy soul could desire,— and thou shalt be king over Israel. 42 So shall it be <if thou wilt hearken unto all that I shall command thee, and wilt walk in my ways, and do that which is right in mine eyes, by keeping my statutes and my commandments, as did David my servant> then will I be with thee, and will build thee an assured house, as I have built for David, and will give unto thee Israel. 43 Thus will I humble the seed of David, because of this; yet not for ever. 44 «When therefore Solomon sought to put Jeroboam to death> Jeroboam arose and fled into Egypt, unto Shishak king of Egypt,— and remained in Egypt, until the death of Solomon. 45 Now <the rest of the story of Solomon, and all that he did, and his wisdom> are they not written in the book of the records of Solomon? 46 Now the days which Solomon reigned in Jerusalem, over all Israel> were forty years. 47 So then Solomon slept with his fathers, and was buried in the city of David his father,— and Rehoboam his son reigned in his stead.

§ 17. Rehoboam reigns instead of Solomon, and loses the Ten Tribes.

1 And Rehoboam went to Shechem,— for to 12 Shechem> had all Israel come to make him king. 2 And it came to pass <when Jeroboam son of Nebat heard of it,— 4b he being yet in Egypt, whither he had fled from the face of Solomon the king> that Jeroboam returned from Egypt; 3 yea they sent, and called him, and Jeroboam and all the convocation of Israel came,— and spake unto Rehoboam, saying: 4 Thy father> made our yoke grievous,— 5 now therefore, do thou lighten the grievous service of thy father, and his heavy yoke which he put upon us, that we may serve thee. 6 And he said unto them— Depart ye for yet three days, and then come again unto me. 7 And the people departed. 8 Then King Rehoboam consulted the elders who used to stand before Solomon his father, while he yet lived, saying,— How do ye advise, that I answer this people? 9 And they spake unto him, saying— If to-day thou wilt be servant unto this people, and wilt serve them,— and answer them kindly, and speak unto them good words> then will they be thy servants, always. 10 But he declined the counsel of the elders which they gave him, and consulted with the young men, who had grown up with him, who were standing before himself; 11 and said unto them— What counsel do ye give as to how we shall answer this people who have spoken unto me, saying— Make a lightening of the yoke which thy father put upon us? 12 Then spake unto him the young men who had grown up with him, saying, 13 Thus shalt thou say to this people that have spoken unto thee, saying— Thy father made our yoke heavy, thou therefore, lighten it upon us, 14 Thus shalt thou speak unto them, 15 My little finger is thicker than my father’s loins; 16 Now therefore, whereas my father 17 laid upon you a heavy yoke, I will add to your yoke,—

* Vul.: "heard that Solomon was dead"—G.n.  4b Some cod. (w. 6 ear. pr. edns., Aram., Sep., Syr., and Vul.) have: "King Solomon"—G.n. 4 Written: "one"; read: "they"—G.n.  5 ML.: "all the days."
366 1 KINGS XII. 12—33; XIII. 1, 2.

My father|| did chastise you with whips,
But ||I|| will chastise you with scorpions.*

So Jeroboam and all the people came in unto Rehoboam, on the third day,—as the king had bidden, saying—

Come again unto me, on the third day.

And the king answered the people, harshly,— and declined the counsel of the elders wherewith they had counselled him; 14 and spake unto them after the counsel of the young men, saying—

My father|| made your yoke heavy,
But ||I|| will add unto your yoke,—

My father|| chastised you | with whips|
But ||I|| will chastise you | with scorpions|.*

Thus the king hearkened not unto the people,— for there had come about a turn* from Yahweh, that he might establish his word, which Yahweh had spoken by Ahijah the Shilonite, unto Jeroboam, son of Nebat. 18 So Israel rebelled against the house of David, unto this day.

But in all Israel saw that the king hearkened not to them the people answered the king, saying—

What portion have ||we| in |David|,
Or inheritance in the son of Jesse?

To your homes, O Israel! ||Now|| see to thine own house, O David!

And Israel departed to their homes.* 17 But <as for the sons of Israel who were dwelling in the cities of Judah> Rehoboam reigned over them. 18 Then King Rehoboam sent Adoniram who was over the tribute, but all Israel stoned him with stones, that he died,—||King Rehoboam|| therefore, hastily mounted his chariot, to flee unto Jerusalem.

19 So Israel rebelled against the house of David,—unto this day.

And it came to pass <when all Israel heard that Jeroboam had returned> that they sent and called him into the assembly, and made him king over all Israel,—there were none that followed the house of David, [saving the tribe of Judah only].

And <when Rehoboam entered Jerusalem> he called together all the house of Judah and the tribe of Benjamin—a hundred and eighty thousand chosen men, able to make war,—to fight against the house of Israel, to bring back the kingdom* to Rehoboam, son of Solomon.

21 Then came the word of God* unto Shemaiah* the man of God, saying:

Speak unto Rehoboam, son of Solomon, king of Judah, and unto all the house of Judah, and Benjamin,—and the remnant of the people, saying:

Thus|| saith Yahweh—
Ye shall not go up, neither shall ye fight with your brethren the sons of Israel,—return ye every man to his own house, for <from me> hath this thing been brought about.

So they hearkened unto the word of Yahweh, and turned back to depart, according to the word of Yahweh.

§ 18. Jeroboam, partly from Motives of Policy, leads Israel into Idolatry, which a Prophet out of Judah rebukes, and then comes to a tragic End.

Then Jeroboam built Shechem, in the hill country of Ephraim, and dwelt therein,— and went forth from thence, and built Penuel.

22 And Jeroboam said in his heart,—

||Now|| shall the kingdom return to the house of David:

<If this people go up to offer sacrifices in the house of Yahweh, in Jerusalem> then will the heart of this people return unto their lord, unto Rehoboam, king of Judah,—and they will slay me, and return unto Rehoboam, king of Judah.

Whereupon the king took counsel, and made two calves of gold,—and said unto them—

It is ||too much for you|| to go up to Jerusalem.

Lo! thy gods, O Israel, that brought thee up out of the land of Egypt;

And he set the one in Bethel,—and <the other> put he in Dan. 20 And this thing became a sin,—and the people went before the one, as far as Dan. 21 And he made a house of high-places,—and made priests from the whole compass of the people, who were not of the sons of Levi. 22 And Jeroboam made a festival in the eighth month, on the fifteenth day of the month, like the festival which [was held] in Judah, and offered up on the altar, <likewise> did he in Bethel, sacrificing to the calves which he had made,—and he kept in attendance* in Bethel, the priests of the high-places which he had made. 23 And he offered up on the altar which he had made in Bethel, on the fifteenth day in the eighth month, in the month which he had devised out of his own heart,—thus made he a festival for the sons of Israel, and offered up on the altar, to make a perfume.

1 And lo! ||a man of God|| came in out of 13 Judah, by the word of Yahweh, unto Bethel,—||as Jeroboam was standing by the altar, to make a perfume.|| 2 And he made proclamation against the altar, by the word of Yahweh, and said,

O altar! altar! ||Thus|| saith Yahweh,—

Lo! a son to be born unto the house of David, ||Josiah|| his name||, who shall
sacrifice upon thee the priests of the high-places, who are making a perfume upon thee, and human bones shall be burned upon thee; and he shall give, on that day, a sign, saying, "This is the sign of which Yahweh hath spoken.—

Lo! the altar is to be rent, and the ashes that are upon thee shall be poured out!"

And it came to pass when the king heard the word of the man of God which he proclaimed against the altar in Bethel, Jeroboam thrust forth his hand, from off the altar, saying—

Lay hold of him! and his hand which he had thrust forth against him was dried up, that he could not draw it back to him. Moreover the altar was rent, and the ashes poured out from the altar, according to the sign which the man of God had given, by the word of Yahweh. Then the king said and said unto the man of God—

Appease, I pray thee, the face of Yahweh thy God, and pray for me, that my hand may be restored unto me. Then the king said unto the man of God, Come home with me, and refresh thyself, and let me give thee a present. But the man of God said unto the king—

"If thou wouldest give me the half of thy house I would not go in with thee, neither would I eat bread or drink water, in this place; for he charged me by the word of Yahweh, saying, Thou shalt neither eat bread, nor drink water, neither shalt thou turn back to come by the way by which thou wentest."

And he said to him—

"I also am a prophet, like unto thee, and a messenger hath spoken unto me, by the word of Yahweh, saying—Bring him back with thee, into thy house, that he may eat bread, and drink water."

So he went back with him, and did eat bread in his house, and drank water. And so it was as they were sitting at the table, yea! that the word of Yahweh came unto the prophet who had brought him back; and he cried out unto the man of God who had come in out of Judah, saying, "Thus saith Yahweh,—Forasmuch as thou hast rebelled against the bidding of Yahweh, and hast not kept the commandment which Yahweh thy God commanded thee; but hast returned, and eaten bread and drunk water, in the place of which he said unto thee,

Thou mayest neither eat bread nor drink water:

thy dead body shall not enter the burying-place of thy fathers."

And it came to pass after he had eaten bread, and after he had drunk, that he saddled for him the ass, for the prophet whom he had brought back. So he departed another way, and went not back by the way by which he came unto Bethel. But a certain aged prophet was dwelling in Bethel, whose sons came in and related to him the doings which the man of God had done that day in Bethel—and the words which he had spoken unto the king, and they related them to their father. And he said unto them—

Which way then went he?

Now his sons had seen the way which the man of God went, who had come in out of Judah. So he said unto his sons, Saddle for me, the ass. And they saddled for him the ass, and he rode thereon; and went after the man of God, and found him, sitting under an oak. And he said unto him—

Art thou the man of God who came in out of Judah?"
found his dead body, cast out in the way, with [the ass and the lion] standing near the dead body,—the lion had neither eaten the dead body, nor had it torn the ass. 39 And the prophet took up the dead body of the man of God, and laid it upon the ass, and brought it back,—and the aged prophet came into the city, to make lamentation, and to bury him. 39 And he laid his dead body in his own grave,—and they lamented over him [saying]—

Alas, my brother!

And it came to pass [after he had buried him] that he spake unto his sons, saying, <When I die> then shall ye bury me in the grave wherein the man of God is buried; [beside his bones] lay my bones; 29 For the message which he proclaimed, by the word of Yahweh, against the altar which is in Bethel,—and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass. 30 After this thing Jeroboam turned not from the wicked way,—but again made [from the whole compass of the people] priests of high places, [whomsoever he would] he installed, and he became priest b of high places. 34 And so this thing became the sin of the house of Jeroboam,—that it should be both taken away and destroyed, from off the face of the ground.

§ 19. Jeroboam, sending his Wife to the Prophet Ahijah, at Shiloh, in behalf of their Sick Son, is severely rebuked; dies, and is succeeded by Nadab his Son.

14 1 At that time fell sick, Abijah son of Jeroboam. 2 Then said Jeroboam to his wife— Arise, I pray thee, and feign thyself another, that it be not known, that thou art the wife of Jeroboam,—and thou shalt go thy way to Shiloh, lo! 3 There is Ahijah the prophet, who promised I should be king over Israel. 4 And him that dieth of Jeroboam in the field shall dogs eat, 5 For ||Yahweh II hath spoken.

And the wife of Jeroboam [did so], and arose, and went to Shiloh, and entered the house of Ahijah,—now ||Ahijah|| could not see, for his eyes were fixed by reason of his old age. 6 But ||Yahweh|| had said unto Ahijah—

Lo! ||the wife of Jeroboam|| coming to enquire something of thee, concerning her son, for he is [sick] ||thus and so|| shalt thou speak unto her,—though <when she cometh in> she feign to be a stranger-woman.

6 So it came to pass <when Ahijah heard the sound of her feet, as she entered the doorway> that he said—

Come in, thou wife of Jeroboam,—wherefore is it that thou art feigning to be a stranger-woman, seeing that I am sent unto thee, with something hard to hear? 7 Go, say to Jeroboam—

||Thus|| saith Yahweh, God of Israel, <Forasmuch as I exalted thee out of the midst of the people,—and gave thee to be leader over my people Israel; and rent the kingdom away from the house of David, and gave it to thee,—and yet thou hast not been like my servant David, who kept my commandments, and who followed me, with all his heart, to do only that which was right in mine eyes; but hast made wicked thy doings beyond any who were before thee,—and hast gone and made thee other gods, even molten images, to provoke me to anger, and hast cast [me] behind thy back> 10 ||therefore|| behold me! bringing misfortune against the house of Jeroboam, and I will cut off the meanest pertaining to Jeroboam, whether shut up or left at large, in Israel,—and will consume after the house of Jeroboam, as one consumeth dung, till it be all gone:

11 <Him that dieth of Jeroboam in the city> shall [the dogs] eat, 12 And <him that dieth in the field> shall [the birds of heaven] eat,—

For ||Yahweh|| hath spoken.

13 Thou therefore, arise, go to thine own house,—<as thy feet are entering the city> the young man shall die.

14 Then shall all Israel lament for him, and bury him, for [this one, pertaining to Jeroboam] shall reach a burying-place,—because there hath been found in him something good toward Yahweh, God of Israel, in the house of Jeroboam.

15 Therefore will Yahweh raise up for himself a king over Israel, who will cut off the house of Jeroboam, this day, but why, <even now>?

15 Therefore will Yahweh smite Israel, as a reed shaken in water, and will root out Israel, from off this goodly soil, which he gave unto their fathers, and will scatter them beyond the River (Euphrates),—because they have made their Sacred Stems, provoking Yahweh to anger:

16 That he may deliver up Israel,—on account of the sin of Jeroboam, which he committed, and which he caused [Israel] to commit.

17 Then arose the wife of Jeroboam, and went her way and entered Tirzah,—<as [she] was coming into the entrance hall> the young man died. 18 And <when they buried him> all Israel lamented him,—according to the word

of Yahweh, which he spake through his servant Abijah the prophet.

19 Now <in the eighteenth year of King Jeroboam, how he warred, and how he reigned> behold them! written in the book of the Chronicles of the Kings of Israel. 20 And <the days which Jeroboam reigned> were twenty-two years,—and he slept with his fathers, and [Nadab his son] reigned [in his stead].

§ 20. The Story of Rehoboam’s Reign resumed.

21 And <Rehoboam, son of Solomon> reigned in Judah,—<forty-one years old> was Rehoboam when he began to reign, and <seventeen years> reigned he in Jerusalem, the city which Yahweh had chosen to put his Name there, out of all the tribes of Israel, and [his mother’s name] was Naamah, the Ammonitess.

22 And Judah did the thing that was wicked in the eyes of Yahweh,—and provoked him to jealousy, above all that their fathers had done, with their sins which they committed. 23 And [they also] built for themselves high places and pillars, and Sacred Stems,—upon every high hill, and under every green tree. 24 [Moreover also] there were male devotees in the land,—they did according to all the abominable practices of the nations, which Yahweh dispossessed from before the sons of Israel.

25 And it came to pass <in the fifth year of King Rehoboam> that Shishak king of Egypt, came up against Jerusalem; 26 and took away the treasures of the house of Yahweh, and the treasures of the house of the king, yes [the whole] took he away,—and took away all the bucklers of gold, which [Solomon] had made.

So King Rehoboam made in their stead, bucklers of bronze,—and committed them unto the hand of the captains of the runners, who kept guard at the entrance of the house of the king. 28 And so it was <whenever the king went into the house of Yahweh> the runners bare them, and then brought them back into the chamber of the runners.

29 Now <the rest of the story of Rehoboam, and all that he did> are <they> not written in the book of the Chronicles of the Kings of Judah? 30 And there was <war> between Rehoboam and Jeroboam, continually.

31 So then Rehoboam slept with his fathers, and was buried with his fathers in the city of David, —and [Abijah his son] reigned [in his stead].

§ 21. Abijah (a bad King) reigns over Judah.

1 Now <in the eighteenth year of King Jeroboam son of Nebat> began Abijah to reign over Judah. 2 <Three years> reigned he in Jerusalem,—and [the name of his mother] was Maachah, daughter of Abishalom. 3 And he walked in all the sins of his father which he had done before him,—and his heart was not blameless with Yahweh his God, like the heart of David his father. 4 But <for the sake of David> did Yahweh his God give him a lamp, in Jerusalem,—by raising up a son of his after him, and by suffering Jerusalem to stand; 5 because David did that which was right in the eyes of Yahweh,—and turned not aside from anything that he commanded him, all the days of his life, <save only> in the matter of Uriah the Hittite. 6 And there was <war> between Rehoboam and Jeroboam, all the days of his life.

7 Now <the rest of the story of Abijah> and all that he did> are <they> not written in the book of Chronicles of the Kings of Judah. 8 And there was <war> between Abijah and Jeroboam. 9 So then Abijah slept with his fathers, and they buried him in the city of David,—and [Asa his son] reigned [in his stead].

§ 22. Asa (a good King) reigns over Judah.

9 Now <in the twentieth year of Jeroboam king of Israel> began Asa to reign as king of Judah; 10 and <forty-one years> reigned he in Jerusalem,—and [the name of his mother] was Maachah, daughter of Abishalom. 11 And Asa did that which was right in the eyes of Yahweh,—like David his father; 12 and he put away the male devotees out of the land,—and removed all the idols that his fathers had made. 13 [Moreover also] <even Maachah his mother> he removed from being queen, because she had made a monstrous thing to the Sacred Stem,—and Asa cut down her monstrous thing and burned it in the Kidron ravine. 14 But <the high places> removed he not,—nevertheless [the heart of Asa] was blameless with Yahweh, all his days.

15 And he brought in the hallowed things of his father, and his own hallowed things, into the house of Yahweh,—silver and gold, and vessels. 16 And there was <war> between Asa and Baasha king of Israel, all their days. 17 And Baasha king of Israel came up against Judah, and built Ramah,—so as not to suffer any one to come out or go in unto Asa king of Judah. 18 So Asa took all the silver and the gold, that were left in the treasures of the house of Yahweh, and the treasures of the house of the king, and delivered them into the hand of his servants,—and King Asa sent them unto Ben-hadad, son of Tabrimmon, son of Nebat, king of Syria; and he gave them twenty talents of silver. 19 But <not all the gold and silver> did Asa take. 20 And he removed the high places, and cut down the male devotees, and cut down the Sacred Stem,—upon every high hill, and under every green tree.
Hezion, king of Syria, who dwelt in Damascus, saying:

[Let there be a] covenant between me and thee, [as] between my father and thy father:

Lo! I have sent thee a gift, silver and gold, Come break thy covenant with Baasha, king of Israel,

That he may go up from against me.

So Ben-hadad hearkened unto King Asa, and sent the generals of the forces which he had, against the cities of Israel, and smote Iyyohn [Ijon], and Dan, and Abel-beth-maccah,—and all Chinneroth, against all the land of Naphtali.

And it came to pass, when Baasha heard thereof, he left off building Ramah,—and returned to Tirzah.

And [[King Asa]] published it unto all Judah, none was exempted, so they carried away the stones of Ramah, and the beams thereof, wherewith Baasha had built,—and King Asa built therewith Geba of Benjamin, and Mizpah.

Now <the rest of the story of Asa, and all his might, and all that he did and the cities which he built> are they not written in the book of the Chronicles of the Kings of Judah? Howbeit <in the time of his old age> he was diseased in his feet.

So then Asa slept with his fathers, and was buried with his fathers, in the city of David his father,—and |Jehoashaphat his son| reigned |in his stead|.

§ 23. Nadab (a bad King) reigns over Israel: Slain by Baasha (another bad King), who succeeds him.

Now <Nadab son of Jeroboam> began to reign over Israel, in the second year of Asa king of Judah,—and he reigned over Israel, two years. And he did the thing that was wicked in the eyes of Yahweh,—and walked in the way of his father, and in his sin, wherewith he caused |Israel| to sin. And Baasha son of Ahijah, of the house of Issachar, conspired against him, and Baasha smote him in Gibbethon, which belonged to the Philistines,—Nadab and all Israel being in siege against Gibbethon. And Baasha slew him, in the third year of Asa king of Judah,—and reigned in his stead. And it came to pass <when he became king> that he smote all the house of Jeroboam, he left not remaining any breathing thing pertaining to Jeroboam, until he had destroyed him,—according to the word of Yahweh, which he spake by the hand of his servant Ahijah the Shilonite: for the sins of Jeroboam which he committed, and which he caused |Israel| to commit,—by his provocation wherewith he provoked to anger Yahweh God of Israel.

Now <the rest of the story of Nadab, and all that he did> are they not written in the book of the Chronicles of the kings of Israel? And there was [war] between Asa and Baasha king of Israel, all their days.

<In the third year of Asa king of Judah> began Baasha, son of Ahijah, to reign over all Israel, in Tirzah, [and he reigned] twenty-four years. And he did that which was wicked in the eyes of Yahweh,—and walked in the way of Jeroboam, and in his sin wherewith he caused |Israel| to sin.

Then came the word of Yahweh unto Jehu son of Hanani, against Baasha, saying:

<Forasmuch as I exalted thee out of the dust, and gave thee to be leader over my people Israel,—and yet thou hast walked in the way of Jeroboam, and caused [my people Israel] to sin, provoking me to anger with their sins>

Behold me! consuming after Baasha, and after his house,—and I will deliver up thy house, like the house of Jeroboam son of Nebat:

<Him that dieth of Baasha in the city shall the dogs eat, And <him that dieth of his in the field> shall the birds of heaven eat.>

Now <the rest of the story of Baasha, and what he did, and his might> are they not written in the book of the Chronicles of the Kings of Israel?

So Baasha slept with his fathers, and was buried in Tirzah,—and |Elah his son| reigned |in his stead|.

Moreover also, <through Jehu son of Hanani the prophet> |the word of Yahweh came against Baasha and against his house, even because of all the wickedness that he had done in the eyes of Yahweh, provoking him to anger with the work of his hands, becoming like the house of Jeroboam,—|notwithstanding that he smote him|.

§ 24. Elah succeeds his father Baasha, is slain by Zimri his servant, who is speedily besieged and destroys himself by fire.

<In the twenty-sixth year of Asa king of Judah> began Elah son of Baasha to reign over Israel, in Tirzah, [and he reigned] two years. Then conspired against him his servant Zimri, captain of half the chariots,—as he was in Tirzah drinking himself drunk, in the house of Arza, who was over the household in Tirzah. And Zimri went in, and smote him and slew him, in the twenty-seventh year of Asa king of Judah,—and reigned in his stead.

And it came to pass <when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasha, he left him not even the meanest,—neither of his kinsfolk, nor of his friends. Thus did Zimri destroy all the house of Baasha,—according to the word of...>
Yahweh which he spake unto Baasha, through Jehu the prophet; 12 as to all the sins of Baasha, and the sins of Elah his son,—wherewith they sinned, and wherewith they caused [Israel] to sin, provoking to anger Yahweh God of Israel, with their vanities.

11 Now <the rest of the story of Elah, and all that he did> are [they] not written in the book of the Chronicles of the Kings of Israel?

12 <In the twenty-seventh year of Asa king of Judah> did Zimri reign, seven days in Tirzah, —but [the people] were encamped against Gibbethon, which belonged to the Philistines.

13 <When therefore the people who were encamped, heard say, Zimri hath conspired, [moreover also] he hath smitten the king— all Israel made Omri, general of the army, king over Israel, on that day, in the camp.

14 So Omri, and all Israel with him, went up from Gibbethon,—and laid siege against Tirzah.

15 And it came to pass, <when Zimri saw that the city was captured,—that he entered into the citadel of the house of the king, and burned over him the house of the king, with fire, and died: 19 because of his sins which he committed by doing the thing that was wicked in the eyes of Yahweh,—by walking in the way of Jeroboam, and in his sin which he committed, by causing [Israel] to sin.>

16 <Now the rest of the story of Zimr, and his conspiracy wherein he conspired> are [they] not written in the book of the Chronicles of the Kings of Israel!

17 <Then> were the people of Israel divided,—[half the people] were following Tibni son of Ginath, to make him king, and [half] following Omri. 18 But [the people that followed Omri] prevailed against [the people that followed Tibni son of Ginath]; so that [Tibni] died, and [Omri] reigned.

§ 25. The Reign of Omri, a very wicked King.

18 <In the thirty-first year of Asa king of Judah> began Omri to reign over Israel [and he reigned] twelve years: <in Tirzah> reigned he six years. 19 And he bought the hill Samaria, of Shemer, for two talents of silver,—and built of it the city, after the name of Shemer lord of the hill— [Samaria].

20 And Omri did the thing that was wicked in the eyes of Yahweh,—and did more wickedly than all who were before him; 20 yea he walked in all the way of Jeroboam son of Nebat, and in his sin whereWITH he caused [Israel] to sin,—provoking to anger Yahweh, God of Israel, with their vanities.

21 Now <the rest of the story of Omri, what he did, and his might that he showed> are [they] not written in the book of the Chronicles of the Kings of Israel?

22 So Omri slept with his fathers, and was buried in Samaria,— and [Ahab his son] reigned in his stead.

§ 26. Ahab succeeds his father Omri, marries the Zidonian Jezebel, and worships Baal—to whom he erects an Altar in Samaria.

23 <Now Ahab son of Omri began to reign over Israel, in the thirty-eighth year of Asa king of Judah,—and Ahab son of Omri reigned over Israel, in Samaria, twenty-two years. 24 And Ahab son of Omri did the thing that was wicked in the eyes of Yahweh,—and did more wickedly than all that were before him.>

25 And it come to pass <as though it had been too light a thing> that he should walk in the sins of Jeroboam son of Nebat; that he took to wife Jezebel, daughter of Ethbaal, king of the Zidonians, and went and served Baal, and bowed down to him.

26 And he reared an altar unto Baal,—in the house of Baal, which he built in Samaria. 27 And Ahab made the Sacred Stem,—and Ahab did yet more to provoke to anger Yahweh God of Israel than all the kings of Israel who were before him.

27 <In his days> did Hiel the Bethelite build Jericho,—

At the price of Abiram his firstborn> he laid its foundation,
And <at the price of Segub his youngest> he set up its doors,
[according to the word of Yahweh which he spake through Joshua son of Nun].

§ 27. Elijah appears upon the Scene, threatening a long Drought. The Prophet dwells by the Ravine of Cherith; then lodges with a Widow at Zarephath in Zidon, whose Son he restores to Life.

1 Then said Elijah * the Tishbite, of Tishbe in 17 Gilead, unto Ahab,

By the life of Yahweh, God of Israel, before whom I stand>
There shall not, these two years, be either dew or rain,—save at the bidding of my word.

3 Then came the word of Yahweh unto him saying:

Get thee hence, and turn thee eastward,—and hide thyself in the ravine of Cherith, which faceth the Jordan; 4 and it shall be that <of the torrent> shalt thou drink,—and <of the ravens> have I commanded to sustain thee, there.

5 So he went and did, according to the word of Yahweh,—yea he went and dwelt in the ravine

24—2
of Cherith, which faceth the Jordan. And the ravens used to bring him bread and flesh, in the morning, and bread and flesh, in the evening, and of the torrent he used to drink. But it came to pass <at the end of [certain] days> that the torrent dried up, because there had been no rain in the land. Then came the word of Yahweh unto him, saying—

9 Ari Be get thee to Zarephath, which belongeth to Zidon, and dwell there,—Lo! I have commanded, there, a widow woman, to sustain thee.

10 So he arose and went to Zarephath, and when he came to the entrance of the city lo! there, a widow woman gathering sticks,—and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And as she went to fetch it he called to her and said, Bring me, I pray thee, a morsel of bread, in thy hand.

12 And she said—By the life of Yahweh, thy God verily I have not' a cake, only a handful of meal in the jar, and a little oil in the cruse,—and lo! I have been gathering a couple of sticks, so I shall go in and make it ready for me and for my son, that we may eat it—and die!

13 And Elijah said unto her—Do not fear, go in—make ready according to thy word,—howbeit. make me thereof a little cake first I, and bring it out to me, and for thyself and thy son make ready afterwards. For thus saith Yahweh, God of Israel, The jar of meal shall not waste, and the cruse of oil shall not fail,—Until the day that Yahweh giveth rain upon the face of the ground.

15 So she went and made ready, according to the word of Elijah,—and did eat, and he, and her house certain days:

16 The jar of meal did not waste, and the cruse of oil did not fail,—According to the word of Yahweh, which spake through Elijah.

17 And it came to pass <after these things> that the son of the woman, owner of the house, fell sick,—yea it came to pass that his sickness was very severe, until no breath was left in him. Then said she unto Elijah, What have I in common with thee, O man of God? Hast thou come unto me, to call to remembrance mine iniquity, and to cause the death of my son?

18 And he said unto her—Give me thy son.

And he took him out of her bosom, and carried him unto the upper room, where he was staying, and laid him upon his own bed. Then cried he unto Yahweh, and said,—O Yahweh, my God! Even upon the widow with whom I am sojourning hast thou brought misfortune by causing the death of her son?

21 And he stretched himself out upon the boy, three times, and cried unto Yahweh, and said,—O Yahweh, my God! Let the life of this boy, I pray thee, come again within him.

22 And Yahweh hearkened unto the voice of Elijah,—and the life of the boy came again within him, and he lived. Then Elijah took the boy, and carried him down out of the upper room, into the house, and gave him to his mother,—and Elijah said, See! thy son liveth.

24 And the woman said unto Elijah, Now then I know, that a man of God thou art',—and that the word of Yahweh is in thy mouth, of a truth.

§28. Elijah, as a Herald of Rain, meets Obadiah; shows himself to Ahab; encounters the Prophets of Baal on Mount Carmel.

1 And it came to pass <after many days> that the word of Yahweh came unto Elijah, in the third year, saying,—Go, shew thyself unto Ahab, that I may send rain upon the face of the ground.

2 And Elijah went to show himself unto Ahab. Now the famine was severe in Samaria.

3 And Ahab had called for Obadiah, who was over his house. Now Obadiah was one who revered Yahweh, exceedingly. And so it came to pass <when Jezebel was cutting off the prophets of Yahweh> that Obadiah took a hundred prophets, and hid them by fifties in caves, and sustained them, with bread and water.

4 So then Ahab said unto Obadiah, Go, and let us pass throughout the land, unto all the fountains of water, and unto all the ravines,—peradventure we may find grass, and save alive horse and mule, and not have more of the beasts cut off.

5 So they divided to them the land, to pass through it,—Ahab went one way, by himself, and Obadiah went another way, by himself. And so it was <as Obadiah was on the road> that lo! Elijah met him,—and he recognised him, and fell upon his face, and said—Now art thou my lord Elijah? 
And he said to him—

I am!» Go, say to thy lord: "Here!" is [Elijah]! 

And he said—

How have I sinned,— that IIthou IIart delivering thy servant into the hand of Ahab, to put me to death?

By the life of Yahweh thy God there is no nation or kingdom, whither my lord hath not sent to seek thee, and when they have said— Nay! he hath taken an oath of the kingdom or the nation, that no one could find thee; and now I am left, Yahweh's only prophet,— but the prophets of Baal are four hundred and fifty men.

22 Let there be given us, therefore, two bullocks, and let them choose for themselves one bullock, and cut it in pieces, and lay it upon the wood, but <fire> shall they not put,— then I will make ready the other bullock, and place upon the wood, but <fire> will I not put.

24 Then shall ye call on the name of your god, and I will call on the name of Yahweh, and it shall be <the God that respondeth by fire> [Elijah] is GOD.

And all the people responded—

Well spoken!*

25 Then said Elijah to the prophets of Baal—

Choose for yourselves one bullock, and make ye ready [first], for ye are many,— and call ye on the name of your god, but <fire> shall ye not put.

26 So they took the bullock which was given them, and made ready, and called on the name of Baal—from the morning even until the noon, saying— O Baal! answer us.

But there was no voice, nor any' that answered. And they leaped about by the altar which had been made, and made ready, and called on the name of Baal—from the morning even until the noon, saying— O Baal! answer us.

But there was no' voice, nor any' that answered. And they leaped about by the altar which had been made. And it came to pass <at noon> that although they prophesied until the offering up of the evening gift> yet was there no' voice, nor any' that answered, nor any' that hearkened.

27 Then said Elijah unto all the people:

Draw near unto me.

And all the people drew near unto him. Then repaired he the broken-down altar of Yahweh; and Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of Yahweh came, saying—Israel shall lie thy name; and built, with the stones, an altar, in the name of Yahweh,— and he made a trench, as large as would contain two measures* of seed, round about the altar; and he put in order the wood, and cut in pieces the bullock, and laid upon the wood. Then said he—

Fill four pitchers with water, and pour out upon the ascending-sacrifice, and upon the wood.

* Lit.: emphasis "I' only.

Ml.: "lords" — intensive plural, as frequently. Cp. chap. xvi. 2.

Or: "the basiliss": Heb: "the baalim." Lit.: "the Elohim." Some cod.: "unto all the people"—G.n.
And they did so. And he said—
Do it the second time.
And they did it the second time. And he said—
Do it the third time.
And they did it the third time. And the water ran round about the altar,—
moreover also] (the trench) filled he with water.
And it came to pass] (at the time of the offering of the gift)—
that Elijah the prophet drew near, and said,
O Yahweh, God of Abraham, Isaac and Israel!
||To-day|| let it be known—
That ||thou|| art God in Israel,||
And that ||I|| am thy servant,—
And that <by thy word> have I done all these things.

Answer me, O Yahweh! answer me,
That this people may know, that ||thou—
Yahweh ||art GOD,—
So shalt ||thou thyself|| have turned their heart back again.
Then fell fire from* Yahweh, and consumed the ascending-sacrifice, and the wood, and the stones, and the dust,—<even the water that was in the trench> it licked up.
And <when all the people saw it> they fell upon their faces,—and said,
[Yahweh] [he] is GOD,
[Yahweh] [he] is GOD.
And Elijah said unto them—
Seize ye the prophets of Baal—let not I slay man] of them escape.
So they seized them. And Elijah took them down unto the ravine of Kishon, and slaughtered them there.
Then said Elijah unto Ahab,
Go up. eat and drink,—for there is a sound of a downpour of rain.
So Ahab went up, to eat and drink,—but ||Elijah ||went up to the top of Carmel, and bowed himself to the earth, and put his face between his knees.*
Then said he unto his young man—
Go up, I pray thee, and look about in the direction of the sea.
So he went up, and looked about, and said—
There is ||nothing whatever||. Then said he—
Go again, seven times. 4
And it came to pass <at the seventh time> that he said—
Lo ! a little cloud, like a man's hand coming up from the sea.
Then he said—
Go up,* say unto Ahab—
Harness, and get thee down, lest the rain shut thee in.
And it came to pass <meanwhile> that ||the heavens|| had enshrouded themselves with clouds and wind, and there came a great rain, and Ahab rode, and went to Jezreel; 4 but ||the hand of Yahweh|| came upon Elijah, so he girded his loins, and ran before Ahab, until thou enterest Jezreel.

§ 29. Elijah flees from Jezebel, first to Beer-sheba, then to Horeb, where he is commissioned anew, and, returning, summons Elisha to become his Successor.

1 And Ahab told Jezebel all that Elijah had done,—[and withal] how* he had slain all the prophets with the sword. 4 Then sent Jezebel a messenger unto Elijah, saying,—
||So|| let the gods do,* and ||so|| let them add, if <by this time to-morrow> I make not thy life as the life of one of them. 3 And <when he saw [that]> he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah,—and left his servant there. 4 But ||he himself|| went into the wilderness* a day's journey, and came and sat down under a certain shrub,—and asked for his life, that he might die, and said—
||Enough, now|| O Yahweh! take away my life, for |no better| am ||I|| than |my fathers||.
5 And <as he lay, and slept, under a certain shrub> lo ! a messenger, touching him, who said to him—
Rise, eat.
So he looked about, and lo ! <at his head> a cake baked on hot stones, and a cruse of water,—and he did eat and drink, and then went back and lay down. 7 And the messenger of Yahweh came again a second time, and touched him, and said—
Rise, eat,—because |too much for thee| is the journey. 6
So he arose, and did eat and drink,—and journeyed, <in the strength of that eating> forty days and forty nights, as far as the mountain of God—||Horeb||. 9 And he entered, there, into a cave, and lodged there,—and lo ! the word of Yahweh [came] unto him, and said to him,
What doest thou here, Elijah ?

10 And he said—
||Very jealous|| have I been, for Yahweh, God of hosts,
Because the sons of Israel have forsaken thy covenant,
<Thine altars> have they thrown down,
|Thy prophets| also have they slain with the sword,—

* Some cod. (w. 1st pr. edn. Bab. Bible 1817) ||" to Israel—"||G.n.
* Written: ||" knee" || read, ||" knees." In some cod. (w. 2 ear. pr. edns.) both written and read:
||" knees"—G.n.
* Sep. here adds: ||" and the young man went again seven times"—G.n.
* And he feared and ||arose—"||G.n.
* Or: ||" desert."
And I alone am left, and they have sought my life, to take it.

11 And he said—

Go forth to-morrow, and stand in the mountain, before Yahweh.

And lo! [Yahweh, passing by], and a great and strong wind— rending the mountains and breaking in pieces the crags, before Yahweh,

Not in the wind was Yahweh,—

And after the wind an earthquake,—

Not in the earthquake was Yahweh;—

And after the earthquake a fire,—

Not in the fire was Yahweh,—

And after the fire the voice of a gentle whisper.

And it came to pass when Elijah heard it, he wrapped his face in his mantle, and went forth, and stood at the entrance of the cave,— and lo! [unto him] a voice; and it said—

What dost thou here, Elijah?

13 And Yahweh said unto him, Go, return to thy way, towards the wilderness of Damascus,

And when thou enterest,

Then shalt thou anoint Hazael to be king over Syria;

16 And Jehu son of Minshi shalt thou anoint to be king over Israel;

And Elisha son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy stead:

Then shall it come to pass, that—

Him that escapeth the sword of Hazael shall Jehu shall Elisha slay;

And him that escapeth the sword of Jehu shall Elisha slay;

Yet will I leave remaining in Israel, seven thousand, all knees which have not bowed to Baal, and all mouths which have not kissed to him.

So he departed from thence, and found Elisha son of Shaphat, as he was plowing, with twelve yoke of oxen before him, he being with the twelfth, so Elijah crossed over unto him, and cast his mantle towards him;

and he left the oxen, and ran after Elijah, and said—

Let me, I pray thee, kiss my father and my mother, that I may follow thee.

And he said unto him,—

Go, turn back, for what have I done to thee?

21 So he turned back from following him, and took the yoke of oxen, and sacrificed them, and with the implements of the oxen boiled their flesh, and gave unto the people, and they did eat.— then he arose, and followed Elijah, and ministered unto him.

§ 30. Ben-hadad king of Syria, laying siege to Samaria, is twice defeated; Ahab is punished for suffering him to escape.

1 Now Ben-hadad, king of Syria, had gathered together all his forces, and thirty-two kings were with him, and horses and chariots,—then came he up, and laid siege to Samaria, and made war against it. And he sent messengers unto Ahab king of Israel, into the city, and said,—

Thus saith Ben-hadad,

Thy silver and thy gold are mine, and thy wives and thy sons the goodliest are mine.

4 Then responded the king of Israel, and said, According to thy word my lord O king! thy silver and thy gold and thy wives and thy sons I will give;—

5 And the messengers came back again, and said, Thus speaketh Ben-hadad, saying,—

Because I sent unto thee saying,

Thy silver and thy gold and thy wives and thy sons I shall thou give;

6 Therefore about this time to-morrow will I send my servants unto thee, and they shall search thy house, and the houses of thy servants,— and it shall be, that all the delight of thine eyes shall they put in their hand, and take away.

7 Then called the king of Israel, for all the elders of the land, and said—

Mark, I pray you, and see, how this man is seeking mischief,— for he had sent unto me, for my wives, and for my sons, and for my silver, and for my gold, and I refused him not.

8 And all the elders and all the people said unto him,—

Do not thou hearken, neither do thou consent.

9 So he said unto the messengers of Ben-hadad— Say ye to my lord the king—

All that thou didst send for, to thy servant at the first will I do, but this thing I cannot do.

And the messengers departed, and took him back word.

10 Then Ben-hadad sent unto him and said,—

So let the gods do to me, and let them add, if the dust of Samaria suffice by handfuls, for all the people who are at my feet.
And the king of Israel responded and said:

Tell him,—

Let not [him that girdeth] boast' himself like him [that looseth].

And it came to pass when he heard this message, as [he] was drinking, he' and the kings' in the pavilions that he said unto his servants—

Make ready!

So they made ready against the city.

And lo! a certain prophet drew near unto Ahab king of Israel, and said,—

[Thus] saith Yahweh,

Hast thou seen all this great multitude? Behold me! delivering it into thy hand, to-day, so shalt thou know that [I] am Yahweh.

And Ahab said—

By whom?

And he said—

[Thus] saith Yahweh,

By the young men of the princes of the provinces.

Then said he—

Who shall begin the war?

And he said—

Thou!

Then numbered he the young men of the princes of the provinces, and they were found to be, two hundred and thirty-two, — and [after them] he numbered all the people, all the sons of Israel, seven thousand. 16 And they went forth at noon. Now [Ben-hadad] was drinking himself drunk, in the pavilions, [he'] and the thirty-two kings helping him. 17 Then went forth the young men of the princes of the provinces, [first], — and [when Ben-hadad sent] they told him, saying—

Men have come forth, out of Samaria.

And he said—

If [peaceably] they have come, take them alive,—or if [fighting] they have come, take ye them.

Now [when these] had come forth out of the city, even the young men of the princes of the provinces,—with the force which was following them> then anote they every one his man, and the Syrians fled, and Israel pursued them,—but Ben-hadad king of Syria escaped on a horse, with horsemen. 21 And the king of Israel went forth, and took* the horses and the chariots,—and he went on smiting the Syrians, with a great smiting.

Then drew near the prophet, unto the king of Israel, and said unto him—

Go strengthen thyself, and mark and see, what thou wilt do,—for [at the return of the year] is the king of Syria coming up against thee.

And [the servants of the king of Syria] said unto him—

[Gods of the mountains] are their gods, [for this cause] prevailed they against us,—but <only let us fight with them lees the plain> and verily we shall prevail against them.

But [this thing], —set aside the kings, every man out of his place, and put governors* in their stead; and [thou] must number thee a force, like the force which thou hast lost, [both horse for horse and chariot for chariot], and [if we fight with them lees the plain> verily we shall prevail against them.

And he hearkened unto their voice, [and did so]. 20 And so it came to pass at the return of the year, that Ben-hadad numbered the Syrians,—and came up to Aphek, to fight with Israel; 27 and [the sons of Israel were numbered, and provisioned, and went to meet them,—and the sons of Israel encamped before them like two little flocks of goats, whereas [the Syrians] filled the land.

Then approached the man of God, and spake unto the king of Israel, and said—

[Thus] saith Yahweh—

Because the Syrians have said—

[A god of the mountains] is Yahweh, but <not a god of the vales> is he'> Therefore will I deliver all this great multitude, into thy hand, so shalt thou know, that [I] am Yahweh.

So they encamped, [these] over against [those] seven days,—and it came to pass, <on the seventh day> that the battle was joined, and the sons of Israel smote the Syrians, [a hundred thousand footmen, in one' day]. 30 And they who were left fled to Aphek, into the city, and the wall fell upon twenty-seven thousand men who were left,—and [Ben-hadad] fled, and came into the city, [into a chamber within a chamber]. 31 And his servants said unto him,

Lo! we pray thee, we have heard <of the kings of the house of Israel> that <kings known for lovingkindness> they are'.

Let us, we pray thee, put sackcloth' upon our loins, and ropes' about our head. and let us go forth unto the king of Israel. [peradventure' he will save alive thy soul'.

So they girded sackcloth upon their loins, and [put] ropes about their heads, and came in unto the king of Israel, and said,—

[Thy servant, Ben-hadad] saith,—

Let my soul live, I pray thee. And he said,—

Is he yet' alive? <My brother> he is'.

Now [the men] could divine, so they hastened to let him confirm the word of his own accord' and they said,—

[Thy brother] is Ben-hadad!

* Or: "pashas."*

Some cod. (w. 3 ear. pr. edns., Sep. and Vul.) have: "against."—G.n.

Some cod. (w. 3 ear. pr. edns., Sep., and Vul.) simply: "and said unto the king of Israel"—G.n.

So it shd be (w. Sep.):—G.n. [M.C.T.: "smote."']

Or: "let him explain
He said therefore,—
Go fetch him.
So Ben-hadad came forth unto him, and
he made him come up unto him* on his
chariot. And he said unto him—
(The cities which my' father took from thy'
father) will I restore, and <bazaars>b
shalt thou make thee in Damascus, as my
father made in Samaria.

So then [I] <with this covenant> will let
thee go.
So he solemnised with him a covenant, and let
him go.

And a certain man of the sons of the
prophets§ said unto his neighbour, by the word
of Yahweh—
Smite me, I pray thee.
But no man refused to smite him. * So
he said to him —
Because thou hast not hearkened unto the
voice of Yahweh > lo! <when thou art
departing from me> there shall smite thee
a lion.
And when he departed from beside him, a lion
found him, and smote him. " Then found
he another man, and said,—
Smite me. I pray thee.
So the man smote him— Hkept on smiting and
wounding!!:a Then the prophet departed,
and waited for the king, by the way, — and
disguised himself with his turban over his
eyes. * And so it was <when |the king| was
[crying out] unto the king,— and
said—
Thy servant|| went out in the midst of the
battle, and lo! |a man | turned aside and
brought unto me a man. and said—
Keep this man, <if he be l|missing|>
then shall |thy life| go for |his life)
or <a talent of silver> shalt thou
weigh out.

And so it was, <as thy servant was busy
here and there> that ||be|| was gone.c
And the king of Israel said unto him—
Such is thy judgment, Uthou thyself Ihast
decided it.
" Then hastened he. and removed the turban'
from over his eyes,—and the king of Israel
knew him, that <of the prophets> was
he|. ** And he said unto him —
Thus saith Yahweh,
Because thou hast let go the man whom I
had devoted, out of thy hand> therefore
shall |thy life| be instead of |his life|, and
|thy people| instead of |his people|.

And the king of Israel departed unto his
house, sullen and disturbed,— and entered
Samaria.

§ 31. Naboth's Vineyard, coveted by Ahab, is reck-
lessly procured by Jezebel: Ahab, rebuked by
Elijah, humbles himself and is spared.

1 And it came to pass <after these things> 21
that Naboth the Jezreelite had [[a vineyard]],
which was in Jezreel,—hard by the palace of
Ahab, king of Samaria. 2 Ahab, therefore,
spake unto Naboth, saying—
Come! give me thy vineyard, that I may
have it for a garden of herbs, for the same
is near by my house, and let me
give thee, instead thereof, a vineyard
better than it.—<if it be good in thine eyes> I
will give thee silver' to the value of this.

3 And Naboth said unto Ahab,—
Far be it from me, of Yahweh! that I should
give up the inheritance of my fathers unto
thee!

4 So Ahab came into his house, sullen and dis-
turbed, because of the word which Naboth the
Jezreelite had spoken unto him, that he should
have said,
I will not give thee the inheritance of my
fathers.
So he laid him down upon his bed, and turned
away his face, and did eat no food.

5 Then came unto him Jezebel his wife,— and
said unto him—
Why is it, that thy spirit is sullen, that thou
art |not eating food|?

6 And he said unto her—
Because I spake unto Naboth, the Jezreelite,
and said unto him—
Come! give me thy vineyard for silver,
or <if thou' wouldst prefer> I will
give thee a vineyard, in its stead;
and he said—
I will not give thee my vineyard.

7 Then Jezebel his wife said unto him :—
Art thou still going to carry on the
kingdom over Israel?
Rise! eat food, and let thy heart be merry,
I will give thee the vineyard of Naboth
the Jezreelite!

8 So she wrote letters, in the name of Ahab, and
sealed them with his signet-ring,— and sent the
letters unto the elders, and unto the nobles who
were in his city, dwelling with Naboth. 9 Now
she wrote in the letters, saying,—
Proclaim ye a fast, and cause Naboth to sit
at the head of the people ; 10 then let two
reckless men* take their seats before him,
that they may bear witness against him,
then shall ye carry him forth and stone him,
that he die.

11 So the men of his city, the elders and the nobles
who dwelt in his city, did' just as Jezebel had

whether it was his real
mind." Another reading
by another school of
Masorites): "and they
catched it from him."—
Cp. O.G. 319a.
* So it shd be (w. Sep.)—
G.n.
** Mi.: " streets." Cp. O.O.
p. 309.
*b Mi.: " was not." 4 So some cod. (w. Sep. and
Vul.); other cod. (w. 2
car. pr. edns.): " my
hand"—G.n.

* So it shd be. That is, either ghadaf or khala,
both meaning prop. "to
revile" ; and not bhadak, which never means that
—G.n. and G. Intro.
365-7.
I sent unto them,—as it was written in the letters' which she had sent unto them:—

Then came in the two reckless men,*° and sat before him, and the men bare witness against him, even against Naboth, before the people, saying.

Naboth hath reviled God and king!

So they carried him forth, outside the city, and stoned him with stones, that he died. u Then sent they unto Jezebel, saying,—

Naboth is stoned and is dead.

And it came to pass <when Ahab heard that Naboth was stoned and was dead> that Jezebel said unto Ahab—

Rise! take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for silver, for Naboth is not alive, but dead!

And it came to pass <when Ahab heard that Naboth was dead> that Ahab arose, to go down unto the vineyard of Naboth the Jezreelite, to take possession thereof. 17 Then came the word of Yahweh unto Elijah the Tishbite, saying:

Arise! go down to meet Ahab king of Israel, who is in Samaria,—lo! he is in the vineyard of Naboth, whither he hath gone down, to take possession thereof. 19 Then shalt thou speak unto him, saying—

Thus saith Yahweh, Hast thou committed murder, and also taken possession? Then shalt thou speak unto him, saying:

Thus saith Yahweh, In the place where the dogs have lapped up the blood of Naboth shall the dogs lap up thy blood. (11. thine)

Then said Ahab unto Elijah, Haast thou found me, O mine enemy? And he said:

I have found [thee]! Because thou hast sold thyself to do the thing that is wicked in the eyes of Yahweh>

Behold me! [saith he] bringing in upon thee, calamity, and I will consume after thee,—and cut off of Ahab, even the meanest, whether shut up or left at large in Israel; 22 and will deliver up thy house—Like the house of Jeroboam son of Nebat, and like the house of Baasha son of Ahijah,—for the provocation where with thou hast provoked, and caused [Israel] to sin.

Moreover also, [concerning Jezebel> hath Yahweh spoken, saying,—

The dogs shall eat Jezebel, in the townland of Jezreel:

§ 32. Ahab and Jehoshaphat in Samaria, and at Ramoth-gilead, where Ahab is slain. Ahab his Son reigns in his stead. Jehoshaphat's Reign over Judah: he is succeeded by Jehoram.

And there continued three years' without war between Syria and Israel. v But it came to pass <in the third year> that Jehoshaphat king of Judah went down unto the king of Israel. 3 And the king of Israel said unto his servants, Know ye that Ramoth-gilead is a city of Syria,—yet we are too idle to take it out of the hand of the king of Syria?

And he said unto Jehoshaphat,

Wilt thou go with me to make war upon Ramoth-gilead?

5 And Jehoshaphat said unto the king of Israel,—Seek, I pray thee, at once, the word of Yahweh.

So the king of Israel gathered together the prophets, about four hundred men, and said unto them—

Shall I go against Ramoth-gilead, or shall I forbear?

And they said—

Go up, that the Lord may deliver it into the hand of the king.

Then said Jehoshaphat, Shall I go against Ramoth-gilead, to battle, or shall I forbear?

And they said—

Go up, that the Lord may deliver it into the hand of the king.

Then said Jehoshaphat, Is there not here a prophet of Yahweh, besides,—that we may seek [from him]?
And the king of Israel said unto Jehoshaphat,

<Besides> is a certain man, by whom we might seek Yahweh, but |I||hate him,
for he is never moved to prophesy concerning me anything good, |only evil|, Micaiah, son of Imlah.

And Jehoshaphat said,

Let not the king say so.

Then the king of Israel called a certain courtier, — and said,

Hasten Micaiah son of Imlah.

Now the king of Israel, and Jehoshaphat king of Judah,|| were sitting— each man upon his throne, having put on robes, in a level place, at the entrance of the gate of Samaria,— and ||all the prophets|| were being moved to prophesy before them; 11 when Zedekiah a son of Che-

naanah made himself horns of iron,— and said—

||Thus|| saith Yahweh,—

IIWith the|eshalt thou push down the
Syrians, until thou hast consumed them.

And all the prophets|| were being moved to prophesy|| in like manner,| saying,—

Go up to Ramoth-gilead, and thou shalt prosper, and Yahweh will deliver it into the
hand of the king.

Now the messenger who went to call Micaiah, spake unto him, saying—

Behold, I pray thee, ||the words of the proton|| <with one mouth> are good, as touching the king,— let thy word, b I pray thee, be as the word of one of them, so wilt thou speak that which is good.

And Micaiah said,—

||By the life of Yahweh|| <what Yahweh saith unto me> ||that|| will I speak.

So he came unto the king, and the king said unto him—

Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?

And he said unto him—

Go up and prosper, and Yahweh will deliver it into the hand of the king.

And the king said unto him, —

||How many times must ||I|| adjure thee,— that thou speak unto me nothing but truth, in the name of Yahweh?||

And he said—

I saw all Israel scattered among the mountains, like sheep that have no shepherd,— so Yahweh said,

These have ||no masters|| let them return every man unto his own house, in peace.

Then said the king of Israel, unto Jehoshaphat,—

Did I not say unto thee, He will not be moved to prophesy concerning me anything good, |only calamity|?

Then he said,

||Therefore|| hear thou the word of Yahweh,— I said Yahweh, sitting upon his throne, and

all the host of the heavens, standing by him, on his right hand, and on his left.

And Yahweh said—

Who will persuade Ahab, that he may go up and fall, at Ramoth-gilead?

And ||one|| said in this manner, and ||another|| said in that manner. 21 Then came forth a spirit, and stood before Yahweh, and said—

||I|| will persuade him.

And Yahweh said unto him—

Wherewith?

And he said—

I will go forth, and become a spirit of falsehood in the mouth of all his prophets, —

So he said—

Thou mayest persuade, yes' and prevail, go forth, and do so.

||Now|| therefore, lo! Yahweh hath suffered a spirit of falsehood to be put into the mouth of all these thy prophets. But ||Yahweh himself|| hath spoken concerning thee, ||calamity||.

Then drew near Zedekiah b son of Cheenaanah, and smote Micaiah on the cheek,— and said—

Where then passed the Spirit of Yahweh, from me, to speak unto thee?

Then said Micaiah,

Lo! thou art about to see, on that day,— when thou enterest a chamber within a chamber, to hide thyself.

And the king of Israel said,

Take Micaiah, and carry him back unto Amon captain of the city,— and unto Joash son of the king; 27 and thou shalt say—

||Thus|| saith the king, Put this man into the prison, — and let him eat the bread of oppression, with the water of oppression, until I enter in peace.

Then said Micaiah,

<If thou return in peace> Yahweh hath not spoken by me.

And he said—

Hear, ye peoples, |all of you|!

So the king of Israel went up, with Jehoshaphat king of Judah, unto Ramoth-gilead.

And the king of Israel said unto Jehoshaphat— I am about to disguise myself, and enter into the battle, ||thou therefore, put on thy robes.

So the king of Israel disguised himself, and entered into the battle.

Now ||the king of Syria|| had commanded the captains of chariots which he had, thirty and two, saying,

Ye shall not fight with small or great,—||save with the king of Israel alone||.

And it came to pass <when the chariot-captains saw Jehoshaphat> that ||they|| said:

Surely it is ||the king of Israel||!
But <when they turned aside against him to fight> Jehoshaphat cried out. And it came to pass <when the chariot-captains saw that it was not the king of Israel> that they turned back, from pursuing him. But <a certain man> <drawing a bow in his innocence> smote the king of Israel, between the shoulder-joints and the coat of mail,—wherefore he said to his charioteer—

Turn thy hand,* and convey me out of the host, for I am sore wounded.

But the battle increased that day, and <the king> was propped up in the chariot, before the Syrians,—and died in the evening, and so the blood of the wound ran out into the hollow of the chariot. And a loud cry went through the host, at the going in of the sun, saying—

Every man to his own city! and every man to his own land! But the king died, and was brought into Samaria,—and they buried the king, in Samaria. And <when the chariot was washed out at the pool of Samaria> the dogs lapped up his blood, also the harlots bathed [there],—according to the word of Yahweh which he had spoken.

So the king died, and was brought into Samaria,—and they buried the king, in Samaria. And <when the chariot was washed out at the pool of Samaria> the dogs lapped up his blood, also <the harlots> bathed [there],—according to the word of Yahweh which he had spoken.

Now <the rest of the story of Ahab, and all that he did, and the house of ivory that he built, and all the cities that he built> are <they> not written in the book of the Chronicles of the kings of Israel? So Ahab slept with his fathers,—and |Jehoram his son| reigned in his stead. So Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David his father,—and |Jehoram| his son| reigned| in his stead |.

Now ||Jehoshaphat son of Asa|| began to reign over Judah,—in the fourth' year of Ahab king of Israel. ||Jehoshaphat|| was thirty-five years old when he began to reign, and <twenty-five years> reigned he in Jerusalem,—and <the name of his mother|| was Azubah, daughter of Shilhi. And he walked in all the way of Asa, his father, he turned not* aside therefrom,—doing that which was right in the eyes of Yahweh : nevertheless ||the high places were not taken away,—still| were the people offering sacrifices and burning incense in the high places. And Jehoshaphat made peace with the king of Israel.

Now <the rest of the story of Jehoshaphat, and his might that he shewed, and how he warred> are <they> not written in the book of the Chronicles of the kings of Judah? Moreover <the rest of the male devotees who remained in the days of Ahab his father> he consumed out of the land. And <king> was there none* in Edom, |a prefect|| was king. ||Jehoshaphat|| made| ships of Tarshish,| to go to Ophir, for gold; but they went not,—for ships had been broken to pieces in Ezion-geber. ||Then|| said Ahaziah son of Ahab, unto Jehoshaphat,

Let |my servants| go with |thy servants| in the ships,—

but Jehoshaphat did not consent. So Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David his father,—and |Jehoram| his son| reigned| in his stead |.

||Ahaziah son of Ahab|| began to reign over Israel, in Samaria, in the seventeenth' year of Jehoshaphat king of Judah,—and reigned over Israel, two years. And he did the thing that was wicked in the eyes of Yahweh,—and went in the way of his father, and in the way of Jeroboam son of Nebat, who caused |Israel| to sin. Yea he served Baal, and bowed down to him,—and provoked to anger Yahweh, God of Israel, ||according to all that his father had done |.

$ Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "and turned not"—Q.n. and rend.: "made"—Q.n.
$ I.e.: "large sea-fort ships"—Q.n.
$ Some cod. (w. 4 ear. pr. edns., Aram., Syr., and Vul.) both write "and turned not"—Q.n. and rend.: "made"—Q.n.
$ Written: "(had) ten"; but read: "made." In some cod. (w. 4 ear. pr. edns., Aram., Syr., and Vul.) both write "and turned not"—Q.n. and rend.: "made"—Q.n.
$ Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "and to his own land," omitting "every man" in this clause—Q.n.
§ 1. Ahaziah, King of Israel, warned by Elijah, sends Parties of Fifty Men to take him: Two Parties destroyed, the Third spared.

Then Moab revolted against Israel, after the death of Ahab. And Ahaziah fell through the lattice in his upper chamber, which was in Samaria, and became sick, so he sent messengers, and said unto them—
Go enquire of Baalzebub, god of Ekron, whether I shall recover from this sickness.

But the messenger of Yahweh spake unto Elijah, the Tishbite, rise, go up to meet the messengers of the king of Samaria, and say unto them—
Is it because there is no God in Israel that ye are going to enquire of Baalzebub, god of Ekron?

Thus saith Yahweh—From the bed whereunto thou hast gone up shalt thou not come down, for thou shalt surely die.

And Elijah departed. And when the messengers returned unto him he said unto them—
How is it that ye have returned?
And they said unto him—A hairy man, with a leathern girdle girt about his loins.
And he said—Elijah the Tishbite it was.

Then sent he unto him a captain of fifty, with his fifty; and he went up unto him, and lo! he abode on the top of the mountain, and he said unto him,
O man of God! the king hath said—Come down!

And Elijah responded and said unto the captain of fifty,
If a man of God I am, let fire come down out of the heavens, and devour thee and thy fifty.

And there came down a fire out of the heavens, and devoured him and his fifty.

Then he again sent unto him another captain of fifty, with his fifty. And he also spake and said unto him,
O man of God! thus saith the king—Haste thee, come down!

And Elijah responded and said unto them—
If a man of God I am, let fire come down out of the heavens, and devour thee and thy fifty.

And there came down a fire of God, out of the heavens, and devoured him and his fifty.

Then he again sent a third captain of fifty, with his fifty, and the third captain of fifty ascended and came near, and bowed down upon his knees before Elijah, and made supplication unto him, and said unto him,
O man of God! let my life, I pray thee, and the lives of these thy fifty servants, be precious in thine eyes.

Lo! there hath come down fire out of the heavens, and devoured the captains of the former fifties, with their fifties;—now therefore, let my life be precious in thine eyes.

And the messenger of Yahweh said unto Elijah,
Go down with him, do not fear because of him,
So he arose, and went down with him unto the king; and said unto him—
Thus saith Yahweh—
For that thou didst send messengers to enquire of Baalzebub, god of Ekron, was it because there was no God in Israel, for whose word thou couldst enquire?
Therefore, from the bed whereunto thou hast gone up, shalt thou not come down, for thou shalt surely die.

17 And he died, according to the word of Yahweh which Elijah had spoken, and Jehoram son of Jehoshaphat king of Judah, because he had no son.

18 Now the rest of the story of Ahaziah, the things that he did, are not written in the book of the Chronicles of the Kings of Israel.

§ 2. Elijah taken to Heaven in a Storm: Elisha works various Wonders.

1 And it came to pass when Yahweh was about to take up Elijah in a storm into the heavens that Elijah departed, with Elisha, from Gilgal. Then said Elijah unto Elisha—

Tarry here, I pray thee, for ||Yahweh|| hath sent me as far as Bethel.

And Elisha said—

By the life of Yahweh and by the life of thine own soul I will not leave thee. So they went down to Bethel. And the sons of the prophets who were in Bethel came forth unto Elisha, and said unto him, Knowest thou that, to-day, Yahweh is taking away thy lord, from thy head? And he said—

||I also|| know, be silent.

2 Then Elijah said to him—

Elisha, I pray thee, tarry here, for ||Yahweh|| hath sent me to Jericho.

And he said—

By the life of Yahweh and by the life of thine own soul I will not leave thee. So they came to Jericho. Then drew near the sons of the prophets who were in Jericho, unto Elisha, and said unto him, Knowest thou that, to-day, Yahweh is taking away thy lord from thy head? And he said—

||I also|| know; be silent.

3 And Elijah said to him—

Tarry here, I pray thee, for ||Yahweh|| hath sent me to the Jordan.

And he said—

By the life of Yahweh and by the life of thine own soul I will not leave thee. So they two went on. But ||fifty men of the sons of the prophets|| came, and stood over against them, afar off, and ||they two|| stood by the Jordan. Then Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided, hither and thither, so that they two passed over on dry ground. And it came to pass as they went over— that ||Elijah|| said unto Elisha—

Ask, what I shall do for thee, ere yet I be taken from thee.

And Elisha said,
from thence, no longer, |death or aptness to
miscarry|.  

So the waters were healed, [as they remain]
unto this day,—|according to the word of
Elisha which he spake|.  

And he went up from thence, to Bethel,—
and <as he was going up on the way> |some
lads| came forth, out of the city, and made
mockery of him, and said to him,
Go up, bald head! Go up, bald head!

And <when he turned round and saw them>
be cursed them, in the name of Yahweh,—and
there came forth two she-bears out of the wood,
and tare, of them, forty-two youths.  

And he went from thence, unto Mount Carmel,—and
||from thence|| he returned |to Samaria|.

§ 3. The Kings of Israel, Judah and Edom

subdue Moab.  Elisha on the Scene.

1 Now ||Jehoram, son of Ahab|| began to reign
over Israel, in Samaria, in the eighteenth year
of Jehoshaphat, king of Judah,—and he reigned
twelve years.  

And he did the thing that was
wicked in the eyes of Yahweh, |only| not like
his father, nor like his mother,—but he put
away the pillars* of Baal which |his father| had
made;  

nevertheless <unto the sins of Jero-
baum son of Nebat which he caused Israel'to
commit> he did cleave,—he turned not away
therefrom.

Now ||Mesha king of Moab|| was a sheep-
master,—and used to render to the king of
Israel, the wool of a hundred thousand fat
sheep, and of a hundred thousand rams.  

And it came to pass <when Ahab died> that the
king of Moab revolted against the king of
Israel.  

So King Jehoram went forth, on
that day, out of Samaria, and numbered all
Israel.  

And he departed, and sent unto
Jehoshaphat king of Judah, saying—
||The king of Moab|| hath revolted against
me, wilt thou go with me against Moab to
battle?

And he said—

I will go up, I am as thou' art, my' people are
as thy' people, my' horses as thy' horses.

And he said—

Which way, then, shall we go up?

And he said—

The way of the wilderness of Edom.

Then departed the king of Israel, and the
king of Judah, and the king of Edom, and went
round, a journey of seven days,—and there was
no water for the host, nor for the cattle that
went with them.  

Then said the king of
Israel—

Alas! for Yahweh hath called these three
kings, to deliver them into the hand of
Moab.

11 So Jehoshaphat said—

Is there not here, a prophet of Yahweh, that
we may enquire of Yahweh |from him|?

Then answered one of the servants of the king
of Israel, and said,
||Here|| is Elisha son of Shaphat, who poured
water on the hands of Elijah.

12 Then said Jehoshaphat,
The word of Yahweh |is| with him.  

So the king of Israel, and Jehoshaphat,* and
the king of Edom, went down unto him.

13 And Elisha said unto the king of Israel—

What have I and thou in common? get thee
unto the prophets of thy father, and unto
the prophets of thy mother.

But the king of Israel said to him—

Nay! for Yahweh hath called together these
three kings, to deliver them into the hand
of Moab.

14 Then said Elisha—

<By the life of Yahweh of hosts, before whom
I stand> <were it not that |the counte-
nance of Jehoshaphat king of Judah|| I
would lift up> I would neither look at thee,
nor see thee.

15 But ||now|| bring me one that can touch the
strings.

For it to be <when the player touched the
strings> then would ||the hand b of Yahweh|| be
upon him.  

Then said he,

||Thus| saith Yahweh,—

Make, in this torrent-bed, ||pits, pits||!

For ||thus| saith Yahweh—

Ye shall not see wind,
And ye shall not see rain,
Yet ||that torrent-bed| shall be filled with
water,—

And ye shall drink, ||ye, and your cattle, and
your beasts||;

And <this being a small thing in the eyes of
Yahweh>  

He will deliver Moab into your hand ;

And ye shall smite every strong city, and
every choice city,
And ||every goodly tree|| shall ye fell,
And ||all fountains of water|| shall ye close up,—

And ||every goodly heritage|| shall ye mar’d
with stones.

And it came to pass <in the morning, when the
offering ascended> that lo! |waters| were coming
in from the way of Edom,—and the land
was filled with the water.  

Now ||all Moab|| had heard’ that the kings had come up
to fight against them,—so they came together,
from all who could gird on a girdle and upwards,
and took their stand at the border.  

And <when they rose early in the morning> ||the
sun|| shone forth upon the waters,—and so the
Moabites beheld’ over against them, the waters,
|red as| as blood||.  

They said therefore—

So it asd be, plural (w.
Sep. and Vul.):—G.n.
[M.C.T.: “pillar,” sin-
gular].  

Or: ||a hundred thou-
sand fat sheep, and a
hundred thousand rams,|| with the wool.”

* Some cod. (w. Sep., Syr.
and Vul.):—G.n.

||Here|| is Elisha son of Shaphat, who poured
water on the hands of Elijah.

* Some cod. (w. Aram.):—

“the Spirit”—G.n.

* Some cod.: “red with”
—or “trenches.” For repeti-
tion, cp. Intro., Chap. II.,
Synopsis, B. c.

*ML.: “pain.”

* ML.: “pain.”

* Some cod.: “red with”

—G.n.
||Blood!—this!
Destroyed! The kings have destroyed each other!
Yea they have smitten every man his neighbour,—
||Now|| then, to the spoil, O Moab!
24 And <when they came into the camp of Israel> Isreal arose and smote Moab, and they fled from before them,—so they entered thereinto, yea still farther entered Moab;*

And <the cities> they pulled down,
And <on every goodly heritage> they cast every man his stone, and filled it,
And <all fountains of waters> they closed up,
AND <every goodly tree> they felled,
And <though they left the stones thereof in Kir-haraseth> yet the slingers surrounded and smote it.

25 And <when the king of Moab saw that the battle prevailed against him> he took with him seven hundred men that drew swords, to break through against the king of Edom, but they could not. 26 So he took his firstborn son who was to have reigned in his stead, and offered him up as an ascending-sacrifice upon the wall. And so it came to pass that there was great indignation against Israel. And they brake up against him, and returned to their own land.b

§ 4. Elisha and the Widow's Cruse of Oil. The Son of a Shunammite given and restored to life. A Famine.

Now ||a certain woman of the wives of the sons of the prophets|| made outcry unto Elisha, saying—

||Thy servant, my husband|| is dead, and ||thou|| knowest that ||thy servant|| was one who revered Yahweh,—now ||the creditor|| hath come to take my two boys to himself as bondmen.

And Elisha said unto her—

What shall I do for thee? tell me what thou hast in the house.

And she said—

Thy maid-servant hath ||nothing at all|| in the house, save a small cruse of oil.

And he said—

Go, ask thee vessels, from without, of all thy neighbours,— ||empty vessels|| let them not be few.;

And <when thou hast come in> then shalt thou shut the door behind thee and behind thy sons, and shalt pour out into all these vessels,—and <that which is full> shalt thou set aside.

5 So she went out from his presence, and shut the door behind her, and behind her sons,— [they' bringing near to her, and she' pouring out]]. 6 And it came to pass <when the vessels were full> that she said unto her son—

Bring me a vessel more'.

And he said unto her—

There is not' a vessel more'.

And the oil stayed.? Then came she in, and told the man of God, and he said—

Go, sell the oil, and pay thy creditor,—and |thou and thy sons|| shall live of the rest.

7 And so it was, <on a day> that Elisha passed over unto Shunem, where was a woman of position, and she constrained him to eat bread, —so and it came about <whenever he passed through that way> that he turned aside thither to eat bread. 8 Then said she unto her husband,

Lo! I pray thee—I perceive' that <a holy man of God> he is,—passing our way continually. 9 I pray thee, let us make a little upper chamber on the wall and set for him there—a bed, and a table, and a seat, and a lampstand,—so shall it be <when he cometh to us> that he can turn in thither.

10 And it came to pass, on a day, that he came thither,—so he turned aside into the upper chamber, and slept there. 11 Then said he unto Gehazi, his young man,

Call this Shunammite.

And he called her, and she stood before him.

12 And he said to him—

I pray thee, say unto her—

Lo ! thou hast cared for us' with all this anxious care, what can be done for thee'? Is' it, that we should speak for thee [unto the king], or unto the general of the army?

But she said,

<In the midst of mine own people> do I dwell.

13 So he said,

What then can be done for thee?

And Gehazi said,

|Verily| shohathno' ||son||. and |her husband| is |old|.

14 And he said—

Call her.

So he called her, and she stood in the doorway.

15 Then said he—

<At this season, about the time of spring> [thou] shalt embrace a son.

And she said—

Nay! my lord, thou man of God, do not delude thy maid-servant.

16 And the woman conceived, and bare a son, at this season, about the time of spring, when b
...and laid the staff on the face of the boy, but there was neither voice nor attention, so he returned to meet him, and told him, saying—

"The boy hath not awaked." And when Elisha came into the house, lo! the boy was dead, laid upon his bed.

And so he went in and shut the door upon them two, and prayed unto Yahweh. Then got he up, and lay upon the child, and put his own mouth upon his mouth, and his own eyes upon his eyes, and his own hands upon his hands, and bowed himself upon him,—and the flesh of the child waxed warm. Then returned he, and walked in the house—once to and fro, and then went up and bowed himself upon him,—and the boy sneezed as many as seven times, and the boy opened his eyes. Then called he Gehazi, and said—

"Call this Shunammite.

So he called her, and when she was come in unto him he said—

"Take up thy son." And so she came in, and fell at his feet, and bowed herself to the ground, and took up her son, and went forth.

But now Elisha returned to Gilgal, and there was a famine in the land, and the sons of the prophets being seated before him he said to his young man—

"Put on the large pot, and boil a mess of food for the sons of the prophets.

And one went out into the field, to gather herbs, and found a vine in the field, and gathered thereof wild gourds, his lap full, and came in and sliced them into the pot; for they knew them not. So they poured out for the men to eat, and it came to pass as they were eating of the mess that they made outcry and said—

"Death in the pot, O man of God! And they could not eat. And he said—

"Then fetch meal. And he cast it into the pot, and then said—

"Pour out for the people, that they may eat. And there was no harm in the pot.

And a man came in from Baal-shalishah, and brought for the man of God firstfruit bread twenty barley loaves, and garden grain in the husk thereof. And he said—

"Give to the people, that they may eat.

But his attendant said—

"How can I set this before a hundred men? And he said—

"Give to the people, that they may eat, for thus saith Yahweh,

"They are about to eat and to leave remaining.

So he set before them, and they did eat and left remaining, according to the word of Yahweh."
§ 5. Naaman, a Syrian General, healed of Leprosy:
Gehazi, Elisha’s Servant, smitten with that Plague.

1 Now Naaman, general of the army of the king of Syria, was a great man in presence of his lord, and held in honour, because had Yahweh given deliverance* to Syria,—and the man was a hero of valour—[but] a leper. Now the Syrians had gone out in companies, and had brought back out of the land of Israel, a little maiden,—who became an attendant on the wife of Naaman. And she said unto her mistress, Ah! would that my lord were before the prophet, who is in Samaria! then would he set him free from his leprosy.

2 And he went in and told his lord, saying,—Thus and thus hath spoken the maiden who is of the land of Israel!

3 And the king of Syria said—Go, get in, that I may send a letter unto the king of Israel.

4 So he went, and took in his hand ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought in the letter unto the king of Israel, saying, Now therefore when this letter cometh in unto thee, lo! I have sent unto thee, Naaman my servant, and thou shalt set him free from his leprosy.

5 And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, Am I [I ||God||] to kill and to make alive, that this man is sending unto me, to set one free from his leprosy,—but, of a truth, just mark, I pray you, and see, that he is seeking an occasion against me.

6 And it was so when Elisha the man of God heard that the king of Israel had rent his clothes, that he sent unto the king, saying—Wherefore hast thou rent thy clothes? let him come, I pray thee, unto me, that he may get to know that there is a prophet in Israel.

7 So Naaman came, with his horses and with his chariot, and stood at the entrance of the house of Elisha; and Elisha sent a messenger unto him, saying,—Go and bathe seven times in the Jordan, so shall thy flesh come back to thee, and be thou clean.

8 But Naaman was wroth, and went away, and said—Lo! I thought Unto me will he come right out; and take his stand, and call on the name of Yahweh his God, and wave his hand towards the spot, and so set free the leper.

9 So Naaman came, with his horses and with his chariot, and stood at the entrance of the house of Elisha; and Elisha sent a messenger unto him, saying,—Go and bathe seven times in the Jordan, so shall thy flesh come back to thee, and be thou clean.

10 But Naaman was wroth, and went away,—and said—Lo! I thought Unto me will he come right out; and take his stand, and call on the name of Yahweh his God, and wave his hand towards the spot, and so set free the leper.

11 Then Naaman, general of the army of the king of Syria, was a great man in presence of his lord, and held in honour, because had Yahweh given deliverance* to Syria,—and the man was a hero of valour—[but] a leper. Now the Syrians had gone out in companies, and had brought back out of the land of Israel, a little maiden,—who became an attendant on the wife of Naaman. And she said unto her mistress, Ah! would that my lord were before the prophet, who is in Samaria! then would he set him free from his leprosy.

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14 So he went, and took in his hand ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought in the letter unto the king of Israel, saying, Now therefore when this letter cometh in unto thee, lo! I have sent unto thee, Naaman my servant, and thou shalt set him free from his leprosy.

15 But he said—By the life of Yahweh, before whom I stand I will not accept one. And though he urged him to accept it yet did he refuse.

16 Then said Naaman, Shall there not, then, I pray thee, be given to thy servant, two mules’ burden of earth? For thy servant will henceforth offer neither ascending-offering nor sacrifices to other gods, save only to Yahweh.

17 In this thing Yahweh grant forgiveness to thy servant,—When my lord entereth the house of Rimmon, to bow down therein, he leaning upon my hand, and so I bow down in the house of Rimmon, when he boweth down in the house of Rimmon: Yahweh, I pray, grant forgiveness to thy servant, in this thing.

18 And he said unto him—Go and prosper!

19 But when he had gone from him some distance Gehazi, the servant of Elisha the man of God said—Lo! my lord hath restrained this Naaman the Syrian, by not taking at his hand that which he brought!

20 Then said Naaman, By the life of Yahweh I will run after him, and accept of him some-thing.

21 So Gehazi hastened after Naaman. And when Naaman saw one running after him he alighted from his chariot to meet him, and said,—Is all well?

* Or: “salvation.”

† MI: “who came to be before the wife of N.”

‡ So read: written: “horse,” in some cod. (w. 2 ear. pr. edns., Aram. and Syr.)—G.n.

§ So written; read: “Amanah” (and so in 3 ear. pr. edns., Aram. and Syr.)—G.n.

‖ Or: “present,” Cp. 18. xxxv. 27.

¶ So it shd be (w. Sep.)—G.n.

* Some cod. write but do not read: “I pray thee”; and in some cod. (w. 4 ear. pr. edns., Aram. Syr. and Vul. this ejaculatory particle is neither written nor read) G.n.

And he said, All is well. My lord hath sent me to say,
Lo! just now have come unto me, two young men out of the hill country of Ephraim, of the sons of the prophets, — give for them, I pray thee, a talent of silver, and two changes of raiment.

And Naaman said, Be content, accept two talents. So he urged him, and bound up two talents of silver in two bags, and two changes of raiment, and laid them upon two of his young men, and they bare them before him.

And when he came to the hill-tower he took them from their hand, and put them in charge within, and let the men go, and they departed.

Now when he came in and stood before his lord, Elisha said unto him, Whence comest thou Gehazi? And he said— Thy servant hath been neither hither nor thither.

Then he said unto him— My heart had not gone with thee, when someone turned again from off his chariot, to meet thee! Is it a time to accept silver, or to accept raiment, or oliveyards, or vineyards, or flocks or herds, or men-servants, or maid-servants?

The leprosy of Naaman therefore shall cleave unto thee, and unto thy seed, to times age-abiding.

And he went forth from before him. Alas! my lord, for it was borrowed!

And the man of God said— Where fell it?

And he shewed him the place. And he cut down a piece of wood and cast it in thither, and the iron did swim. And he said— Take it up to thee.

So he put forth his hand, and took it.

§ 7. For Revealing the Plots of the Syrian King, a Force is sent to take Elisha, but is smitten with Blindness and taken into Samaria.

Now the king of Syria was making war against Israel,— so he took counsel with his servants, saying— In such and such a place shall be my encampment.

The man of God, therefore, sent unto the king of Israel, saying— Beware of passing by this place, — for are the Syrians' coming down.

So the king of Israel sent unto the place wherof the man of God had spoken to him and warned him, and was on his guard there, — not once nor twice. Then was the heart of the king of Syria disquieted concerning this thing,— and he called his servants, and said unto them, Will ye not tell me, who of our men are for the king of Israel?

Then said one of his servants, None, my lord O king,— but Elisha, the prophet, who is in Israel telleth the king of Israel the words which thou speakest in thy bed-chamber.

And he said— Go, and see where he is', that I may send and take him.

And it was told him, saying— Lo! in Dothan.

Therefore sent he thither— horses and chariots and a strong force,— and they came in by night, and encompassed the city. When the attendant of the man of God arose early and went forth> lo! a force' surrounding the city, with horses and chariots. Then said his young man unto him— Alas! my lord, what' shall we do?

And he said— Do not fear,— for are more than they who are with them.

Then prayed Elisha, and said, 0 Yahweh! open, I beseech thee, his eyes, that he may see.

And Yahweh opened the eyes of the young man, and he saw, and lo! the mountain was full of horses and chariots of fire, round about Elisha.

And when they came down to him> Elisha prayed unto Yahweh, and said— Smite, I beseech thee, this people, with sudden blindness.

§ 6. The Sons of the Prophets rebuild their Auditorium: Elisha causes Iron to swim.

And the sons of the prophets said unto Elisha,— See, we pray thee, the place wherein we sit before thee, is too strait for us.

Let us go, we pray thee, as far as the Jordan, and fetch from thence every man a single beam, and let us make us a place wherein we may sit.

And he said— Go ye.

Then said one— Be content, we pray thee, and go with thy servants.

And he said— I myself will go.

So he went with them,— and when they came to the Jordan, they cut down wood. And it came to pass as one was felling a branch> that the axe-head fell into the water, so he made outcry and said—

Alas! my lord, for it was borrowed!

And the man of God said— Where fell it?

And he shewed him the place. And he cut down a piece of wood and cast it in thither, and the iron did swim. And he said— Take it up to thee.

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Then said one of his servants, None, my lord O king,— but Elisha, the prophet, who is in Israel telleth the king of Israel the words which thou speakest in thy bed-chamber.

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And it was told him, saying— Lo! in Dothan.

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And he said— Do not fear,— for are more than they who are with us, than they who are with them.

Then prayed Elisha, and said, 0 Yahweh! open, I beseech thee, his eyes, that he may see.

And Yahweh opened the eyes of the young man, and he saw, and lo! the mountain was full of horses and chariots of fire, round about Elisha. And when they came down to him> Elisha prayed unto Yahweh, and said— Smite, I beseech thee, this people, with sudden blindness.

U.: "nation."

So also in Gen. xix. 11—O.G. 708.
And he smote them with sudden blindness. [according to the word of Elisha].

Then Elisha said unto them—

"This is not the way, neither is this the city, follow me, that I may lead you unto the man, whom ye would secure!

So he led them to Samaria. And it came to pass <when they had entered Samaria> that Elisha said,

O Yahweh! open the eyes of these men, that they may see!

And Yahweh opened their eyes, and they saw, and lo! they were in the midst of Samaria!

Then said the king of Israel unto Elisha, when he saw them,—

Shall I smite—shall I smite* my father?

And he said—

Thou shalt not smite. <Them whom thou hadst taken captive with thy sword and with thy bow> wouldst thou have been smiting?

Set bread and water before them, that they may eat and drink, and go their way unto their lord. *(Cp. Intro. Chap. II., Synopsis, B. c.)

And he made for them a great feast, and <when they had eaten and drunk> he let them go, and they went their way unto their lord.

§8. Ben-hadad besieges Samaria, causing a severe Famine, the End of which Elisha foretells and Four Lepers announce.

But it came to pass <after this> that Ben-hadad king of Syria gathered together all his host,—and came up and laid siege against Samaria.

And there came to be ||a great famine|| in Samaria, and lo! they continued <the siege against it>—until an ass's head was sold for eighty pieces of silver, and one pint of dove's dung for five pieces of silver. * And so it was that <as the king of Israel was passing by on the wall> ||a woman|| made outcry unto the people, saying—

Save, my lord, O king!

And he said—

<If Yahweh do not save thee> whence should I save thee? out of the threshing-floor or out of the wine-press?

And the king said to her—

What aileth thee?

And she said—

"This woman" said unto me—

Give thy son, that we may eat him, to-day, and <my son> will we eat to-morrow.

So we cooked my son, and did eat him,— and I said unto her, on the next day,—

Give thy son, that we may eat him;

But she had hid her son.

And it came to pass <when the king heard the words of the woman> that he rent his clothes, while yet he was passing by upon the wall,—so the people looked, and lo! sackcloth upon his flesh, ||within||

And he said—

<So> let God do to me, and <so> let him add,—

—if the head of Elisha son of Shaphat remain on him: ||to-day||!

Now ||Elisha|| being seated in his house, and ||the elders|| seated with him,—<if he had sent a man from before him, ere yet the messenger could come in unto him> he himself ||said unto the elders>—

Do ye see how this son of a murderer hath sent to take away my head?

See! <when the messenger is coming in> close ye the door, and press him back with the door, is not the sound of his lord's feet behind him?

<While yet he was speaking with them> lo! ||the messenger|| coming down unto him,—and he said,—

Lo! ||this|| is a calamity from Yahweh, why should I wait for Yahweh any longer?!

Then said Elisha—

Hear ye the word of Yahweh,—

<Thus> saith Yahweh—

<About this time to-morrow> A measure of fine meal for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

Then the officer on whose hand the king leaned* responded to the man of God, and said,—

<Even if Yahweh were making windows in the heavens> could' this thing ||come to pass||?

And he said—

Lo! ||thou|| art about to see it with thine own eyes, but <thereof> shalt thou not eat!

Now there were ||four men|| ||lepers||, at the entrance of the gate,—and they said one to another—

Why are we sitting here until we are dead?

If we say—

Let us enter into the city, Then ||the famine|| is in the city, and we shall die there, and <if we remain here> then shall we die.

<Now> therefore, let us fall away unto the camp of the Syrians, <if they save us alive> we shall live, and <if they put us to death> we shall die.

So they rose up in the twilight, to enter into the camp of the Syrians,—<and when they entered the outskirts of the camp of the Syrians> lo! there was not there a man. * Now ||the Lord|| had caused the camp of the Syrians to hear a noise of chariots, a noise* of horses, a noise* of a great host,—and they said one to another—

M.C.T. (as rendered by Loeser): "the lord of the king on whose hand he was used to lean"; but there is a reading, sustained by ||two|| ||edns.|| ||Syr.||, "and a noise"—G.n.

Some cod. (w. Sep. and Syr.): "and a noise"—G.n.

Some cod. (w. 1 ear. in edn. ||Syrachic, 139|| ||Syr.||, Vul., wh. reads as in our text—G.n.

Heb.: addēdy.
Lo! the king of Israel hath hired against us—
the kings of the Hittites, and the kings of
the Egyptians, to come against us.

7 So they arose, and fled in the twilit,
and left their tents, and their horses, and their
 asses,—as the camp, just as it was,—and fled
for their lives. 8 When, therefore, these
lepers came in as far as the outskirt of
the camp, they entered into one tent, and did eat
and drink, and carried from thence silver, and
gold, and raiment, and went away and hid
them,—and came again, and entered into another
ten, and carried from thence—and went and
hid them. 9 Then said they one to
another:

<Not a right thing> are we doing.

when we tarry
until the light of the morning> there will
come upon us [some misfortune].—

<Now therefore, come and let us go in, and
tell the household of the king.> 10 So they came in
and called unto the gate of the
city, and told them. Saying,
We entered into the camp of the Syrians, and lo!
there was not there [a man] nor
sound of human being,— only horsestied,
and assestied, and their tents, as
they were! 11 And the watchers of the gate called and
told it to the household of the king [within]. 12Then
arose the king by night, and said unto his
servants,
Let me tell you, I pray you, what the
Syrians have done to us,—they knew that
we were [famished], so they have gone
forth out of the camp, to hide in the field,
saying,
<When they come forth out of the
city> then shall we take them
alive, and <into the city> will we
enter.

13 Then responded one of his servants,
and said—
Let there be taken, I pray thee, five of
the horses that remain, which have been
left therein, [there they are] according to
all the multitude of Israel who have
been left therein [there they are] according to
all the multitude of Israel who have
been consumed,—and let us send and
see! 14 So they took two chariots and horses,—and
the king sent after the host of the Syrians,
saying,
Go and see! 15 And they followed them as far as the Jordan,
and lo! [all the way] was full of garments, and
utensils, which the Syrians had cast away in
their fright,—and the messengers returned, and
told the king.

16 Then went the people

forth and spoiled the camp of the Syrians,—
and so there came to be—

A measure of fine meal for a shekel,
And two measures of barley for a shekel,
according to the word of Yahweh. 17 Now [the king] had set the officer on whose
hand he leaned, in charge over the gate, and the
people trode upon him in the gate, that he died,
—as spake the man of God, who said it when
the messenger came down to him. 18 Yes it
came to pass <as the man of God had spoken
unto the messenger> saying,—

Two measures of barley for a shekel,
And a measure of fine meal for a shekel, shall
there be about this time to-morrow, in the
gate of Samaria:

19 And when the officer responded to the man of
God, and said,
Lo! then [if Yahweh were making windows
in the heavens], could it be according to this
word? 20 And he said,—
Lo! thou art about to see it with thine
own eyes, but [thereof] shalt thou not
eat.>

§9. The Return of the Shunammite at an
Opportune Moment.

1 Now [Elisha] had spoken unto the woman [whose son he had restored to life],
saying—
Arise, and take thy journey. [thou and thy
household], and sojourn wheresoever thou
canst sojourn,—for Yahweh hath called
for a famine, moreover also it is coming
upon the land seven years. 2 So the woman arose, and did according to the
word of the man of God,—and took her journey,
[her and her household] and she sojourned in
the land of the Philistines seven years. 3 And
it came to pass <at the end of seven years>
that the woman returned out of the land of the
Philistines,—and she went forth to make out
unto the king, concerning her house and
concerning her field. 4 Now [the king] was
speaking unto Gehazi, servant of the man of
God, saying,—

Do recount unto me, I pray thee, all the great
things that Elisha hath done.

5 And so it was <just as he was recounting to
the king how he had restored the dead to life> lo! [the woman whose son he had restored to life]
began making outcry unto the king, for her
house and for her field. Then said Gehazi,
My lord, O king! [this] is the woman, and
[this] her son, whom [Elisha] restored to
life.

6 So the king asked the woman, and she recounted
it to him,—the king, therefore, appointed her a certain officer, saying—

Restore all that was hers, and all the increase of the field, from the day she left the land, even until now.

§ 10. Elisha visits Damascus, where he foretells Benhadad's Death and Hazael's Succession to the Throne.

7 And Elisha came into Damascus, when Benhadad king of Syria was sick,—and it was told him, saying,

The man of God hath come' as far as this place.

8 So the king said unto Hazael—

Take in thy hand a present, and go to meet the man of God,—so shalt thou enquire of Yahweh, from him, saying,

Shall I recover from this sickness?

9 So Hazael went to meet him, and took a present in his hand, even every good thing of Damascus, forty camels' burden,—and came, and stood before him, and said—

Thy son, Ben-hadad king of Syria hath sent unto me, saying,

Shall I recover from this sickness?

10 And Elisha said unto him,

Go, say to him, Thou shalt ||recover||;* But what is thy servant— the dog— that he speak to the king?—for <son-in-law of the house of Ahab> was ||a daughter of Ahab,|| having been king of Judah.>|| He told me thou wouldst ||recover||, but I said—

Because I know what thou wilt do to the sons of Israel, by way of harm—

Their fortified cities thou wilt set on fire. So Hazael said,

But what is thy servant—the dog—that he should do this great thing?

12 And Elisha said to Hazael,

And he settled his countenance, and fixed it until he turned pale,—and the man of God wept. Then said Hazael,

Why is my lord weeping?

13 And he said—

Because I know what thou wilt do to the sons of Israel, by way of harm—

Their fortified cities thou wilt set on fire. So Hazael said,

But what is thy servant—the dog—that he should do this great thing?

And Elisha said,

Yahweh hath shown me, as king over Syria.

14 So he departed from Elisha, and came in unto his lord, who said to him, What said Elisha unto thee? And he said,

He told me thou wouldst ||recover||.

15 But it came to pass on the morrow, that he took the coverlet, and dipped it in water, and spread it over his face, that he died,—and |Hazael| reigned [in his stead].

§ 11. The Reign of Jehoram, Son of Jehoshaphat, over Judah.

16 Now <in the fifth year of Joram son of Ahab, king of Israel>, [Jehoshaphat],* having been king of Judah,>|| Jehoram,|| son of Jehoshaphat king of Judah, began to reign. ||Thirty-two years old> was he when he began to reign, and ||eight years> reigned, he in Jerusalem. And he walked in the way of the kings of Israel, just as did the house of Ahab, for ||a daughter of Ahab, became his wife,—and he did the thing that was wicked in the eyes of Yahweh. Yet was not Yahweh willing to destroy Judah, for the sake of David his servant,—even as he promised him to give him a lamp for his sons* all the days. "<In his days> did Edom revolt from under the hand of Judah,—and they set over them a king. So Joram passed over to Zair, and all the chariots with him,—and it came to pass that [he] arising by night, smote the Edomites that were round about unto him, and the captains of the chariots, and the people fled to their homes.4 Yet did Edom revolt from under the hand of Judah, unto this day,—[then] revolted Libnah [at the same time].

23 Now <the rest of the story of Joram, and all that he did> are ||therein not written in the book of the Chronicles of the Kings of Judah. And Joram slept with his fathers, and was buried with his fathers, in the city of David,—and |Ahaziah his son| reigned [in his stead].

§ 12. The Reign of Ahaziah, Son of Jehoram, over Judah.

25 <In the twelfth year of Joram son of Ahab, king of Israel> did Ahaziah son of Jehoram king of Judah, begin to reign. ||Two and twenty years old> was Ahaziah when he began to reign,—and <one year> reigned he in Jerusalem,—and ||his mother's name|| was Athaliah,* daughter of Omri, king of Israel. And he walked in the way of the house of Ahab, and did the thing that was wicked in the eyes of Yahweh, like the house of Ahab,—for <son-in-law of the house of Ahab> was [he].<And he went with Joram son of Ahab, to make war against Hazael king of Syria, in Ramoth-gilead,—and the Syrians wounded Joram. So Joram the king returned to get healed in Jezreel, from the wounds wherewith the Syrians had wounded him in Ramah, when he fought with Hazael king of Syria,—and |Ahaziah son of Jehoram king of Judah|| went down to see Joram son of Ahab in Jezreel, because he ||was sick>.

* Some cod. (w. Sep., Syr. and some copies of Vul.) omit the clause "Jehoshaphat . . . Judah"—G.n. 

* One school of Masoretes: "Joram"—G.n. 

* Some cod. (w. Sep., Syr. and some copies of Vul.) as above in text, as also some cod., both read "and to his sons"; but cp. 1 K. xi. 31. 

* Written: "Go say, Thou shalt not recover;" but "and to his sons"; but cp. 1 K. xi. 31. 

* Mi.: "tents"; but cp. 2 S. xviii. 17; 1 Sam. 8. 

§ 13. Elisha sends and anoints Jehu to destroy the House of Ahab and to reign over Israel; which Commission he executes, slaying also Ahaziah King of Judah; but fails in One Thing.

1 Now Elisha the prophet called one of the sons of the prophets, and said to him:

Gird up thy loins, and take this flask of oil in thy hand, and go to Ramoth-gilead; and when thou art come in thither, then look thee out there, Jehu son of Jehoshaphat, son of Nimshi; and thou shalt enter and get him to rise up out of the midst of his brethren, and take him into an inner chamber; then shalt thou take the flask of oil, and pour out upon his head, and say—Thus saith Yahweh, I have anointed thee to be king unto Israel.

Then shalt thou open the door and flee, and not tarry.

4 So the young man went his way—the young man the prophet—unto Ramoth-gilead. And when he came up, lo! the captains of the host were sitting, and he said—A word! have I for thee, O captain! And Jehu said—For which of us all? And he said—For thee, O captain! Then rose he up and went inside, and poured out the oil upon his head, and said unto him—Thus saith Yahweh, God of Israel, I have anointed thee to be king unto the people of Yahweh, unto Israel; and thou shalt smite the house of Ahab thy lord, so will I avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh at the hand of Jezebel; and I will cut off to Ahab the meanest, both him that is shut up and him that is left at large, in Israel.

9 Yea I will deliver up the house of Ahab, Like the house of Jeroboam son of Nebat,—And like the house of Baasha son of Ahijah:

And <as for Jezebel> the dogs shall eat [her], in the town-land of Jezreel, [there being none to bury her].

And he opened the door, and fled.

11 Then Jehu came forth unto the servants of his lord, and one b said to him—Is all well? why came this madman unto thee?

And he said unto them,—Ye know, the man and his message.

12 And they said—False! pray tell us.

And he said—<Thus and thus> spake he unto me, saying, ||Thus|| saith Yahweh, I have anointed thee to be king unto Israel.

13 Then hasted they, and took, every man his garment, and put it under him, upon the very steps,—and blew with a horn, and said, Jehu is king!

14 Thus did Jehu son of Jehoshaphat son of Nimshi conspire against Joram,—when ||Joram|| was watching Ramoth-gilead, ||and all Israel|| because of Hazael king of Syria. But Jehoram the king had returned' to get himself healed in Jezreel, of the wounds wherewith the Syrians had wounded him, when he fought with Hazael king of Syria. Then said Jehu—<If such is your mind> let no fugitive get forth out of the city, to go and tell it in Jezreel.

16 So Jehu rode in a chariot, and went towards Jezreel, for ||Joram|| was lying there,—and ||Ahaziah king of Judah|| had come down to see Joram. 17 Now ||the watchman|| was standing upon the tower, in Jezreel, so he saw the great company of Jehu, when he came, and said—A great company can I see!

Then said Jehoram—Take a horseman and send to meet them, that he may say—Is it peace?

18 So the horseman went to meet him, and said—||Thus|| saith the king. Is it peace? And Jehu said—What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came up to them, but hath not turned back.

19 Then sent he a second horseman, and he came up to them and said, ||Thus|| saith the king. Is it peace? And Jehu said—What hast thou to do with peace? turn thee behind me. And the watchman told, saying, He came up to them, but hath not turned back,—and ||the driving|| is like the driving of Jehu son of Nimshi; for <with mad haste> doth he drive.

21 Then said Jehoram, Harness! So one harnessed his chariot,—and Jehoram king of Israel and Ahaziah king of Judah went forth, each man in his chariot, yea they went forth to meet Jehu, and came upon him in the heritage of Naboth the

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*Some cod. (w. S ear. pr. edns., Aram., Sep., Syr. and Vul.) have: “over”—G.n.

A sp. v.r (err) with some cod. (written and read) (2 ear. pr. edns., Bep., Syr. and Vul.) have: “over”—G.n.

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*ML: “peace” (without sign of interrogation); but a sp. v.r. (error), some cod. (both written and read) and 4 ear. pr. edns. have this sign: “Is it peace?”—G.n.
And it came to pass, when Jehoram saw Jehu, that he said—

Is it peace, Jehu? And he said—

What can be the peace, while thy mother Jehabeb's harlotries and her incantations do so abound?

Then Jehoram turned his hands, and fled,— and said unto Ahaziah—

Treachery! O Ahaziah!

And Jehu bent his bow, and smote Jehoram, between his arms,— and the arrow came out at his heart,— and he sank down in his chariot.

Then said he unto Bidkar his officer,

Take [him] up, [and] cast him forth, into the field-portion of Naboth the Jezeelite,— for remember <when I and thou were riding as a couple together after Ahab his father> that [Yahweh] laid upon him this doom:

Surely <the blood of Naboth and the blood of his sons> have I lately seen,

Declareth Yahweh,

Therefore will I requite thee in this portion,

Declareth Yahweh.

[Now] therefore, take [him] up, [and] cast him forth into the portion, [according to the word of Yahweh].

And Ahaziah king of Judah saw it, and fled by the way of the garden house,— and Jehu pursued him, and said—

<Thy servants> we are! <Whatsoever is good in thine own eyes> do!

We will make no man king.

[Now] then shall we stand?

We will make no man king.

Who is with me? Who? And there looked out unto him, two or three eunuchs. And he said—

Hurl her down.

And they hurled her down,— and there was sprinkled of her blood— upon the wall, and upon the horses, and they trode upon her.

And <when he had entered and eaten and drunk> he said—

Look, I pray you, after this accursed woman, and bury her, for <the daughter of a king> she is.'

So they went to bury her,— but found not of her—save the skull, and the feet, and the palms of the hands.

Then came they back, and told him, and he said—

The word of Yahweh it is, which he spake by the hand of his servant, Elijah the Tishbite, saying—

In the town-land of Jezreel

Shall dogs' eat the flesh of Jezebel?

So shall the carcasse of Jezebel become like heaps of dung on the face of the field, in the town-land of Jezreel:

So that they cannot say—

This is Jezebel!

Now Abab had seventy sons in Samaria,— 10 so Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel—the elders, and unto them who had been foster-parents for Abab, saying:

Now therefore, <when this letter cometh in unto you, there being [with you] the sons of your lord,— and [with you] the chariotees and the horses, and a fortified city, and the armour> ye shall look out the goodliest and fittest of the sons of your lord, and set on the throne of his father, and ye shall do battle for the house of your lord.

Then feared they very greatly, and said,

Lo! [two kings] stood not before him; [how then] should [we] stand?

So he that was over the house, and he that was over the city, and the elders, and the foster-parents sent' unto Jehu, saying—

<Thy servants> we are!

And <all that thou shalt say unto us> will we do,—

We will make no man king.

[Whatsoever is good in thine own eyes> do!

Then wrote he unto them a second' letter, saying—

<If ye are', and <unto my voice> ye' intend to hearken > take ye the heads of the men <who are sons of your lord> and come in unto me about this time to-morrow, in Jezreel.

Now the sons of the king, seventy persons, were with the great men of the city, who had been bringing them up. And it came to pass <when the letter reached them> that they took the sons of the king, and slew them,' seventy persons,— and put their heads in baskets, and sent unto him, to Jezreel. And there came in a messenger and told him, saying,

They have brought in the heads of the sons of the king.

And he said—

Lay ye them in two heaps, at the entrance of the gate, until the morning.
And it came to pass <in the morning> that he went out and took his stand, and said unto all the people,

"Righteous are you!"

Lo! I have conspired against my lord, and slew him, but who smote all these?"

Know ye, then, that there shall fall nought aroam."

Then departed he from thence, and lighted upon the brethren of Ahaziah king of Judah, and said—

Who are you?"

Then said he—

<Brethren of Ahaziah> are we; so we came down to salute the sons of the king, and the sons of the queen.

Then said he—

Take them alive.

So they took them alive, and slew them into the pit of the shearing house,—forty-two men, neither left remaining a man of them.*

And Jehu said—

Then Jehu smote all that were left remaining unto the house of Ahab, in Jezreel, and all his great men, and his acquaintances and his priests,—until there was not left remaining to him a survivor. Then arose he, and came in, and departed for Samaria,—the sheep-shearing house itself being on the road; so Jehu lighted upon the brethren of Ahaziah king of Judah, and said—

And they said—

"Know ye, then, that there shall fall nought aroam."

Then Jehu smote all that were left remaining unto the house of Ahab, in Jezreel, and all his great men, and his acquaintances and his priests,—until there was not left remaining to him a survivor. Then arose he, and came in, and departed for Samaria,—the sheep-shearing house itself being on the road; so Jehu lighted upon the brethren of Ahaziah king of Judah, and said—

Who are you?"

And they said—

<Because thou hast done well, by doing that which was right in mine eyes—

And Jehu made him ride in his chariot. And when he came into Samaria,—he smote all that were left remaining unto Ahab, in Samaria, until he had destroyed him,—according to the word of Yahweh, which he had spoken unto Elijah.

Then Jehu gathered together all the people, and said unto them,—

Ahab served Baal a little,—Jehu will serve him much.

Now, therefore, <all the prophets of Baal, all his servants and all his priests> call ye unto me; do not let a man be missing; for a great sacrifice have I, to Baal, no one that is missing shall live.

But Jehu acted craftily to the end he might destroy the servants of Baal. And Jehu said—

Hallow ye a solemn festival unto Baal.

And they made proclamation. And Jehu sent throughout all Israel, and all the servants of Baal came in, so that there was not left remaining a man, who had not come in,—and they entered the house of Baal, and the house of Baal was filled, from door to door. Then said he to him who was over the wardrobe chamber,

Bring forth vestments for all the servants of Baal.

And he brought forth for them the vestments. Then entered Jehu, with Jehonadab son of Rechab, into the house of Baal,—and he said unto the servants of Baal—

Search ye and see, that there be not here, with you, any of the servants of Yahweh, none but the servants of Baal alone.

And <when they entered to offer sacrifices and ascending-offerings> Jehu set him outside eighty men, and said—

<The man who shall escape of the men whom I am bringing into your power—

his own life> shall be for his life."

And it came to pass <as soon as he had made an end of offering the ascending-sacrifice> that Jehu said to the runners and to the officers—

Enter, smite them, let not a man get out. So they smote them, with the edge of the sword,—and the runners and the officers cast them out, and then went as far as the city of the house of Baal, and brought forth the idolatrous pillars that were in the house of Baal, and then burned it; and they brake down the pillars of Baal,—and brake down the house of Baal, and appointed it for a sewer-house—until this day.

Thus Jehu destroyed Baal out of Israel. Nevertheless <as for the sins of Jeroboam son of Nebat, which he caused Israel to commit—

Jehu turned not away from following them,—the calves of gold, one being in Bethel, and the other in Dan.

And Yahweh said unto Jehu—

<Because thou hast done well, by doing that which was right in mine eyes—

And Jehu made him ride in his chariot. And when he came into Samaria,—he smote all that were left remaining unto Ahab, in Samaria, until he had destroyed him,—according to the word of Yahweh, which he had spoken unto Elijah.

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his own life> shall be for his life."

And it came to pass <as soon as he had made an end of offering the ascending-sacrifice> that Jehu said to the runners and to the officers—

Enter, smite them, let not a man get out. So they smote them, with the edge of the sword,—and the runners and the officers cast them out, and then went as far as the city of the house of Baal, and brought forth the idolatrous pillars that were in the house of Baal, and then burned it; and they brake down the pillars of Baal,—and brake down the house of Baal, and appointed it for a sewer-house—until this day.

Thus Jehu destroyed Baal out of Israel. Nevertheless <as for the sins of Jeroboam son of Nebat, which he caused Israel to commit—

Jehu turned not away from following them,—the calves of gold, one being in Bethel, and the other in Dan.

And Yahweh said unto Jehu—

<Because thou hast done well, by doing that which was right in mine eyes—

And Jehu made him ride in his chariot. And when he came into Samaria,—he smote all that were left remaining unto Ahab, in Samaria, until he had destroyed him,—according to the word of Yahweh, which he had spoken unto Elijah.

Then Jehu gathered together all the people, and said unto them,—

Ahab served Baal a little,—Jehu will serve him much.

Now, therefore, <all the prophets of Baal, all his servants and all his priests> call ye unto me; do not let a man be missing; for a great sacrifice have I, to Baal, no one that is missing shall live.

But Jehu acted craftily to the end he might destroy the servants of Baal. And Jehu said—

Hallow ye a solemn festival unto Baal.

And they made proclamation. And Jehu sent throughout all Israel, and all the servants of Baal came in, so that there was not left remaining a man, who had not come in,—and they entered the house of Baal, and the house of Baal was filled, from door to door. Then said he to him who was over the wardrobe chamber,
Now the rest of the story of Jehu, and all that he did, and all his might, are they not written in the book of the Chronicles of the Kings of Israel?

And Jehu slept with his fathers, and they buried him in Samaria, and [Jehoahaz his son] reigned in his stead. Now the days that Jehu reigned over Israel were twenty-eight years, in Samaria.

§14. The murder design of Athaliah frustrated; Joash (= Jehoash) preserved and made King over Judah. His Reign.

Now when Athaliah, mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, daughter of King Joram, sister of Ahaziah, took Joash, son of Ahaziah, and stole him from among the king's sons that were being slain—she hid him from the face of Athaliah, that he was not slain. And he was with her, in the house of Yahweh, hiding himself six years, while Athaliah was reigning over the land.

But in the seventh year Jehoiada sent and took the captains over hundreds, of the Carian body-guard, and of the runners, and brought them unto him, in the house of Yahweh, and when he had solemnised a covenant with them, and put them on oath, in the house of Yahweh, then shewed he them the king's son; and commanded them, saying—This is the thing which ye must do,—a third part of you will be coming in on the sabbath, and keeping the watch of the house of the king; and a third in the side-gate; and a third in the gate behind the runners, so shall ye keep the watch of the house by turns. And two parts of you are all that are going out on the sabbath, so shall ye keep the watch of the house of Yahweh, as touching the king. Thus shall ye encompass the king round about, every man with his weapons in his hand, and he that cometh within the ranks let him be slain, so be ye with the king, when he cometh out and when he goeth in.

And the captains of hundreds did according to all that Jehoiada the priest commanded, and they took every man his men who were coming in on the sabbath, with them who were going out on the sabbath,—and came unto Jehoiada the priest. And the priest gave unto the captains of hundreds the spears and the shields which belonged to King David,—which were in the house of Yahweh. And the runners stood, every man with his weapon in his hand, from the right corner of the house, as far as the left corner of the house, by the altar and the house,—near the king, round about.

Then brought he forth the king's son, and set upon him the crown, and the testimony, and they made him king, and anointed him, and clapped their hands, and said—May the king live!

And when Athaliah heard the noise of the runners, the people, then came she in unto the people, in the house of Yahweh, and looked, and lo! the king standing by the pillar, as the custom was, and the captains and the trumpeters by the king, and all the people of the land rejoicing, and blowing with trumpets,—so Athaliah rent her garments, and cried out—Conspiracy! conspiracy!

And Jehoiada the priest commanded the captains of hundreds—officers of the force, and said unto them—Take her forth into the inside of the ranks, and he that cometh in after her ye are to slay with the sword.

For the priest said, Let her not be slain, in the house of Yahweh.

So they made way for her, and she entered the road by which the horses approached the house of the king, and was slain there.

And Jehoiada solemnised a covenant between Yahweh, and the king, and the people, that they should become a people unto Yahweh,—also between the king and the people.

And all the people of the land entered the house of Baal, and brake it down, his altars and his images they brake in pieces utterly, and Mattan the priest of Baal they slew before the altars,—and the priest appointed officers over the house of Yahweh. And he took the captains of hundreds, and the Carian body-guard, and the runners, and all the people of the land, and they brought down the king out of the house of Yahweh, and they came, by way of the gate of the runners, into the house of the king,—and he took his seat on the throne of the kings; and all the people of the land rejoiced, and the city had rest,—when they had put Athaliah to death with the sword, in the house of the king. Seven years old was Jehoash, when he began to reign.

<In the seventh year of Jehu> began Jehoash to reign, and forty years reigned he in Jerusalem,—and the name of his mother was Zibiah of Beer-sheba. And Jehoash did that which was right in the eyes of Yahweh.
all his days,—whereunto [Jehoiada the priest] instructed him: 9 leave only that [high places] took they not away,—still' were the people sacrificing and burning incense in the high places.

4 And Jehoash said unto the priests—
<All the silver of the hallowed things, that is brought into the house of Yahweh—the silver of one who transgresseth, the silver of [their] persons by the estimate of [each one],—all the silver which cometh into any man’s heart to bring into the house of Yahweh> 4 let the priests take to them, every one from his acquaintance,—and let [them] repair the breaches of the house, wheresoever there may be found a breach].

6 But it came to pass, that <in the twenty-third year of King Jehoash> the priests had not repaired the breaches of the house.
7 So King Jehoash called for Jehoiada the priest, and for the other priests, and said unto them—
Why are ye not repairing the breaches of the house?
Now therefore, do not take silver from your acquaintances, for <to [repair] the breaches of the house ought ye to have given it?>

9 The priests therefore consented, not to take silver from the people, and not to repair the breaches of the house. 9 Then took Jehoiada a certain chest, and bored a hole in the door thereof,—and set it beside the altar, on the right as one entereth into the house of Yahweh, and the priests that kept the entrance-hall, used to put therein—all the silver that was brought into the house of Yahweh. 10 And it came to pass <when they saw that there was much silver in the chest> that the king’s scribe and the high priest came up, and brought together and counted the silver that was found in the house of Yahweh; 11 then used they to give the silver that had been weighed out, into the hands* of the doers of the work, who had oversight of the house of Yahweh,—and they brought it forth, to the carpenters, and to the builders, who were working upon the house of Yahweh; 12 and to the masons, and to the hewers of stone, and to buy timber, and hewn stone, for repairing the breaches of the house of Yahweh,—and to every one that went out upon the house, to repair it. 13 Howbeit there were not made for the house of Yahweh, bowls of silver, snuffers, dashing basins, trumpets, any vessel of gold, or any vessel of silver,—out of the silver that was brought into the house of Yahweh; 14 for <to the doers of the work> used they to give it; and so they repaired, therewith, the house of Yahweh. 15 And they used not to reckon with the men into whose hands they gave the silver, to give it to the doers of the work,—because <with faithful—
chariots, and ten thousand footmen,—for the king of Syria had destroyed them, and had made them like dust in threshing.

8 Now <the rest of the story of Jehoahaz, and all that he did, and his might> are <they> not written in the book of the Chronicles of the Kings of Israel?

9 So then Jehoahaz slept with his fathers, and they buried him in Samaria,—and <Joash his son> reigned <in his stead>.

§ 16. Joash (= Jehoash) son of Jehoahaz reigns over Israel (wicked). The Death and Burial of Elisha.

10 <In the thirty-seventh year of Joash king of Judah> began Jehoash son of Jehoahaz to reign over Israel, in Samaria, [and he reigned] sixteen years. 11 And he did that which was wicked in the eyes of Yahweh,—he turned not away from all the sins of Jeroboam son of Nebat, which he caused [Israel] to commit, <therein> he walked.

12 Now <the rest of the story of Joash, and all that he did, and his might, wherewith he fought against Amaziah king of Judah> are <they> not written in the book of the Chronicles of the Kings of Israel?

13 So then Joash slept with his fathers, and [Jeroboam] took his seat on his throne, —and Joash was buried in Samaria, with the kings of Israel.

14 Now <Elisha> had fallen sick of his sickness whereof he was about to die,—so then Joash king of Israel came down unto him, and wept upon his face, and said,

My father! my father!

The chariots of Israel and the horsemen thereof!

15 And Elisha said unto him,

Take bow and arrows.

So he took unto him bow and arrows. 16 Then said he unto the king of Israel,

Let thy hand rest upon the bow.

So he let his hand rest thereon. Then Elisha put his own hands upon the hands of the king; 17 and said—

Open the lattice eastward.

And he opened it. Then said Elisha—

Shoot!

And he shot. Then said he,—

The arrow of victory by Yahweh,

Yes the arrow of victory over Syria,

Therefore shalt thou smite Syria in Aphek, till it be consumed.

18 And he said—

Take the arrows.

So he took them. Then said he unto the king of Israel—

Smite unto the ground.

So he smote three times, and then stayed. 19 Then was the man of God wroth against him, and said—

Thou shouldst have smitten five or six times, <then> hadst thou smitten Syria, until it had been consumed;

But <now> <three times> shalt thou smite Syria.

20 And Elisha died, and they buried him,—now <troops of Moabites> used to enter the land, at the coming in of the year; 21 and it came to pass <as they were burying a man> that, lo! they saw a troop, so they cast the man into the sepulchre of Elisha,—and <as soon as the man touched the bones of Elisha> he came to life again, and rose up on his feet.

22 And <Hazael king of Syria> had oppressed Israel all the days of Jehoahaz. 23 Then was Yahweh gracious unto them, and had compassion upon them, and turned unto them, for the sake of his covenant with Abraham, Isaac, and Jacob,—and was not willing to destroy them, nor to cast them off from his presence <as yet>.

24 So then Hazael king of Syria died; and <Ben-hadad his son> reigned <in his stead>.

25 And Jehoash son of Jehoahaz again took the cities out of the hand of Ben-hadad son of Hazael, which he had taken out of the hand of Jehoahaz his father, in war,—<three times> did Joash smite him, and recover the cities of Israel.

§ 17. Amaziah son of Joash reigns over Judah: is defeated by Joash, whom, however, he survives, but is slain at Lachish, and succeeded by Azariah (= Uzziah).

1 <In the second year of Josiah son of Josiah, 14 king of Israel> began Amaziah, 2 son of Joash king of Judah to reign. 2 <Twenty-five years old> was he when he began to reign, and <twenty-nine years> reigned he in Jerusalem,—and <his mother’s name> was Jehoaddan of Jerusalem.

3 And he did that which was right in the eyes of Yahweh, <only> not like David his father: <according to all that Joash his father did> so he did; 4 <only> <the high places> took they not away,—still were the people sacrificing and burning incense in the high places. 5 And it came to pass that <as soon as the kingdom was confirmed in his hand> he smote his servants who smote the king his father; 6 but <the sons of them that smote him> slew he not,—as it is written 7 in the book of the law of Moses, which Yahweh commanded, saying—

[Fathers] shall not be put to death [for sons],

Nor shall [sons] be put to death [for fathers],

But every man <for his own sin> shall be put to death.

7 <He> smote Edom, in the valley of salt, ten

§§ 16-17. The latter part of this long section is a deliberate anachronism. It is to be read in the light of the only possible meaning of the story as told, viz., that Joash, son of Jehoahaz (13:8-12), is to be identified with the Josiah of the Reforms (2 Kgs. 15:28-22:20; 2 Chron. 22:9-23:30). Thus the death of Joash and the succession of Amaziah are naturally to be ascribed to the time of the Reforms. It is only in this way that the lawfulness of the later Joash (2 Chron. 23:1-24:27) is made consistent with the record of the Reforms.
2 KINGS XIV. 8—29; XV. 1—7.

Chapter XIV.

8 Then sent Amaziah messengers unto Jehoash son of Jehoahaz son of Jehu, king of Israel, saying,—

Come now, let us look one another in the face.

9 And Jehoash king of Israel sent unto Amaziah king of Judah, saying,—

A thistle that was in Lebanon sent unto a cedar that was in Lebanon, saying—

Give thy daughter to my son to wife,— and there passed by a beast of the field that was in Lebanon, and trampled down the thistle:

10 Thou hast smitten Edom, and thy heart would lift thee up,— glory, and stay at home! Wherefore, then, shouldest thou contend with misfortune, and fall, thou, and Judah with thee?

11 But Amaziah hearkened not. So then Jehoash king of Israel came up, and they looked one another in the face; he and Amaziah king of Judah,— in Beth-shemesh, which belongeth unto Judah.

12 Then was Judah defeated before Israel,— and they fled, every man to his own home; and upon Amaziah, king of Judah, son of Jehoash son of Ahaziah, did Jehoash king of Israel seize in Beth-shemesh, and brake down the wall of Jerusalem at the gate of Ephraim, as far as the corner gate, four hundred cubits;

14 and took all the gold and the silver and all the vessels that were found in the house of Yahweh, and in the treasuries of the house of the king, and hostages,— and returned to Samaria.

15 Now the rest of the story of Jehoash, what he did, and his might, and how he fought with Amaziah king of Judah,— are not written in the book of the Chronicles of the Kings of Israel.

16 And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel,— and Jeroboam his son reigned in his stead.

Chapter XV.

1 <In the fifteenth year of Amaziah, son of Joash, king of Judah> began Jeroboam, son of Joash, king of *Israel, to reign in Samaria, and he reigned forty-one years. 2 And he did the thing that was wicked in the eyes of Yahweh,— he turned not away from any of the sins of Jeroboam son of Nebat, which he caused Israel to commit. 3 He restored the boundary of Israel, from the entering in of Hamath unto the sea of the waste plain,—according to the word of Yahweh, God of Israel, which he spake by the hand of his servant Jonah, son of Amittai, the prophet, who was of Gath-hepher.

For Yahweh saw the humiliation of Israel, that it was bitter [indeed],— and that there was no one shut up, nor any one left at large, no one indeed to help Israel. 4 Neither had Yahweh spoken, to wipe out the name of Israel from under the heavens,— so he saved them, by the hand of Jeroboam son of Joash.

5 Now <the rest of the story of Jeroboam, and all that he did, and his might when he was warred, and how he restored Damascus and Hamath to Judah in Israel> are not written in the book of the Chronicles of the Kings of Israel. 6 And Jeroboam slept with his fathers, with the kings of Israel,— and Zechariah *his son* reigned [in his stead].

Chapter XVI.

1 <In the twenty-seventh year of Jeroboam* II*> began Azariah son of Amaziah king of Judah to reign. 2 Sixteen years old was he when he began to reign, and fifty-two years reigned he in Jerusalem,— and the name of his mother was Jecholiah, of Jerusalem. 3 And he did that which was right in the eyes of Yahweh,— according to all that Amaziah his father had done. 4 Only the high places took they not away,—stil' were the people sacrificing and burning incense in the high places.

5 And Yahweh smote the king, so that he became a leper, until the day of his death, and dwelt in a lazaret-house,— and Jotham, son of the king, was over the house, judging the people of the land.

6 Now <the rest of the story of Azariah, and all that he did> are not written in the book of the Chronicles of the Kings of Judah. 7 And Azariah slept with his fathers, and they buried him with his fathers, in the city of David,— and [Jotham his son] reigned [in his stead].

8 <In the thirty-eighth year of Azariah king of Judah> began Zechariah son of Jeroboam to reign over Israel, in Samaria, [and he reigned] six months. <And he did the thing that was wicked in the eyes of Yahweh, as did his fathers,—he turned not away from the sins of Jeroboam son of Nebat, which he caused |Israel| to commit. 10> Then conspired against him, Shallum son of Jabesh, and smote him before the people, <and slew him,—and reigned in his stead.

11 Now <the rest of the story of Zechariah> behold it! written in the book of the Chronicles of the Kings of Israel.

12 ||That|| was the word of Yahweh, which he spake unto Jehu, saying,

||Thy sons, to four generations ||shall sit on the throne of Israel.

||And it was so||!

13 ||Shallum the son of Jabesh|| began to reign, in the thirty-ninth year of Uzziah, <king of Judah,—for the space of a month> in Samaria. 14 Then came up Menahem son of Gadi, from Tirzah, and entered Samaria, and smote Shallum son of Jabesh in Samaria,— and slew him, and reigned in his stead.

15 Now <the rest of the story of Shallum, and his conspiracy which he made> behold them! written in the book of the Chronicles of the Kings of Israel! 16 ||Then|| Menahem smote Tipherah, and all that were therein, and the boundaries thereof, from Tirzah, <because they opened not> therefore he smote them,—<call> the women therein that were with child> he ripped up.

17 <In the thirty-ninth year of Azariah king of Judah> began Menahem son of Gadi to reign over Israel, ten years [reigned he], in Samaria. 18 <And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from the sins of Jeroboam son of Nebat, which he caused |Israel| to commit, all his days. 19 Pul the king of Assyria came against the land, so Menahem gave unto Pul, a thousand talents of silver,—that his hands might be with him, to confirm the kingdom, in his hand. 20 And Menahem exacted the silver of Israel, of all the mighty men of wealth, to give to the king of Assyria, fifty shekels of silver, of each man,—so the king of Assyria turned back, and stayed not there, in the land.

21 Now <the rest of the story of Menahem, and all that he did> are <they> not written in the book of the Chronicles of the Kings of Israel! 22 <And Menahem slept with his fathers,—and |Pekahiah his son| reigned in his stead.>


22 <In the second year of Pekah son of Remaliah king of Israel> began Jotham son of Uzziah king of Judah to reign. 23 <Twenty-five years old> was he, when he began to reign, and <sixteen years> reigned he, in Jerusalem,—<twenty-five years.> 24 And he did that which was wicked in the eyes of Yahweh,—he turned not away from the sins of Jeroboam son of Nebat, which he caused |Israel| to commit. 25 <And he conspired against him,—Pekah son of Remaliah * a hero of his, and smote him in Samaria, in the citadel of the house of a king,> with Argob and with Arieh, and <with him> fifty men of the sons of the Gileadites,—and he slew him, and reigned in his stead.

26 Now <the rest of the story of Pekahiah, and all that he did> behold them! written in the book of the Chronicles of the Kings of Israel:

27 <In the fifty-second year of Azariah king of Judah> began Pekah son of Remaliah to reign over Israel, in Samaria, [and he reigned] two years. 28 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from the sins of Jeroboam son of Nebat, which he caused |Israel| to commit. 29 In the days of Pekah king of Israel came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali,—and carried them away captive to Assyria. 30 And Hoshea son of Elah made a conspiracy against Pekah, son of Remaliah, and smote him, and slew him, and reigned in his stead,—in the twentieth year of Jotham, son of Uzziah.

31 Now <the rest of the story of Pekah, and all that he did> behold them! written in the book of the Chronicles of the Kings of Israel!
2 Kings XV. 37, 38; XVI. 1—20; XVII. 1—4.

Chronicles of the Kings of Judah?

27 In those days began Yahweh to send against Judah, Rezin, king of Syria,—and Pekah son of Remaliah. 28 And Jotham slept with his fathers, and was buried with his fathers, in the city of David his father,—and Ahaz his son reigned in his stead.

§22. Ahaz succeeds Jotham as king over Judah.

1 In the seventeenth year of Pekah son of Remaliah began Ahaz son of Jotham king of Judah to reign. 2 Twenty years old was Ahaz when he began to reign, and sixteen years reigned he in Jerusalem. And he did not that which was right in the eyes of Yahweh his God, like David his father; 3 but walked in the way of the kings of Israel,—moreover also he made his son pass through the fire, according to the abominable practices of the nations, whom Yahweh dispossessed from before the sons of Israel; 4 and he offered sacrifice and burned incense in the high places, and on the hills,—and under every green tree. 5 Then came up Rezin king of Syria, and Pekah son of Remaliah king of Israel, unto Jerusalem, to make war,—and they laid siege against Ahaz, but could not overcome him. 6 At that time Rezin king of Syria recovered Elath, to Syria, and wholly cleared out the Jews from Edom,—and the Syrians entered Elath, and have dwelt there, unto this day. 7 So Ahaz sent messengers unto Tiglath-pileser king of Assyria, saying, 8 'Thy servant and thy son I am,—Come up and save me, out of the hand of the king of Syria, and out of the hand of the king of Israel, who are rising up against me. 9 And Ahaz took the silver and the gold that was found in the house of Yahweh, and in the treasuries of the house of the king,—and sent them to the king of Assyria, as a bribe. 10 So the king of Assyria hearkened unto him, and the king of Assyria came up unto Damascus, and seized it, and carried away the people thereof captive to Kir,—and put Rezin to death. 11 So then King Ahaz went to meet Tiglath-pileser king of Assyria, in Damascus, and saw the altar which was in Damascus,—and King Ahaz sent unto Urijah the priest, a likeness of the altar, and a model thereof, according to all the workmanship thereof; 12 and Urijah the priest built an altar,—according to all that King Ahaz sent from Damascus. 13 And Urijah the priest did according to all that King Ahaz commanded. 14 Then King Ahaz cut off the side walls of the stands, and took away from off them the laver, and the sea took he down from off the oxen of bronze, which were under it,—and set it on a pavement of stones. 15 Also the covered walk for the Sabbath, which they had built in the house, and the outer entrance for the king he changed in the house of Yahweh,—because of the king of Assyria. 16 Now the rest of the story of Ahaz, what he did is not written in the book of the Chronicles of the Kings of Judah. 17 And Ahaz slept with his fathers, and was buried with his fathers, in the city of David,—and Hezekiah his son reigned in his stead.

§23. Hoshea reigns over Israel, and becomes tributary to Shalmaneser king of Assyria, who besieges Samaria and carries Israel into Captivity.

1 In the twelfth year of Ahaz king of Judah began Hoshea son of Elah to reign in Samaria, over Israel, and he reigned nine years. 2 And he did the thing that was wicked in the eyes of Yahweh,—only not like the kings of Israel who were before him. 3 Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and rendered him a present. 4 Then found the king of Assyria, in Hoshea, a conspiracy, in that he had sent King Ahaz came from Damascus. 5 And when the king came from Damascus then the king saw the altar,—so the king drew near unto the altar, and caused [offerings] to ascend thereupon. 6 And he made perfume with his ascending-sacrifice, and with his meal-offering, and poured out his drink-offering,—and dashed the blood of the peace-offerings which he had, upon the altar. 7 And <the altar of bronze which was before Yahweh> he brought away from the forefront of the house, from between the altar, and the house of Yahweh,—and put it at the side of the altar northward. 8 So Urijah the priest did according to all that King Ahaz commanded. 9 And King Ahaz cut off the side walls of the stands, and took away from off them the laver, and the sea took he down from off the oxen of bronze, which were under it,—and set it on a pavement of stones. 10 Also <the covered walk> for the Sabbath, which they had built in the house, and the outer entrance for the king he changed in the house of Yahweh,—because of the king of Assyria. 11 Now <the rest of the story> of Ahaz, what he did is not written in the book of the Chronicles of the Kings of Judah. 12 And Ahaz slept with his fathers, and was buried with his fathers, in the city of David,—and Hezekiah his son reigned in his stead.
messengers unto So

§ 24. A Review of the Causes leading to Israel's Downfall.

7 And thus it came to pass that Israel sinned against Yahweh their God, who brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt,—yea they did reverence to other gods; and walked in the statutes of the nations, whom Yahweh had dispossessed from before the sons of Israel,—and in the statutes of the kings of Israel, which they had made. 8 And the sons of Israel did (secretly) things which were not right, against Yahweh their God,—and built for themselves high places in all their cities, from the watchmen's tower, to the fortified city. 9 And they set up for themselves pillars and Sacred Stems, upon every high hill, and under every green tree; and burned incense there, in all the high places, like the nations whom Yahweh drove out from before them,—and did things that were wicked, so as to provoke Yahweh to anger; and they served the manufactured gods, as to which Yahweh had said to them, Ye shall not do this thing.

10 And Yahweh testified against Israel and against Judah, through all his prophets,—every one who had a vision and saying—

And which I sent unto you through my servants the prophets.

11 Howbeit they hearkened not,—but stiffened their neck, like the neck of their fathers, who trusted not in Yahweh their God; but rejected his statutes, and his covenant, which he solemnized with their fathers, and his testimonies wherewith he testified against them,—and followed vanity, and became vain, and followed the nations that were round about them, as to whom Yahweh charged them, so that they should not do like them. But they forsook all the commandments of Yahweh their God, and made for themselves something molten—two calves, and made a Sacred Stem, and bowed themselves down to all the army of the heavens, and served Baal; and made their sons and their daughters pass through the fire, and used diversities of enchantments, and sold the medicinal to do the thing that was wicked in the eyes of Yahweh, provoking him to wrath. 13 So Yahweh shewed himself exceeding angry with Israel, and removed them from his presence,—there was none left, save the tribe of Judah [alone]. 14 Even Judah kept not the commandments of Yahweh their God,—but walked in the statutes of Israel, which they had made. 15 So Yahweh rejected all the seed of Israel, and humiliated them, and delivered them into the hand of spoilers,—until he had cast them out from his presence; 16 for he rent Israel away from the house of David, and they made Jeroboam son of Nebat king,—and Jeroboam thrust away Israel from following Yahweh, and caused them to commit a great sin. 17 And the sons of Israel walked in all the sins of Jeroboam which he had committed,—they turned not away therefrom; 18 until that Yahweh removed Israel from his presence, according as he spake through all his servants the prophets,—and so Israel was driven away from off their own soil, to Assyria, until this day.

§ 25. The Mixed Worship resulting from the Assyrian Immigration into Samaria.

24 And the king of Assyria brought [men] from Babylon, and from Cuthah, and from Avvah, and from Hamath, and [from] Sepharvaim,—and caused them to dwell in the cities of Samaria, instead of the sons of Israel,—so they took possession of Samaria, and dwelt in the cities thereof. 25 And so it was, that <when> they first dwelt there,--they revered not Yahweh,—therefore Yahweh sent among them lions, which were slaying them; therefore spake they unto the king of Assyria, saying,—The nations whom thou hast removed and settled in the cities of Samaria know not the custom of the God of the land,—and he hath sent among them lions and leopards among them, because they know not the custom of the God of the land.

26 So the king of Assyria commanded, saying—Carry thither, one of the priests, whom ye brought away captive from thence, that they may go, and dwell there,—and teach them the custom of the God of the land.

27 Then came one of the priests whom they had carried away captive from Samaria, and dwelt in Bethel,—and he began teaching them how they should do reverence unto Yahweh. 28 Howbeit the nations severely
were making their own gods,-and did put them in the houses of the high places, which the Samaritans had made, each several nation in their cities wherein they were dwelling.

So then the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hanath made Ashima:

and [the Avvites made Nibhaz and Tartak, and [the Sepharvites did consume their sons in the fire, to Adrammelech and Anammelech gods of Sepharvaim.

Thus became they reverers of Yahweh,—and yet made for themselves from the whole compass of them, priests of high places, who became offerers for them in the house of the high places. <Yahweh> were they revering,—and yet <their own gods> were they serving, according to the custom of the nations from whence they had brought them away captive. Unto this day are they offering according to the former customs,—they are not revering Yahweh, neither are they offering after their own statutes, or their own custom, nor yet after the law and the commandment which Yahweh commanded the sons of Jacob,

Whose name he made to be Israel:

With whom Yahweh solemnised a covenant, and commanded them, saying—

Ye shall not revere other gods,—nor bow down to them, nor serve them, nor sacrifice to them;

But <Yahweh>—

Who brought you up out of the land of Egypt, with great might, and with arm outstretched>

Shall ye revere,—and to him shall ye bow down, and to him shall ye sacrifice;

And <the statutes and the regulations, and the law and the commandment, which he wrote for you> shall ye surely observe to do [continually],

So shall ye not revere other gods;

But <the covenant which I have solemnised with you> shall ye not forget,—So shall ye not revere other gods;

But <Yahweh your God> shall ye revere,—Then will <he> deliver you out of the hand of all your enemies.

Howbeit they hearkened not,—but <according to their own former custom> were they offering. Thus were these nations doing reverence unto Yahweh, and yet <unto their own carved images> were they rendering service,—yes <their sons and their son's sons> as the fathers offered; so are they offering until this day.


And it came to pass <in the third year of Hosea son of Elah king of Israel> that Hezekiah* son of Ahaz king of Judah began to reign.

<Twenty-five years old> was he when he began to reign, and <twenty-nine years> reigned he in Jerusalem,—and <his mother's name> was Abi,* daughter of Zachariah. And he did that which was right in the eyes of Yahweh,—according to all that <David his father> did.

He removed the high places, and brake in pieces the pillars, and cut down the Sacred Stem,—and beat in pieces the serpent of bronze that [Moses] had made, because <until those days> had the sons of Israel been burning incense thereunto, so he called it Nehushtan.*

But in Yahweh, God of Israel, did he trust,—so that <after him> was none like him, among all the kings of Judah, nor that were before him; and he did cleave unto Yahweh, he turned not away from following him,—but kept his commandments, which [Yahweh] commanded [Moses].

So Yahweh was with him, <whithersoever he went forth> he prospered,—and he rebelled against the king of Assyria, and served him not.

The king of Assyria smote the Philistines, as far as Gazah, and her boundaries,—from the watchmen's tower even to the fortified city.

And it came to pass <in the fourth year of King Hezekiah>—<the same> was the seventh year of Hoshea son of Elah king of Israel> that Shalmaneser king of Assyria came up against Samaria, and laid siege against it;

And he* captured it at the end of three years, <in the sixth year of Hezekiah>—<the same> is the ninth year of Hoshea king of Israel> was Samaria captured. So the king of Assyria drove away Israel to Assyria,—and settled them in Halah, and in Habor, by the river of Gozan, and the mountains of Media: because they hearkened not unto the voice of Yahweh their God, but transgressed his covenant, all that Moses the servant of Yahweh commanded, —they neither hearkened nor performed.

And <in the fourteenth year of King Hezekiah> came up Sennacherib king of Assyria, against all the fortified cities of Judah, and took them. Then sent Hezekiah king of Judah unto the king of Assyria, to Lachish, saying—

I have sinned.

Return from me,

<What thou shalt lay upon me> I will bear.

So the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold. And Hezekiah delivered up all the silver that was
And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh, from Lachish unto King Hezekiah, with a heavy force to Jerusalem, — so they came up and drew near to Jerusalem, and took their stand by the upper channel of the pool, which is in the highway of the fuller's field. Then called they for the king, and there went out unto them Eliakim son of Hilkiah, who was over the household,— and Shebna, the scribe, and Joah son of Asaph, the recorder. And Rab-shakeh said unto them—

Pray you, say unto Hezekiah, —

Thus saith the great king, the king of Assyria:

What trust is this' wherewith thou dost trust?

Thou hast said—they are only words of the lips!—

Counsel and might have I for the war.

Now in whom' dost thou trust, that thou hast rebelled against me'.

Now lo! thou dost trust thyself on the support of this bruised cane, Egypt, whereon it will enter his hand and lay it open,— so is Pharaoh king of Egypt, to all who trust upon him.

But if ye should say unto me, In Jehovah our God do we trust;

Then is that' not he' whose high places and whose altars Hezekiah hath removed, and said unto Judah, and unto Jerusalem —

Before this altar shall ye bow down, my lord, the king of Assyria,—

That I supply thee with two thousand horses, if thou, on thy part, be able to set riders upon them.

How then wilt thou turn back the face of one pasha of the least of my lord's servants?

Or hast thou, on thy part, trusted to Egypt for chariots and for horsemen?

Is it not concerning the men who are tarrying upon the wall, that they may eat their own dung and drink their own water with you?

So then Rab-shakeh took his stand, and cried out with a loud voice, in the Jews' language, and spake, and said,

Hear ye the message of the great king, the king of Assyria:—

Let not Hezekiah deceive you, for he shall not be able to deliver you out of his hand;

Neither let Hezekiah cause you to trust in Jehovah, saying, Jehovah will deliver us,— this city, therefore, shall not be given over into the hand of the king of Assyria.

Do not hearken unto Hezekiah,—for thus saith the king of Assyria,

Deal with me thankfully, and come out unto me,

Then shall ye eat—

Every one of his own vine,

And every one of his own fig-tree,

And drink every one the waters of his own cistern;

Until I come and take you, into a land like your own land —

A land of corn and new wine,

A land of bread and vineyards,

A land of oil and olive and honey,

So shall ye live, and not die,—

But do not hearken unto Hezekiah, For he would persuade you, saying,

Yahweh will deliver us!

Have the gods of the nations list all delivered any one of them, his country, out of the hand of the king of Assyria?

Where' are the gods of Hamath, and Arpad?

Where are the gods of Sepharvaim, Hena and Ivah?

Yea, did they deliver Samaria' out of my hand?

Who are they, among all the gods of the

And do not speak with us in the Jews' language, in the ears of the people who are upon the wall.

But Rab-shakeh said unto them—

Is it concerning thy lord, and concerning thee, that my lord hath sent me to speak these things?

Is it not concerning the men who are tarrying upon the wall, that they may eat their own dung and drink their own water with you?

Syrian language, for we can understand it,—

And do not speak with us in the Jews' language, in the ears of the people who are upon the wall.

Or: " make ye with me a blessing": i.e. : "get a blessing out of my coming."
countries, that have delivered their country, out of my hand,—
That Yahweh should deliver Jerusalem out of my hand!

But the people held their peace, and answered him not a word,—for <the command of the king> it was saying—
Ye must not answer him.

Then came in Eliakim son of Hilkiah who was over the household, and Shebna the scribe, and Josh son of Asaph the recorder, unto Hezekiah, with rent clothes,—and they told him the words of Rab-shakeh.

And it came to pass <when King Hezekiah heard> that he rent his clothes,— and covered himself with sackcloth, and entered the house of Yahweh ; 2 and sent Eliakim who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,—unto Isaiah, the prophet, son of Amoz ; 3 and they said unto him—

Thus saith Hezekiah,

A day of trouble, and rebuke, and reviling is this day,—
For children are come to the birth, and llstrengthll is there none to bring forth!

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Thus saith Hezekiah,

A day of trouble, and rebuke, and reviling is this day,—
For children are come to the birth, and llstrengthll is there none to bring forth!

It may be that Yahweh thy God will hear' all the words of Rab-shakeh, whom the king of Assyria his lord hath sent, to reproach a Living God, and will rebuke the words, which Yahweh thy God hath heard,—

Wherefore lift thou up a prayer, for the remnant that remaineth.

So the servants of King Hezekiah came unto Isaiah. And Isaiah said unto them,

Thus shall ye say unto your lord,—
Be not thou afraid, because of the words which thou hast heard, wherewith the servants of the king of Assyria have reviled me:

Behold me! about to let go against him a blast,' and <when he heareth the report> then will he return to his own country,— and I will cause him to fall by the sword, in his own land.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah,—for he had heard that he had broken up from Lachish.

And when he heard say of Tirhakah, king of Ethiopia, saying,

Lo! he hath come forth to fight with thee,—then he again sent messengers unto Hezekiah, saying—

Thus shall ye speak unto Hezekiah king of Judah, saying—
Let not thy God in whom thou art trusting begule thee, saying,— Jerusalem shall not be given over into the hand of the king of Assyria.

Lo! thou thyself hast heard, what the kings of Assyria have done to all the lands, in devoting them to destruction,—and shalt thou be delivered?

Did the gods of the nations deliver them whom my fathers destroyed, Gozan, and Haran,—and Rezeph, and the sons of Eden, who were in Telassar?

Where are the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim,—of Hena, and Ivah?

And <when Hezekiah had received the letter at the hand of the messengers> then went he up to the house of Yahweh, and Hezekiah spread it out before Yahweh. 15 And Hezekiah prayed before Yahweh, and said,

O Yahweh, God of Israel, inhabiting the cherubim,

Thus saith Yahweh—

Be not thou afraid, because of the words which thou hast heard, wherewith the servants of the king of Assyria have reviled me:

Behold me! about to let go against him a blast, and when he heareth the report> then will he return to his own country,— and I will cause him to fall by the sword, in his own land.

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* Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "Yahweh" (in stead of "My Lord")— Op. Is. xxxvii. 17—O. n.
  Some cod. (w. Syr.): omit:

**Some cod. (w. 2 ear. pr. edns., Aram., Syr. and Vul.): "Yahweh" (in stead of "My Lord")—O. n.**
404 2 KINGS XIX. 24—37 ; XX. 1—5.

Therefore—

Thus saith Yahweh, concerning the king of Assyria,
He shall not enter this city,
Nor shoot there an arrow,—
Nor attack it with shield,
Nor cast up against it, a mound;

By the way that he cometh in>
By the same shall he return,—
And into this city shall he not enter.

Declareth Yahweh!

Thou shalt not hear—
That is what I appointed,
And from days of old devised it?
Now have I brought it to pass,
That thou mightest serve to lay waste, | in desolate ruins | fortified cities;:
And their inhabitants, being powerless
were overthrown and put to shame,—
They became
Grass of the field, and
Young herbage, Grass on housetops, and
Seed withered before it came up.

Howbeit thine abode, and thy coming out and thy going in I know,—and thy raging against me.

Thereafter will I put
My ring in thy nose, and
My bit in thy lips,
And will turn thee back by the way by which thou camest.

And this is the sign—
Eating this year the growth of scattered seeds,
And in the second year which growtheth after,
Then in the third year
Sow ye and reap,
Plant ye vineyards, and eat the fruit thereof;

Then shall the escaped of the house of Judah that remain, again—
Take root downward,
And bear fruit upward;

For out of Jerusalem shall go forth a remnant,
And which hath escaped— out of Mount Zion,—

The jealousy of Yahweh of hosts will perform this.

Therefore—

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He shall not enter this city,
Nor shoot there an arrow,—
Nor attack it with shield,
Nor cast up against it, a mound;

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That thou mightest serve to lay waste, | in desolate ruins | fortified cities;:
And their inhabitants, being powerless
were overthrown and put to shame,—
They became
Grass of the field, and
Young herbage, Grass on housetops, and
Seed withered before it came up.

Howbeit thine abode, and thy coming out and thy going in I know,—and thy raging against me.

Thereafter will I put
My ring in thy nose, and
My bit in thy lips,
And will turn thee back by the way by which thou camest.

And this is the sign—
Eating this year the growth of scattered seeds,
And in the second year which growtheth after,
Then in the third year
Sow ye and reap,
Plant ye vineyards, and eat the fruit thereof;

Then shall the escaped of the house of Judah that remain, again—
Take root downward,
And bear fruit upward;

For out of Jerusalem shall go forth a remnant,
And which hath escaped— out of Mount Zion,—

The jealousy of Yahweh of hosts will perform this.
<On the third day> shalt thou go up unto the house of Yahweh;
And I will add unto thy days, fifteen years,
And <out of the hand of the king of Assyria> will I deliver thee, and this city,—
And will throw a covering over this city, For my own sake,
And for the sake of David my servant.

7 And Isaiah said—
Take ye a cake of figs.
So they took and laid it upon the boil, and he recovered.
8 Now Hezekiah had said unto Isaiah,
What sign is there, that Yahweh will heal me,— and that I shall go up on the third day, to the house of Yahweh?
9 And Isaiah said—
[This' unto thee|| is the sign from Yahweh, that Yahweh will do the thing which he hath spoken,—
The shadow hath gone forward ten steps, shall it return ten steps?
10 And Hezekiah* said—
It is [a light thing] for the shadow, to decline ten steps,—
Nay, but let the shadow go back ten steps.
11 And Isaiah the prophet cried unto Yahweh,—
and he caused the shadow on the steps by which it had gone down on the steps of Ahaz to go back ten steps.

12 <At that time> Berodach-baladan son of Baladan, king of Babylon, sent letters and a present, unto Hezekiah,—for he had heard that Hezekiah had been sick.
13 And he said—
What have they seen in thy house?
Then said Hezekiah—
<A11 that is in my house> have they seen, there was |nothing| that I shewed them not, among my treasures.

16 Then said Isaiah unto Hezekiah,—
Hear thou the word of Yahweh:
Lo! days' are coming, when all that is in thine house, and that thy fathers have treasured up, unto this day, shall be carried into Babylon,—nothing shall be left, saith Yahweh;
18 and <of thy sons who shall issue from thee, whom thou shalt beget> shall they * take away,—
and they shall become eunuchs, in the palace of the king of Babylon.

19 And Hezekiah said unto Isaiah—
|Good| is the word of Yahweh, which thou hast spoken.
And he said—
Is it not, that <peace and stability> there shall be in my days?
Now <the rest of the story of Hezekiah, and all his might, and how he made a pool and an aqueduct, and brought water into the city> are [they] not written in the book of the Chronicles of the Kings of Judah?

§ 27. Manasseh's wicked Reign over Judah: Judgments threatened.
1 <Twelve years old> was Manasseh when he 21 began to reign, and <fifty-five years> reigned he in Jerusalem,—and the name of his mother was Hephzibah. 2 And he did the thing that was wicked in the eyes of Yahweh,—after the abominable practices of the nations, whom Yahweh had dispossessed from before the sons of Israel. 3 He again' built the high places, which Hezekiah his father had destroyed,— and reared altars to Baal, and made a Sacred Stem, 4 as did Ahab, king of Israel, and bowed down to all the army of the heavens, and served them. 5 And he used to build altars in the house of Yahweh,— concerning which Yahweh had said,—
In Jerusalem|| will I put my Name.
6 And he built altars to all the army of the heavens,—in the two courts of the house of Yahweh; 6 and caused his son to pass through the fire, and practised hidden arts and used divination, and dealt with a familiar spirit and wizards,— he exceeded in doing the thing that was wicked in the eyes of Yahweh, provoking [him] to anger; 7 and he set the image 8 of the Sacred Stem which he had made,—in the house, of which Yahweh had said unto David, and unto Solomon his son,

In this house, and in Jerusalem which I have chosen out of all the tribes of Israel> will I put my Name, unto times age-abiding;
and I will not again let the foot of Israel wander away from the soil which I gave unto their fathers. Only if they take heed to do according to all that I have commanded them, even to the extent of all the law which [my servant Moses] commanded them. But they hearkened not,—and Manasseh led them astray to do the thing that was wicked, more than the nations which Yahweh destroyed from before the sons of Israel. 16 Yahweh therefore spake through his servants the prophets, saying—

11 Because Manasseh king of Judah hath made these abominations—hath done that which is wicked, more than all which the Amorites did who were before him, and and hath caused [even Judah] to sin with his manufactured gods. 12 [therefore]—

[Thus] saith Yahweh, God of Israel, Behold me! bringing in calamity upon Jerusalem and Judah,—that [whosoever heareth thereof] ||both his ears will tingle;

And I will stretch over Jerusalem, the line of Samaria, and the plummet of the house of Ahaz,—

And will wipe out Jerusalem, as one wipeth out a dish, wiping it and turning it upside down;

And will abandon the remnant of mine inheritance, and deliver them into the hand of their enemies,—and they shall become a prey and a plunder, to all their enemies:

Because they have done the thing that is wicked in mine eyes, and have become such as to provoke me to anger,—from the day when their fathers came forth out of Egypt, even until this day.

Moreover also <innocent blood > did Manasseh shed in great abundance, till he had filled Jerusalem, from one end to the other, besides his committing the sins which he caused [Judah] to commit, in doing the thing that was wicked in the eyes of Yahweh.

Now <the rest of the story of Manasseh, and all that he did, and his sin that he committed> are [they] not written in the book of the Chronicles of the Kings of Judah? 18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza,—and [Amôn his son] reigned [in his stead].

§ 28. Amôn's short but wicked Reign.

19 <Twenty-two years old> was Amôn when he began to reign, and <two years> reigned he in Jerusalem,—and [his name was] Meshullemeth daughter of Haruz, of Jotbah. 20 And he did the thing that was wicked in the eyes of Yahweh,—as did Manasseh his father; 21 yes he walked in all the way wherein [his father] had walked,—and served the manufactured gods that [his father] had served, and bowed down to them; 22 and forsook Yahweh the God of his fathers,—and walked not in the way of Yahweh. 23 And the servants of Amôn [conspired against him], — and slew the king in his own house. 24 Then the people of the land smote all who had conspired against King Amôn,—and the people of the land made [Josiahb his son] king [in his stead].

Now <the rest of the story of Amôn, what he did> is [it] not written in the book of the Chronicles of the Kings of Judah? 28 And he was buried in his grave, in the garden of Uzza,—and [Josiahb his son] reigned [in his stead].

§ 29. Josiah's good Reign, during which the Book of the Law is found. The King's reforming zeal postpones but cannot avert the Coming Visitation. Josiah is slain at Megiddo by Pharaoh-necho King of Egypt.

1 <Eight years old> was Josiahb when he began to reign, and <thirty - one years> reigned he in Jerusalem,—and [his name was] Jedidah daughter of Adaiah, of Bozkath. 2 And he did that which was right in the eyes of Yahweh,—and walked in all the way of David his father, and turned not aside, to the right hand or to the left.

3 And it came to pass <in the eighteenth year of King Josiah> that the king sent Shaphan son of Azaliahb son of Meshullam, the scribe, to the house of Yahweh, saying—

4 Go up unto Hilkiah, the high priest, that he pour out the silver that hath been brought into the house of Yahweh,—which the keepers of the entrance -hall have gathered from the people, 5 that they may give it into the hand of the doers of the work, who have oversight of the house of Yahweh, that they may give it to the doers of the work, who are in the house of Yahweh, to repair the breaches of the house:

6 to the carpenters, and to the builders, and to the masons,—and to buy timber, and hewn stones, for repairing the house. 7 Howbeit there used to be no reckoning made with them, as to the silver that was given into their hand,—because <with faithfulness> were they dealing.

8 Then said Hilkiah the high priest, unto Shaphan the scribe—

*ML.: "by the hand of."  
Or: "done."  
Cp. Lev. xxvi, 30. n.  
Lit.: "from mouth to mouth" = "from entrance to exit."  
Cp. chap. x. 21.

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* Heb.: "'adashiyahu.  
 Heb.: az/ily6hu.  
 Some cod. (w. Aram. and Syr.): "and all that" — G.n.  
 Ml.: "and one buried him." Some cod. (w. 2 ear. pr. edns. and Arum. MS., Sep., Syr. and Vul.): "they buried him" — G.n.  
 Some cod. (w. 2 ear. pr. edns. and Sep.): "the breaches of the house" — G.n.
2 Kings XXII. 9—20; XXIII. 1—8.

<The book of the law> have I found, in the house of Yahweh.

So Hilkiah delivered the book unto Shaphan, and he read it.

9 Then came Shaphan the scribe unto the king, and brought the king word again,—and said—

Thy servants have poured out the silver that was found in the house, and have delivered it unto the hand of the doers of the work, who have overshot of the house of Yahweh.

10 Then Shaphan the scribe told the king, saying—

<A book> hath Hilkiah the priest delivered unto me.

And Shaphan read it before the king.

11 And it came to pass when the king heard the words of the book of the law that he rent his clothes.

12 And the king commanded Hilkiah the priest, and Ahikam son of Shaphan, and Achbor son of Micaiah, and Shaphan the scribe, and Asaiah the king's servant, saying:

13 Go ye— enquire of Yahweh, for me and for the people, and for all Judah, concerning the word of this book which hath been found,—for great is the wrath of Yahweh, in that it hath fired up against us, because our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Huldah the prophetess, wife of Shallum son of Tikvah, son of Harhas, keeper of the vestments, she having her dwelling in Jerusalem, in the new city,—and they spake unto her.

And she said unto them,

||Thus|| saith Yahweh, God of Israel,

Say ye unto the man who hath sent you unto me:

15 ||Thus|| saith Yahweh, Behold me about to bring calamity upon this place, and upon the inhabitants thereof,—all the words of the book, which the king of Judah hath read:

17 Because they have forsaken me, and burned incense unto other gods, that they might provoke me to anger, with all the workmanship of their hands; and so my wrath shall fire up against this place, and shall not be quenched:

18 But unto the king of Judah, who hath sent you to enquire of Yahweh ||thus|| shall ye say unto him,—

||Thus|| saith Yahweh, God of Israel,

||As touching the words which thou hast heard||:

19 Because |tender| was thy heart, and thou didst humble thyself before Yahweh when thou hearest what I had spoken against this place and against the inhabitants thereof—that they should become a desolation and a curse, and didst rend thy clothes, and weep before me;|therefore also|| have hearkened—

Declareth Yahweh.

20 ||For this cause|| behold me! about to gather thee unto thy fathers, and thou shalt be gathered unto thy graves, in peace, and so thine eyes shall not look upon all the misfortune| which I am about to bring upon this place.

And they brought the king word again.

1 Then the king sent,—and there were gathered unto him, all the elders of Judah, and Jerusalem;

2 and the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great,—and he read in their ears, all the words of the book of the covenant, which had been found in the house of Yahweh.

3 And the king took his stand by the pillar, and solemnised a covenant before Yahweh—to follow Yahweh, and to keep his commandments and his testimonies and his statutes, with all [their] heart and with all [their] soul, to confirm the words of this covenant, written in this book. And all the people took their stand in the covenant.

4 Then the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the entrance-hall, to bring forth, out of the temple of Yahweh, all the vessels that had been made for Baal and for the Sacred Stem,* and for all the army of the heavens,—

5 and he burned them up outside Jerusalem, in the fields of Kidron, and carried the ashes of them to Bethel; and he put down the idol-priests, whom the kings of Judah had appointed, so that incense might be burned in the high places, in the cities of Judah, and round about Jerusalem,—them also that burned incense to Baal, to the sun, and to the moon, and to the constellations,* and to all the army of the heavens; and he brought forth the Sacred Stem out of the house of Yahweh outside Jerusalem, into the Kidron ravine, and burned it in the Kidron ravine, and crushed it to powder,—and cast the powder upon the graves of the sons of the people;* 

6 and he brake down the houses of the male devotees, which were in the house of Yahweh,—where the women did weave* houses to the Sacred Stem;* and he brought in all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense from Geba unto Beer-sheba,—and brake down

*Some cod. (w. 2 ear. pr. edns.): "Hilkiahu — G.n.

b Heb.: mikdahd, 4; 1. 3ikdhykh; 31, mikdhykh.

Some cod. (w. 2 ear. pr. edns.): "and for the remnant in Israel and in Judah," Cp. 2Ch. xxxiv. 21—G.n.

4 Some cod. (w. 4 ear. pr. edns.): "Haham" — G.n.

So it shd be (w. Aram., Sep., Syr., and Vul.). Cp. 2 Ch. xxxiv. 24—G.n.

5 Mi.: "they gathered."

b Some cod.: c. "Levites" (instead of "prophets"). Cp. 2 Ch. xxxiv. 30.


4 "Perhaps signs of the Zodiac." Zedek's—0.0.

b Prob. = "the common people." Cp. 2 Ch. xxxv. 5, 7, 19; Jer. xxxv. 25.

b Or: "were weaving."
the high places of the gates, that were at the entrance of the gate of Joshua, the governor of the city, which were on one's left hand, in the gate of the city; so that no man might cause his son or his daughter to pass through the fire unto Molech; and he did away with the horses, which the kings of Judah had devoted to the sun, at the entrance of the house of Yahweh, near the chamber of Nathan-melech the courtier, which was in the suburbs,—also <the chariots of the sun> burned he with fire; and <the altars which were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, also the altars which Manasseh had made, in the two courts of the house of Yahweh> did the king break down,—and hurried away from thence, and cast out the powder of them into the Kidron ravine; and <the high places that were before Jerusalem, which were on the right hand of the mount of destruction, which Solomon king of Israel had built> did the king defile; and he brake in pieces the pillars, and cut down the Sacred Stem. Moreover also <them who had familiar spirits, and the wizards, and the household gods, and the manufactured gods, and the abominations which were to be seen in the land of Judah, and in Jerusalem> did Josiah consume,—that he might confirm the words of the law which were written in the book that Hilkiah the priest had found in the house of Yahweh. And <like him> was no king before him, who turned unto Yahweh with all his heart, and with all his soul, and with all his might, according to all the law of Moses, — neither <after him> arose one like him. And when Josiah turned, and saw the graves which were there, in the mount> he sent and took the bones out of the graves, and burned upon the altar, and defiled it,—according to the word of Yahweh, which the man of God proclaimed, who proclaimed these things. Then said he—

What is yonder erection, which I see? And the men of the city said unto him—

The grave of the man of God, who came in out of Samaria, whom thou hast done, concerning the altar of Bethel. And he said—

Let him rest, let no man disturb his bones.

So they let his bones rest,* with the bones of the prophet who came in out of Samaria.
2 KINGS XXIII. 31—37; XXIV. 1—18.

Josiah succeeded by Jehoahaz (son), Jehoiakim (son), Jehoiachin (grandson), and Zedekiah (son).

SECTION 30.

1. Twenty-three years old was Jehoahaz when he began to reign, and three months reigned he in Jerusalem,— and his mother’s name was Hamutal, daughter of Jeremiah, of Libnah. And he did the thing that was wicked in the eyes of Yahweh, according to all that his fathers had done. And Pharaoh-necho put him in bonds at Riblah in the land of Hamath, that he might not reign in Jerusalem,— and he laid a fine upon the land, a hundred talents of silver, and a talent of gold, and Pharaoh-necho made Eliakim son of Josiah king, instead of Josiah his father, and turned his name to Jehoiakim,— and Jehoahaz took he away, so he entered Egypt, and died there. And the silver and the gold did Jehoiakim give unto Pharaoh, howbeit he assessed the land, that he might give the silver at the bidding of Pharaoh, — every man, according to his assessment, exacted the silver and the gold of the people of the land, that he might give it to Pharaoh-necho.

2. Twenty-five years old was Jehoiakim when he began to reign, and eleven years reigned he in Jerusalem,— and his mother’s name was Zebudah, daughter of Pedaiah, of Rumah. And he did the thing that was wicked in the eyes of Yahweh,— according to all that his fathers had done.

3. In his days came up Nebuchadnezzar king of Babylon,— and Jehoiakim became his servant three years, then turned he and rebelled against him. And Yahweh sent again against him troops of Chaldeans, and troops of Syrians, and troops of Moabites, and troops of the sons of Ammon, yea he sent them against Judah, to destroy him,— according to the word of Yahweh, which he spake through his servants the prophets. Surely it was because of the anger of Yahweh, that this came upon Judah, to remove them from his presence,—for the sins of Manasseh, according to all that he had done: moreover also for the innocent blood that he had shed, so that he had filled Jerusalem with innocent blood,—which Yahweh was not willing to pardon.

4. Now <the rest of the story of Jehoiakim, and all that he did> are they not written in the book of the Chronicles of the Kings of Judah?

5. So Jehoiakim slept with his fathers, and [Jehoiachin his son] reigned in his stead.

6. And the kingdom of Egypt came no more again out of his land,—for the kingdom of Babylon had taken—from the ravine of Egypt, unto the river Euphrates, all that had belonged to the king of Egypt.

7. Eighteen years old was Jehoiachin when he began to reign, and three months reigned he in Jerusalem,— and his mother’s name was Nehuahta daughter of El Nathan, of Jerusalem. And he did the thing that was wicked in the eyes of Yahweh,— according to all that his father had done.

8. At that time came up the servants of Nebuchadnezzar king of Babylon unto Jerusalem,— and the city came into the siege.

9. And Nebuchadnezzar king of Babylon came against the city, and his servants were about to besiege it. Then came out Jehoiachin king of Judah, unto the king of Babylon, and he and his mother, and his servants, and his generals, and his courtiers,— and the king of Babylon took him, in the eighth year of his reign.

10. And he carried forth from thence, all the treasures of the house of Yahweh, and the treasures of the house of the king,— and he cut off all the fittings of gold, which Solomon king of Israel had made in the temple of Yahweh, according to all that [Yahweh] had spoken.

11. And he carried away all Jerusalem, and all the generals, and all the mighty men of valour, ten thousand becoming captives, and all the artificers and the smiths,—none remained save the poorest of the people of the land. And he carried away captive Jehoiachin, to Babylon,— and the king’s mother, and the king’s wives, and his courtiers, and the nobles of the land took he away captive, from Jerusalem to Babylon. And <all the men of might—seven thousand, and artificers and smiths—a thousand, all who were valiant and ready to make war> the king of Babylon brought them captive to Babylon. And the king of Babylon made Mattaniah, his relative, king in his stead,— and changed his name to Zedekiah.

12. Twenty-one years old was Zedekiah when he began to reign, and eleven years reigned he in Jerusalem,— and his mother’s name was Hamutal, daughter of Jeremiah of Libnah.
§ 31. The final Siege of Jerusalem by Nebuchadnezzar: How the Temple was despoiled, the Nobles slain, and the common People driven into Egypt through fear of the Chaldeans. Jehoiachin in Babylon finds favour.

25 And it came to pass <in the ninth year of his reign, in the tenth month, on the tenth day of the month> that Nebuchadnezzar king of Babylon came—<he and all his forces>—against Jerusalem, and encamped against it,—and they built against it a single wall round about. 8 And the city came into the siege,—until the eleventh year of King Zedekiah. 8 <On the ninth of the month, when the famine had become severe in the city,—and there had come to be no bread for the people of the land> — then was the city broken up, and all the men of war [<fled] by night* by way of the gate between the two walls, which is by the garden of the king, the Chaldeans being near the city round about,— and he went the way of the Waste Plain; 8 and the force of the Chaldeans [<pursued] the king, and overtook him in the Waste Plains of Jericho,— and [<all his forces] was scattered from him. 8 So they seized the king, and brought him up unto the king of Babylon at Riblah,— and they b pronounced upon him sentence of judgment. 7 And <the sons of Zedekiah> they slew before his eyes,—and <the eyes of Zedekiah> put they out, and then bound him with fetters of bronze, and brought him into Babylon. 8 And <in the fifth month, on the seventh of the month> was the fourteenth year of King Nebuchadnezzar king of Babylon— came Nebuzaradan, chief of the royal executioners, servant of the king of Babylon, to Jerusalem; 8 and burned the house of Yahweh, and the house of the king,—yes <all the houses of Jerusalem, even every great man's house> burned he with fire. 10 And <the walls of Jerusalem round about> did all the force of the Chaldeans who were with the chief of the royal executioners [<break down]. 11 And <the residue of the people who were left in the city, and the disheartened who fell away unto the king of Babylon, and the residue of the multitude> did Nebuzaradan, chief of the royal executioners, carry away captive. 12 But <of the poorest of the land> did the chief of the royal executioners [<leave] for vine-dressers and for husbandmen.*


21 And <as for the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon left remaining> he set over them Gedaliah, 4 son of Ahikam son of Shaphan. 22 And <when all the generals of the forces, 'they and the men heard' that the king of Babylon had given oversight unto Gedaliah> then came they in unto Gedaliah, at Mizpah,— even Ishmael son of Nethaniah, and Johanan son of Kareah, and Seraiah son of Tanhumeth the Netophathite, and Jaazaniah son of a Maacathite [they and their men]. 24 And Gedaliah swore unto them, and to their men, and said to them, Do not fear because of the servants of the Chaldeans—dwell in the land, and serve


51: Mi.: "vessels," "utensils," "furniture," "fits." Reb.: "chahâlîhâ, 2; 8, châhâlîhâh.

Heb. : "châhâlîhâ, 2; 8, châhâlîhâh.

Cp. "Heb."
2 Kings XXV. 20—30; 1 Chronicles I. 1—33.

The king of Babylon, and it shall be well with you. And it came to pass in the seventh month, that Ishmael son of Nethaniah, son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldeans who were with him at Mizpah. Then arose all the people, both small and great, and the generals of the forces, and came into Egypt, for they were afraid of the Chaldeans. And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh day of the month,—that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah, out of prison; and he spake with him kind words,—and set his throne above the throne of the kings who were with him in Babylon; and changed his prison garments, and he did eat bread continually before him, all the days of his life. And in the thirty-seventh year of the captivity of Jehoiachin, in the twelfth month, on the twenty-seventh day of the month,— that Evil-merodach, king of Babylon, did lift up the head of Jehoiachin, king of Judah, out of prison; and spake with him kind words,— and changed his prison garments, and did eat bread continually before him, all the days of his life.

THE FIRST BOOK OF THE CHRONICLES.

§ 1. Genealogy: Adam to Abram.

1 Adam, Seth, Enosh: 2 Kenan, Mahalalel, Jared: 3 Enoch, Methuselah, Lamech: 4 Noah, Shem, Ham, and Japheth. 5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. 6 And the sons of Gomer: Ashkenaz, and Riphath, and Togarmah. 7 And the sons of Javan: Elishah, and Tarshish, Kittim, and Rodanim. 8 The sons of Ham: Cush, and Mizraim, and Tubal, and Havilah, and Japheth. 9 Cush begat Nimrod,—the beginning of the mighty ones on the earth. 10 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim—whence went forth the Philistines, and Caphtorim. 11 And Canaan begat Sidon his firstborn, and Heth; and the Jebusite, and the Amorite, and the Girgashite; and the Hivite, and the Arkite, and the Sinite; and the Arvadite, and the Zemarite, and the Hamathite. 12 The sons of Shem: Elam, and Asshur, and Arpachshad, and Lud, and Aram,—and Uz, and Hul, and Gutheh, and Meshech. 13 And Arphaxad begat Shelah,— and Shelah begat Eber. 14 And unto Eber were born two sons,—the name of the one was Peleg, for in his days was the earth divided, and the name of his brother was Joktan. 15 And Joktan begat Almodad, and Sheleph,—and Hazarmaveth, and Jerah; and Hadoram, and Uzal, and Diklah; and Ebal, and Abimael, and Sheba; and Ophir, and Havilah, and Jobab. All these were the sons of Joktan. 16 Shem, Arpachshad, Shelah; Eber, Peleg, Reu; Serug, Nahor, Terah; Abram — the same is Abraham.

§ 2. Abraham to Israel.

The sons of Abraham: Issac and Ishmael. These are their generations,—the first-born of Ishmael: Nebaioth, then Kedar, and Adbeel, and Mibsam; Mishma, and Dummah, Massa, Hadad, and Tema; Jetur, Naphish, and Kedemah. These are the sons of Ishmael. And the sons of Keturah, the concubine of Abraham, she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah,—and the sons of Jokshan: Sheba, and Dedan; and the sons of Midian: Ephah, and Epheber, and Hanoch, and Abida, and Eldad. All these were the sons of Keturah.
So then Abraham begat Isaac,— the sons of Isaac were Esau and Israel.

The sons of Esau: Eliphaz, Reuel, and Jeush, and Jalam, and Korah.

The sons of Eliphaz: Nahath, Zerah, Shammah, and Mizzah.

And the sons of Reuel: Lotan, Shobal, and Zibeon, and Anah,— and Dishon, and Ezer, and Dishan.

And Lotan's sister was Timna.

The sons of Eliphaz: Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek.

The sons of Reuel: Hamran, and Eshban, and Ithran, and Cheran.

The sons of Zerah: Jokshan, and Shefed, and Zohar, and Ham, and Jethur, and Ebed, and Ezer.

The sons of Seir: Lotan, and Shobal, and Zibeon, and Anah,— and Dishon, and Ezer, and Dishan.

The sons of Shobal: Allon, and Manahath, and Ebal, Shephi, and Onam.

And the sons of Zibeon: Aiah, and Anah.

The sons of Anah: Dishon,— and the sons of Dishon: Hamran, Jedan, and Eshban, and Ithran, and Cheran.

The sons of Ezer: Bilhan, and Zaavan, and Jaakan.

The sons of Dishan: Uz and Aran.

Now these were the kings, who reigned in the land of Edom, before there reigned a king of the sons of Israel,— Bela the son of Beor, and the name of his city was Dinhabah.

And Bela died,— and there reigned in his stead, Jobab the son of Zerah, of the land of Bozrah.

And Jobab died,— and there reigned in his stead, Husham, of the land of the Temanites.

And Husham died,— and there reigned in his stead, Hadad, son of Bedad, who smote Midian in the field of Moab, and the name of his city was Avith.

And Hadad died,— and there reigned in his stead, Samlah, of Masrekah.

And Samlah died,— and there reigned in his stead, Saul, of Rehoboth by the River.

And Saul died,— and there reigned in his stead, Baal-hanan, the son of Achbor.

And Baal-hanan died,— and there reigned in his stead, Hadad the son of Bedad, who smote Midian in the field of Moab, and the name of his city was Dinhabah.

The sons of Judah: Er, and Onan, and Shammai, and Zebulun; Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The sons of Judah: Er and Onan, and Shammai, and Zebulun; Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

The sons of Judah: Er and Onan, and Shammai, and Zebulun; Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
name of the wife of Abishur was Abaihal—
and she bare him Abban and Molad. 30 And
the sons of Nadab, Selech and Appaim, but
Selech died without sons. 31 And the sons of
Appaim, Ishi, and the sons of Ishi, Sheshan,
and the sons of Sheshan, Ahlai. 32 And
the sons of Jada, brother of Shammai, Jether,
and Jonathan, but Jether died without sons.
33 And the sons of Jonathan, Peleth and Zaza.

3 Now these were the sons of David, who
were born to him in Hebron,—the firstborn,
Amnon, by Ahinoam the Jezreelitess, the
second, Daniel, by Abigail the Carmelitess;
the third, Absalom son of Maacah, daughter
of Talmai, king of Geshur,—the fourth, Adonijah,
son of Haggith; the fifth, Shephatiah, by Abital,—the sixth, Ithream, by Eglah his
wife: six born to him in Hebron, and he
reigned there, seven years and six months.

And thirty and three years he reigned
in Jerusalem. 5 And these were born to
him in Jerusalem, Shimea and Shobab,
and Nathan and Solomôn, four, by Bathshua,
daughter of Ammiel; 6 and Ithar and Eliahan,
and Eliphelet, 7 and Nogah and Nepheg,
and Japhia, 8 and Elisama, and Eliadah and
Eliphelet: nine. 9 All sons of David,
desides sons of concubines, and
Tamar their sister.

10 And the son of Solomon was Rehoboam,—
Abijah his son, Asa his son, Jehoshaphat his
son; 11 Joram his son, Ahaziah his son, Joash
his son; 12 Amaziah his son, Azariah his
son, Jotham his son; 13 Ahaz his son, Hezekiah his
son, Manasseh his son; 14 Amon his son, Josiah
his son. 15 And the sons of Josiah were:
Johanan the second, Jehoiakim, 16 the third, Zedekiah, 17 the fourth, Shallum.

18 And the sons of Jehoiakim, Jeconiah his
son. 19 And the sons of Jeconiah, the captive:
Shealtiel his son; 20 and Malchiram and Pedaiah and Shemariah, 21 and Jemarib and Zedebiah and Gadeer and Sadrach, 22 and the sons of Ezra, Shebaniah, 23 and the sons of Azariah, Adonijah, 24 and the sons of Jeremoth, Shemaiah, 25 and the sons of Shephatiah, Rechab.

26 The sons of Judah were Perez, Hezron and
Carmi, and Hur and Shobal. 27 And
Reah, the daughter of Shimea, the son of
Elah, was the wife of Jeriah, the son of Shemaiah,
the son of Jada, brother of Shammai. 28 And
the sons of Shammai were Maacah, 29 and the
son of Maacah, Absalom, 30 who died
without sons.

31 And the sons of Abinadab were Israhel and
Shephathiah, and the sons of Shephathiah,
Ithran andSeleah. 32 And the sons of
Sheshan were Ahlai, 33 and the sons of Ahlai,
Sheshan and Zalaph, 34 and the sons of
Zalaph, Hoffer and Eliphelet.

35 And the sons of Sheshan who had no
sons but daughters, were Ahban and Molid.
36 And the sons of Abishur, whose
name was Abihail, were the sons of Abihail: 37 and
Attai, and Jazu, and Sheba, 38 and Obed,
and Zelah, and Noah, and Gedal, 39 and Baala,
and Joba, and Jazanan, 40 and Benon, and Elhaai,
and Jozabad, 41 and Eliab, and Jazphon, 42 and Jaddua, 43 and Shilach, and Aron, 44 and Shecaniah, 45 and Abiah, 46 and Zabad, 47 and Shiphrah, 48 and Zara, 49 and Shebna, 50 and Elioenai, 51 and Zerah, and Jether, 52 and Jazeak, 53 and Bani, 54 and Henadad, 55 and Ezer, 56 and Jabez, 57 and Azariah, 58 and Jotham, 59 and Eliakim, 60 and Elishua, 61 and Mahalaleel, 62 and Elnathan, 63 and Galgal, 64 and Einon, 65 and Einod, 66 and Zohar, 67 and Jithlim, 68 and Jadaiah, 69 and Jezreel, 70 and Arat, 71 and Abiel, 72 and Zabad, 73 and Okleah, 74 and Ishela, 75 and Elishama, 76 and Beisamoth, 77 and Shimrith, 78 and Shobal, 79 and Benjanael, 80 and Jetalim, 81 and Azaraiah, 82 and Jetherath, 83 and Eliah, 84 and Zaphaniah, 85 and24:20

250 And the sons of Caleb, brother of Jerahmeel,
were, Meshia his firstborn, who was the father of Ziphi, and the sons of Mareshah the father of Hebron. 26 And the sons of Hebron were Korah and Tappuah and Korah and Shema and Shewa. 27 And the sons of Korah were Assir, and Elkanah, and Shelaphath. 28 And the sons of Assir were Elkanah, and Shelaphath, and Athaliah, 29 and Jadaiah, 30 and Jeseah, 31 and Zadok, 32 and Ahitub, 33 and Pelatiah, 34 and Jeshaiah. 35 The sons of Elkanah were Jeshaiah, 36 and Johanan, and David, 37 and Samuel, 38 and Jonathan; and the sons of Shemaiah were Joram, 39 and Assir, 40 and Elkanah, 41 and Shelaphath, 42 and Athaliah, and Jadaiah. 43 And the sons of Shewa were Absalom, 44 and Elkanah, 45 and Shelaphath, 46 and Athaliah, 47 and Jadaiah. 48 And the sons of Korah were Assir and Elkanah and Shelaphath, 49 and Jadaiah and Jeseah and Zadok. 50 The sons of Hur, firstborn of Ephrathah, 51 were Shobal, the father of Kiriath-jearim; 52 and Rechab, the father of Beth-gader; 53 and Shamma, the father of Maachah; 54 and father of Gibea, and the daughter of Caleb was Aiah. 55 The sons of Caleb, sons of Hur, were Horon the firstborn of Ephrathah, 56 and Shobal, the father of Kiriath-jearim; 57 and spatially, the father of Beth-gader, 58 and Shothar the father of Maachah, 59 and father of Gibea, and of Aiah, who was the daughter of Caleb. 60 And the sons of Caleb, sons of Horon the firstborn of Ephrathah, 61 were Shobal, the father of Kiriath-sefer, 62 and Rechab, 63 and Jirewah, 64 and Juzan, 65 and Buz, 66 and Sinah, 67 and Nahalal, 68 and Ahinna, 69 and Zir, 70 and Sinah, 71 and Shimron, 72 and Shupham, 73 and Bani, 74 and Anaan, 75 and Elkanah. 76 The sons of Shemiramoth were Eliab, 77 and Jashobeam, 78 and Shimron, 79 and Shilshah, 80 and Til decisively, 81 and Ahuzzah, 82 and Helek, 83 and Heber, 84 and Joram, 85 and Hur, 86 and Henadad, 87 and Josiah, 88 and Amasiah, 89 and Amasiah, 90 and Azariah. 91 The sons of Joab, the son of Zerubbabel, 92 were: 93 and Shefer, 94 and Zedekiah, 95 and Bani, 96 and Abiel, 97 and Zabad, 98 and Selah, 99 and Adonijah, 100 and Tareah, 101 and Bilhanah, 102 and Shammah, 103 and Harhaiah, 104 and Uzziel.
And Jehoshaphat had sons and daughters: but Joram his son reigned in his stead.

4 And these were the sons of Joram: Ahaziah, Jehiel, Azariah, Jehiel, Azariah, Zechariah, and Mozeiah. All these were the sons of Joram, the son of David.

5 And these were the sons of Jehoahaz: Joaah, Zedek, and埃

6 And these were the sons of Joash: Ahaziah, Jehoahaz, Jehoiakim, and Joziah. All these were the sons of Joash, the son of Jehoahaz, the son of Jehoahaz, the son of Jehoiakim, the son of Joziah, the son of Joram, the son of Jehoahaz, the son of Ahaziah, the son of Jehoshaphat.

§ 5. The Tribe of Reuben (III.).

1 (And the sons of Reuben the firstborn of Israel> for [the] was the firstborn, but <because he defiled the couch of his father> his birthright was given to the sons of Joseph son of Israel,—and he is not to be enrolled in the place of firstborn, 2 for [Judah] prevailed over his brethren, so that [even the prince] is from him,—although [the birthright] pertaineth to Joseph

3 <the sons of Reuben the firstborn of Israel> Hanoch and Pallu, Hezon and Carmi. 4 (The sons of Joel) Shemaiah his son, Gog his son, Shimeel his son; 5 Micah his son, Reishai his son, Baal his son; 6 Beerah his son, whom Tiglath-pileser king of Assyria carried away captive,— [the] was a leader to the Reubenites; 7 and his brethren, by his families, in the genealogical registering, by their generations,—the chief Joel, and Zechariah; 8 and Bela, the son of Azaz, the son of Shema, the son of Joel,— [the] dwelt in Aror, even as far as Nebo, and Baal-meon; 9 and <eastward> dwelt he as far as the entering in of the desert, from the river Eufrates,—because [their cattle] were multiplied in the land of Gilead; 10 and <in the days of Saul> they made war with the Hagrites, who fell by their hand,—so they dwelt in their tents, over all the face of the land east of Gilead.

§ 6. The Tribe of Gad (IV.).

11 And [the sons of Gad] <over against them> dwelt, in the land of Bashan, as far as Salecach:

2 Joel the chief, and Shapham, the second,—and Janai and Shaphat, in Bashan; 12 and their brethren of their ancestral house, Michael and Meshullam and Sheba and Jorai and Jaakan and Zia and Eber; seven. 13 (These) were the sons of Abihail, son of Juri, son of Jararoh, son of Gilead, son of Michael, son of Jehishai, son of Jahdo, son of Buz, 14 Ahie son of Abdiel, son of Guni, chief of their ancestral house; 15 and they dwelt in Gilead— in Bashan, and in her villages,—and in all the pasture-lands of Sharon, up to their outgoings. 16 All of them were genealogically registered in the days of Jotham king of Judah,—and in the days of Jeroboam king of Israel.

§ 7. Reuben, Gad, and Half Tribe of Manasseh (V.) make War; fall into Idolatry and are transported to Assyria.

The sons of Reuben and Gad, and half tribe of Manasseh, of the sons of valour, men bearing shield and sword and bending the bow, and instructed in war, were forty-four thousand and seven hundred and sixty, ready to go forth in the host. 19 So they made war with the Hagrites,—and Jetur and Naphish, and Nodab;

and were helped against them, and the Hagrites and all that were with them were delivered into their hand,—for <unto God> made them outcry, in the war, and he suffered himself to be entreated by them, because they put their trust in him; 21 and they captured their cattle— their camels fifty thousand, and <flocks> two hundred and fifty thousand, and <asses> two thousand,—and <persons> of men a hundred thousand; 22 for <many slain> fell, for <of God> was the war,—and they dwelt in their stead, until the captivity.

And [the sons of the half tribe of Manasseh] dwelt in the land,— <from Bashan, as far as to Baal-hermon and Semir and Mount Hermon> they were multiplied. 24 And [these] were the heads of their ancestral house,— Ephra and Iaah and Elieel and Azrieel and Jeremiah and Hodaviah and Jahdiah, men who were heroes of valour, men of renown, chiefs to their ancestral house.

But they dealt unfaithfully with the God of their fathers,—and went unchastely after the gods of the peoples of the land, whom God destroyed from before them; 26 so the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pileser king of Assyria, and he took them away captive, even the Reubenites and the Gadites and the half tribe of Manasseh,—and brought them in unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day.

§ 8. The Tribe of Levi (VI.).

1 (The sons of Levi) Gershon, Kohath, and Merari. 2 (And [the sons of Kohath] Amram, Izhar, and Hebron, and Uziel. 3 (And [the children of Amram] Aaron, and Moses, and Miriam,—and [the sons of Aaron] Nadab, and Abihu, Eleazar, and Ithamar. 4 (Eleazar) begat Phinehas, Phinehas begat Abishua; 5 and Abishua begat Bukki, and Bukki begat Uzzi; 6 and Uzzi begat Meaiah, who was minister in Israel.

And [the sons of Kohath] Amram, and Idaiah, and Eleazar, and Ithamare, and Azariah, and Meraioth; they dwelt in Jerusalem; 12 and Azariah begat Johanan, and Johanan begat Azariah, and Johanan begat Azariah,— [the] was who ministered as priest, in the house which Solomon built in Jerusalem; 11 and Azariah begat Amariah,—and Amariah begat Ahitub; 12 and Ahitub.

1 U. : "souls." 2 The conjunction were before "Epher" shd be omitted (w.Sep., Vul.) G.n. 3 Some cod. (w. 4 ear. pr. edns., Sep.) : " Ebed." 4 Some cod. (w. Sep., and Vul.): " and Phinehas'

begat Zadok, and |Zadok| begat Shallum;  
and |Shallum| begat Hilkiah, and |Hilkiah| begat Azariah;  
and |Azariah| begat Zephaniah, and |Zephaniah| begat Jehozadak;  
and |Jehozadak| departed, when Yahweh carried away Judah and Jerusalem into captivity,—by the hand of Nebuchadnezzar.  

The sons of Levi|Gershom, Kohath, and Merari.  
17 And |these| are the names of the sons of Gershom, Libni and Shimei.  
18 And |the sons of Kohath| were Amram, and Izhar, and Hebron, and Uzziel.  
19 The sons of Merari|Mahli and Mushri.  
And |these| are the families of Levi by their fathers:  
20 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
21 Joel his son, Ibri his son, Elkanah his son;  
22 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
23 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
24 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and  
25 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
26 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
27 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
28 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
29 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
30 And |these| are the families of Levi by their fathers:  
31 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
32 Joel his son, Ibri his son, Elkanah his son;  
33 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
34 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
35 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
36 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
37 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
38 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
39 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
40 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
41 And |these| are the families of Levi by their fathers:  
42 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
43 Joel his son, Ibri his son, Elkanah his son;  
44 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
45 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
46 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
47 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
48 And |these| are the families of Levi by their fathers:  
49 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
50 Joel his son, Ibri his son, Elkanah his son;  
51 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
52 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
53 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
54 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
55 And |these| are the families of Levi by their fathers:  
56 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
57 Joel his son, Ibri his son, Elkanah his son;  
58 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
59 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
60 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
61 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
62 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
63 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
64 And |these| are the families of Levi by their fathers:  
65 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
66 Joel his son, Ibri his son, Elkanah his son;  
67 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
68 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
69 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
70 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
71 And |these| are the families of Levi by their fathers:  
72 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
73 Joel his son, Ibri his son, Elkanah his son;  
74 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
75 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
76 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
77 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
78 And |these| are the families of Levi by their fathers:  
79 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
80 Joel his son, Ibri his son, Elkanah his son;  
81 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
82 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
83 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
84 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.  
85 And |these| are the families of Levi by their fathers:  
86 To Gershom|pertained Libni his son, Jahath his son, Zimmah his son,  
87 Joel his son, Ibri his son, Elkanah his son;  
88 and |his sons| were Amminadab, and Joel his son, Simeon his son, 
89 Shimei his son, Uriel his son, Uzziah his son, and Shual his son.  
90 And |the sons of Kohath| Amminadab, and Elkanah, and Zimmah, and 
91 Nahath his son, Uriel his son, Uzziah his son, and Shual his son.
by their families—out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun; by lot twelve cities.

So then the sons of Israel gave, to the Levites, the cities and the pasture lands thereof; yes they gave, by lot, out of the tribe of the sons of Judah, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin; these cities which are mentioned by name.

But as for some of the families of the sons of Kohath they had the cities of their lot, out of the tribe of Ephraim; and they gave unto them the cities of refuge— Shechem and her pasture lands, in the hill country of Ephraim—and Gezer, with her pasture lands; and Aijalon, with her pasture lands, and Gath-rimmon, with her pasture lands; and out of the half-tribe of Manasseh Aner, with her pasture lands, and Bileam, with her pasture lands,—for the rest of the family of the sons of Kohath.

Unto the sons of Gershom—out of the family of the half tribe of Manasseh Golan in Bashan, with her pasture lands,— and Ashtaroth, with her pasture lands. And <out of the tribe of Issachar> Kedesh, with her pasture lands,— Debterath, with her pasture lands; and Ramoth, with her pasture lands, and Anem, with her pasture lands.

And <out of the tribe of Asher> Maashal, with her pasture lands,—and Atdon, with her pasture lands; and Hukkok, with her pasture lands,— and Rehob, with her pasture lands. And <out of the tribe of Naphtali> Kedesh in Galilee, with her pasture lands, and Hammon, with her pasture lands,—and Kirjathaim, with her pasture lands.

Unto the rest of the sons of Menari—out of the tribe of Zebulun Rimmono, with her pasture lands,—Tabor, with her pasture lands. And <beyond the Jordan at Jericho, on the east of the Jordan—out of the tribe of Reuben> Bezer in the wilderness, with her pasture lands,—and Jahzah, with her pasture lands; and Kedemoth, with her pasture lands,—and Mephaath, with her pasture lands. And <out of the tribe of Gad> Ramoth in Gilead, with her pasture lands,—and Mahanaim, with her pasture lands; and Heshbon, with her pasture lands, and Jazer, with her pasture lands.

§ 9. The Tribe of Issachar (VII.).

And <to the sons of Issachar> belonged, Tola and Puah, Jashub and Shimron, four. And the sons of Tola were Uzzi and Rephaiah and Jeriel and Jahmai and Ibamin and Shimuel, chiefs of their ancestral house, pertaining to Tola, heroes of valour, in their generations,—their number, in the days of David, twenty-two thousand and six hundred.

And <the sons of Uzzai> Izrahiah, and the sons of Izrahiah Michael and Obadiah and Joel, Ishashah—five, chiefs all of them; and <with them by their generations, pertaining to their ancestral house> were bands of a host for war, thirty-six thousand,—for they had many wives and sons; and their brethren, of all the families of Issachar, heroes of great valour were eighty-seven thousand, when they had all registered themselves.

§ 10. The Tribe of Benjamin (VIII.).

Benjamin Bela and Becher and Jediael, three. And the sons of Bela were Ezbon and Uzi and Horshai and Jeremoth and Iri, five, chiefs of the ancestral house, heroes of great valour,—who when they had registered themselves were twenty-two thousand and thirty-four. And the sons of Becher Zemirah and Joel and Eliezer and Elkanah and Zopham, and Zillethai, and Shemen, and Izmah, and Epher, and Jnoah. All these were sons of Becher. And when they had registered themselves by their generations, the chiefs of their ancestral house the heroes of valour were twenty thousand and two hundred.

And the sons of Jediael Bilhan, and the sons of Bilhan Jeush and a name of Benjamin and Ebe and Chenaanah, and Zethan and Shobal and Jaddua. All these were sons of Jediael, by ancestral chiefs, heroes of great valour were seventeen thousand and two hundred, ready to go forth as a host to war:—Shuppim also and Huppim, sons of Ir, Hushim sons of Aher.

§ 11. The Tribe of Naphtali (IX.).

The sons of Naphtali Japhziel and Guni, and Jezer and Shillem, sons of Bilhah.

§ 12. The Tribe of Manasseh (X.).

The sons of Manasseh Asriel, whom his wife bare,—his concubine, the Syrian bare Machir the father of Gilead; and Machir took a wife pertaining to Huppim and Shuppim, and <the name of his sister> was Maacah, and <the name of the second> Zelophehad,—and Zelophehad had [daughters]. So then Maacah, wife of Machir, bare a son, and called his name Peresh, and <his sister> were Ulam and Rakem; and the sons of Ulam: Bedan. These were the sons of Gilead, son of Machir, son of Manasseh. And <his sister> Hammolecheth bare Ishod, and Abiezir,

And [the sons of Ephraim] Shuthelah, and Bocad his son, and Tahan his son, and Eledash his son, and Tahath his son; and Zabad his son and Shuthelah his son, and Ezer and Esob;—but the men of Gath who had been born in the land slew them, because they had come down to take away their cattle. And Ephraim their father mourned many days,—and his brethren came to comfort him. And he went in unto his wife, and she conceived, and bare a son,—and he called his name, Beriah, because <in misfortune> was she in his house. And |his daughter| [was] Sheerah, who built Beth-horon the nether and the upper,—and Uzzen-sheerah. And Rephaiah his son, and Resheph, and Telah his son, and Taham his son;—Ladan his son, Anamthud his son, Elishama his son;—Non his son, Joshua his son. And |their possessions, and their dwellings| were Bethel, and the villages thereof; and eastward Naaran, and westward Gezer, and the villages thereof, and Shechem, and the villages thereof,—as far as Aiyah; and the villages thereof;—<and on the sides of the sons of Manasseh> Beth-shean, and the villages thereof, Taansach and the villages thereof, Megiddo and the villages thereof, Dor and the villages thereof. <In these> dwelt the sons of Joseph, son of Israel.

14. The Tribe of Asher (XII).

And [the sons of Asher] Imnah, and Isphah, and and Lehvi and Beriah, and and Serah their sister. And |the sons of Beriah| Heber, and Malchiel,—<the same> was the father of Birzaith. And |Heber| begat Japhlet, and Shomer, and Hotham,—<and Shua> their sister. And |the sons of Japhlet||Pasach, and Bimhal, and Ashvath. These were the sons of Japhlet. And |the sons of Helem, his brother| Zophah, and Suah and Harnepher, and Shual and Ahish. And |the sons of Heber, his brother|| Pasach, and Bimhal, and Ashvath. These were his sons, ancestral chiefs.

§ 15. Another Genealogy of Benjamin, leading up to that of Saul, first King.

1 And [Benjamin] begat Bela his firstborn,—8 Ashbel, the second, and Aharah the third, 9 and Nahor, the fourth, and Rapha, the fifth. 2 And Bela had sons—Addar, and Gera, and Abihud,—4 and Abihus, and Naaman, and Ahosib, and Gera, and Shephuphan, and Huram. 6 And [these] are the sons of Ehud.—<these> are the ancestral chiefs to the inhabitants of Geba, but they were carried away captive, unto Manassath; 7 and <as for Naaman and Ahijah and Gera> <the same> carried them captive,—and he begat Uzza and Ahihud. 8 And [Shaharaim] begat children in the field of Moab, after he had sent away Hushim and Baara his wives. 9 Then begat he, of Hodesh his wife, Jobab, and Zibia, and Mesha, and Maacah; and [Jeuz, and Sachia, and Mirmah,—<these> were his sons, ancestral chiefs. 10 And <of Hushim> he begat Ahi, and Elpaal. 11 And |the sons of Elpaal|| Eber, and Misham, and Shemida,—<he> built Ono, and Lod, and the villages thereof. 12 And <as for Beriah and Shema> <they> were ancestral chiefs to the inhabitants of Aijalon,—they put to flight the inhabitants of Gath; 13 and Ahio, Shashak, and Jeremoth,—<and Zebadiah and Arad, and Eder,—<and Michael, and Ishpa, and Jobah, and Joha, sons of Beriah,—<and Zebadiah and Meshullam, and Hizki, and Heber,—<and Ishmerai, and Izliah, and Jobah, sons of Elpaal,—<and Jakim, and Zichri, and Zabdi,—<and Elieni, and Zillaheth, and Efeli,—<and Adaiah, and Beriah, and Shimmrah, sons of Shimeili,—<and Ishpan, and Eber,—<and Elie, and Abdon, and Zichri, and Hanan,—<and Hananiah, and Elaan, and Anthothijah,—<and Penuei, sons of Shashak,—<and Shamsharai, and Sheahariah, and Athaliah,—<and Jaareeshiah, and Elijah, and Zichri, sons of Jeroham;—<these> were ancestral chiefs to their generations, chief men,—<these> dwelt in Jerusalem. 20 And <in Gibea> dwelt the father of Gibon [Jephia], the name of whose wife was Maacah,—<and his firstborn son, Abdon, and Zur and Kish, and Baal and Net, and Naad, —<and Gedor, and Ahio, and

* Heb.: Jeshakua.
  * So the Western Massoretes (w. ear. pr. edns.); but the Eastern have: "Aiyah," written; "Azza," written and read; but there is a correction, in the Western, "as far as Azzah," two words, in Hebrew; but in the Eastern, "A讇zah," one word. In some cod. (w. 3 ear. pr. edns.), "Aiyah," "one word—G.n.
  * So rendered; "and Hubbah," read—G.n.
  * See "sheeretsiyah.;" "and Sheeretsiyah," read—G.n.
  * So a sp. v. r. (shew); Some cod. (w. 1 ear. pr. edn.): "sons," written and read—G.n. [M.C.T.: "son."]
  * Some cod. (w. Sep. and Syr.): "Sheemer;" "G.n.
  * "So read," written: "Penuei;" "G.n.
  * So it shd be (w. Sep.). Op. chap. ix. 36—G.n.
33 So then **Ner** begat Kish, and 
Kish begat Saul, and Saul begat Jonathan, 
and Malchishua, and Abinadab, and Eshbaal.*

13 And (of the priests) Jedaiah, and Jehoi
dah, and Azariah, and Jedaiah, and Azariah, 
and Zaccur, and Jeriel, and��

All these were scribes of the house of 
David, in the gate of the king eastward.

§ 16. Principal Families dwelling in Jerusalem 
before the Captivity.

1 And all Israel registered themselves, and 
Io ! they are written, in the Book of the Kings 
of Israel, and of the inhabitants of Judah, 
and a thousand and seventy,— the same 
whereof were the keepers of the house of God; 
and they were over the doors of the house of Yahweh, 
watchers at the entrance. 

2 And sons of Korah, sons of Asaph, 
and sons of Elihu, and sons of Mahol; 
these were those who were over the songs 
that were sung praises with their voices, 
_and one of the sons of Asaph, Aziel, 
commended by name, the firstborn, 
and the second, and Eliphelet the third. 40 And 
the son of Eshek his father, Azrikam; 41 And 
the son of Eshek his father, Bocheru.*

39 And the sons of Merari; 40 And 
the son of Merari, Moses. 41 And 
the sons of Merari, Moses. 42 And 
the son of Merari, Moses. 43 And 
the son of Merari, Moses. 44 And 
the son of Merari, Moses. 45 And 
the son of Merari, Moses. 46 And 
the son of Merari, Moses. 47 And 
the son of Merari, Moses. 48 And 
the son of Merari, Moses. 49 And 
the son of Merari, Moses. 50 And 
the son of Merari, Moses.

27—2
and the oil, and the frankincense, and the spices. 30 And some from among the sons of the priests were compounders of perfumes, with the spices. 31 And [Mattithiah, from among the Levites] was the first-born of Shallum the Korahite;—was in trust over the making of the flat cakes. 32 And [some from among the Kohathites, of their brethren] were over the Bread that was set in Array,—to place it sabbath by sabbath. 33 [These] also were the singers, ancestral chiefs of the Levites, in the chambers, free,—for by day and by night—was there [a charge] upon them in the business. 34 [These] were the ancestral chiefs of the Levites, by their generations, chief men,—[these] dwelt in Jerusalem.

§ 17. Genealogy of Saul repeated: introductory to an Account of his Death, and David’s Succession to the Throne.

35 And [in Gibeon] dwelt the father of Gibeon, Jeiel,—[the name of whose wife] was Maacah: 36 and [his firstborn son] Abdon,—and Zur, and Kish, and Baal and Ner, and Nadab; 37 and Gedor, and Ahio, and Zechariah, and Mikloth. 38 And [Mikloth] begat Shimeam,—and [and they also] over against their brethren. 39 And [Ner] begat Kish, and [Kish] begat Saul,—and [Saul] begat Jonathan, and Malchishua, and Abinadab, and Eshbaal; 40 and the son of Jonathan] was Merib-baal,—and [Merib-baal] begat Micah; 41 and [the sons of Micah] were Pithon, and Meolech, and Tahrea [and Ahaz]; 42 and [Ahaz] begat Jarah, and [Jarah] begat Alemeth, and Azmaveth, and Zimri,—and Zimri] begat Moza; 43 and [Mozza] begat Binea, — and Raphaiah his son, Eleassah his son, Azel his son; 44 and [Azel] had six sons, and these are their names—Azrikam, [his firstborn], b and Ishmael, and Sheariah and Obadiah, and Hanan, [and Asah]. 1 [These] were the sons of Azel.

10 1 Now [the Philistines] fought against Israel,—and the men of Israel fled before the Philistines, and the wounded fell in Mount Gilboa. 2 And the Philistines followed hard after Saul, and after his sons,—and the Philistines smote Jonathan, and Abinadab, and Malchishua, sons of Saul. 3 And the battle went sore against Saul, and the archers dis-covered him with the bow,—and he was terrified because of the archers. 4 Therefore said Saul unto his armour-bearer.

Draw out thy sword and thrust me through therewith, lest these uncircumcised come and abuse me.

But his armour-bearer would not, for he feared greatly,—so then Saul took the sword, and fell upon it. 5 And [when his armour-bearer saw that Saul was dead,] then he also fell upon the sword, and died. 6 So Saul died, and his three sons, and [all his house] together died.

7 And [when all the men of Israel that were in the vale saw, that they had fled, and that Saul and his sons were dead] then forsook they their cities, and fled, and the Philistines came and dwelt in them.

8 And it came to pass, on the morrow, when the Philistines came to strip the slain,—that they found Saul, and his sons, lying prostrate in Mount Gilboa. 9 So they stripped him, and took his head, and his armour, —and sent throughout the land of the Philistines round about, to publish it to their idols, and to the people. 10 And they put his armour, in the house of their gods,—but [his skull] fastened they up, in the house of Dagon.

11 And [when all Jabesh-Gilead heard all that the Philistines had done to Saul] then rose up all the men of Israel, and took, and carried away the corpse of Saul, and the corpses of his sons, and brought them to Jabesh, —and buried their bodies under the terebinth, in Jabesh, and fasted seven days.

12 Thus died Saul, for his unfaithfulness where-with he dealt unfaithfully against Yahweh, over the word of Yahweh, which he kept not,—and [also] in asking by necromancy when he desired to enquire; 13 and enquired not of Yahweh, wherefore he slew him,—and turned round the kingdom unto David, son of Jesse.

§ 18. David anointed King in Hebron: Zion captured and called The City of David.

1 Then did all Israel gather themselves together to David, unto Hebron, saying,—Lo! [thy bone and thy flesh> are we'.

2 Moreover also <in time past' even when Saul was king> [thou] wast he that led out and brought in Israel,—and Yahweh thy God said unto thee, [Thou shalt shepherd my people Israel, Yea [thou] shalt be chief ruler, over my people Israel.

3 Thus came all the elders of Israel unto the king, to Hebron, and David solemnised to them a covenant in Hebron, before Yahweh,—and they anointed David to be king over Israel, according to the word of Yahweh, through Samuel.

4 Then went David and all Israel to Jerusalem.
And the inhabitants of Jebus, — where were the Jebusites, the inhabitants of the land. 5 And David said, 

Whosoever smiteth the Jebusites, first shall become a chief, and a ruler; — 

So then Joab son of Zeruiah went up first, and became a chief. 6 And David dwelt in the citadel of Zion, — the same is the city of David. 7 And David said, 

Whosoeversmiteth the Jebusites, first I shall become a chief, and a ruler; — 

So then Joab son of Zeruiah went up first, and became a chief. 8 And he built the city roundabout, from Millo even as far as the circuit, — but Joab suffered the remainder of the city to live. 9 Thus did David wax greater and yet greater, — and Yahweh of hosts was with him.

§ 19. Warriors who helped David to establish his Kingdom, with some of their exploits.

Now these are the chiefs of the heroes, that pertained to David, who held strongly with him in his kingdom, with all Israel, to make him king, — according to the word of Yahweh, concerning Israel. 11 And these is the number of the heroes who pertained to David, — Jashobeam son of a Hachmonite, chief of the thirty, — the same brandished his spear against three hundred — slain at one time. 12 And after him was Eleazar son of Dodai the Ahohite, — the same was among the three heroes; — he was with David in Pas-dammim, — where the Philistines were gathered together to battle, and there was a field-plot full of barley, — and the people fled from before the Philistines; — so they took their stand in the midst of the plot and rescued it, and smote the Philistines, — and Yahweh wrought a great victory. 13 And three of the thirty chiefs went down upon the rock unto David, into the cave of Adullam, — a host of Philistines being encamped in the vale of Rephaim. 14 Now David then was in the stronghold, — and a garrison of Philistines then was in Bethlehem. 15 And David longed, and said —

Who will give me to drink of the water, out of the well of Bethlehem, that is within the gate?

And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it unto David, — yet would not David drink it, but poured it out unto Yahweh; — and said —

Far be it from me, of my God, that I should do this!

The blood of these men shall I drink, with their lives!
12 Now these are they who came unto David to Ziklag, he yet being shut up, because of Saul, son of Kish, and they were among the heroes, helpers in the war; armed with the bow, using right hand or left with arches, and with arrows in the bow,—of the brethren of Saul; out of Benjamin: 'The chief, Ahiezer, and Joash, sons of Shemaah the Gibeathite, and Jeriel, and Pelet, sons of Azmaveth,— and Beraachah, and Jehu the Anathothite; 'and Ishmaiah, the Gibeonite, a hero among the thirty, and over the thirty,—and Jeremiah and Jahaziel, and Johanan, and Jozabad, the Gederathite; Eluzai and Jerimoth and Bealiah and Shemariah, the Haruphite; Elkanah and Ishshiah, and Azarel, and Jozer and Jashobeam, the Korahites; and Joelah and Zebadiah, sons of Jeroham, of Gedor.8

And of the Gadites there separated themselves unto David, to the stronghold towards the desert, heroes of valour, men of war, for battle, men that could handle shield and spear,— and faces of lions were their faces, and like gazelles upon the mountains were they, for swiftness: Ezer, the chief, Obadiah, the second,— Eliaib, the third; Maashiah, the fourth; Jeremiah, the fifth; Attai, the sixth, Eliel, the seventh; Johanan, the eighth, Elzabad, the ninth; and Jeremiah, the tenth, Machbannai, the eleventh. These were of the sons of God, chiefs of the host,—one to a hundred, the least, and the greatest to a thousand. These are they who passed over the Jordan, in the first month, when it was full, over all its banks,—and they put to flight all them of the vales, to the east and to the west. And there came, of the sons of Benjamin, and of Judah, as far as the stronghold unto David. And David went forth to meet them, and responded, and said to them, If peaceably ye are come unto me, to help me: I shall have towards you, a heart for unity,—but if to betray me to mine adversaries, there being no violence in my hands: may the God of our fathers see' and rebuke! Then the spirit, clothed Amasai, chief of the thirty, Thine, O David, Yea, with thee, O son of Jesse!
1 CHRONICLES XII. 36-40; XIII. 1-11; XIV. 1-15.

<of the Danites, expert for war> twenty-eight thousand, and six hundred. 36 And <of Asher, such as were ready to go forth in host to set in array for battle> forty thousand.

37 And <from over the Jordan, of the Reubenites and Gadites and half tribe of Manasseh, with all manner of weapons of war for battle> a hundred and twenty thousand.

38 All these, being men of war, expert in setting in battle-array, with a perfect heart came to Hebron, to make David king over all Israel,— moreover also all the rest of Israel were of one heart to make David king.* So they were there, with David, three days, eating and drinking,— for their brethren had made preparation for them. 40 Moreover also they who were near of kin unto them, as far as Issachar and Zebulun and Naphtali were bringing bread, on asses and on camels and on mules and on oxen, meal-food, cakes of figs and cakes of raisins, and wine, and oil, and oxen, and sheep—in abundance,— for there was joy in Israel.

§ 21. Removal of the Ark from Kiriat-jearim, as far as the house of Obed-edom.

1 And David consulted with the rulers of thousands and hundreds, even with every chief ruler.

2 And David said to all the convocation of Israel, If unto you it seemeth to be good, and from Yahweh our God we will urgently send unto our brethren who remain in all the lands of Israel, and with them the priests and the Levites in their pasture-land cities,— that they may gather together unto us; 3 and let us bring round the ark of our God unto us,— For they sought it not, in the days of Saul. 10 Then said all the convocation, that it should be done thus,— for right was the thing, in the eyes of all the people.

5 So David convoked all Israel, from Shihor of Egypt, even unto the entering in of Hamath,— to bring the ark of God from Kiriath-jearim. 6 And David went up and all Israel to Baalah, unto Kiriath-jearim which pertaineth to Judah,— to bring up from thence, the ark of God— Yahweh who inhabiteth the cherubim, on which is called the Name.* 7 And they carried the ark of God, upon a new waggon, out of the house of Aminadab, — and [Uzza and Ahio] were driving the waggon.

8 And [David and all Israel] were dancing for joy before God, with all boldness, and with songs and with lyres, and with harps and with timbrels, and with cymbals, and with trumpets.

9 And <when they came as far as the threshing-floor of Chidon> Uzza thrust forth his hand, to seize the ark, for the oxen were restive. 10 Then was kindled the anger of Yahweh against Uzza, and he smote him, because he thrust forth his hand unto the ark,— and he died there, before God.

11 And it was a sadness unto David, that Yahweh had broken in with a breach against Uzza,— and he called that place Perez-uzza,* as it is called] unto this day. 12 And David was afraid of God, on that day, saying,— How can I bring unto me, the ark of God?

13 So David removed not the ark unto him, into the city of David,— but took it aside into the house of Obed-edom, the Gittite. 14 And the ark of God remained with the household of Obed-edom, in his house, three months,— and Yahweh blessed the household of Obed-edom, and all that he had.

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§ 23. David's Palace, Family, and Victories over the Philistines.

1 And Hiram king of Tyre sent messengers unto David, and timber of cedars, with masons and artificers, to build for him a house. 2 So David perceived, that Yahweh had confirmed him as king over Israel,— that his kingdom was exalted,* for the sake of his people Israel.

3 And David took more wives, in Jerusalem,— and David begat more sons and daughters. 4 Now [these] are the names of them who were born, whom he had in Jerusalem,— Shammua and Shobab, Nathan, and Solomon; 5 and Ibhar and Elisahua, and Elpelet; 6 and Negah and Nepheg, and Japhia; 7 and Elisahama and Boeliada,* and Eliphebeet.

8 And <when the Philistines heard that David had been anointed king over all Israel> all the Philistines came up to seek to secure David, — and David, hearing, went out against them. 9 Now [the Philistines] had come and spread themselves out, in the vale of Rephaim. 10 Then David asked of God, saying,

Shall I go up against the Philistines? and wilt thou deliver them into my hand?

And Yahweh said to him,

Go up, and I will deliver them into thy hand.

11 So they came up in it* Baal-perazim, and David smote them there, and David said,

God hath broken forth against mine enemies by my hand, like the breaking forth of waters,—

<For this cause> called they the name of that place, Baal-perazim. 12 And they left their gods there,— and David gave the word, and they were burned up in fire. 13 And the Philistines yet again spread themselves out in the vale. 14 So David asked again of God, and God said to him,

Thou shalt not go up after them,— get thee round, away from them, so shalt thou come in upon them, over against the mulberry-trees; 15 and it shall be, <when thou hearest a sound of marching in the...
15 • And lie made him houses, in the city of Gibeon even unto Gezer.

16 So David did as God commanded him, and the name of David went forth through all the lands, and Yahweh put the dread of him upon all the nations.

§ 24. The Ark brought to Jerusalem.

1 And he made him houses, in the city of David,—and prepared a place for the ark of God, and pitched for it a tent. 2 Then said David, None must carry the ark of God, save the Levites,—for of them did Yahweh make choice, to bear the ark of Yahweh, and to attend it, unto times age-abiding.

3 So David convoked all Israel, unto Jerusalem,—to bring up the ark of Yahweh, unto the place thereof, which he had prepared for it. 4 And David gathered together the sons of Aaron, and the Levites:

§ 25. The Priests and Levites to be Hallowed.

24. The Ark brought into Jerusalem.

1 Behold yourselves, ye and your brethren, so shall ye bring up the ark of Yahweh—God of Israel, into [the place] I have prepared for it.

2 By the first of ye did not [bring it] Yahweh our God brake forth against us, because we sought him not in the appointed way. 3 So the priests and the Levites hallowed themselves,—to bring up the ark of Yahweh, God of Israel. 4 And the sons of the Levites bare the ark of God, just as Moses commanded, according to the word of Yahweh,—on their shoulder, with the staves upon them. 5 And David spake to the chiefs of the Levites, to station their brethren the singers, with instruments of song, harps, and lyres, and cymbals,—sounding aloud at the lifting up of the voice, for joy.

6 So the Levites caused to stand, Heman son of Joel, and Asaph, son of Berechiah,—and the sons of Merari their brethren, Ethan, son of Kushaiah; and with them their brethren of the second degree,—Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel and Unni, Eliab, and Benaiah, and Mattithiah, and Eliphelehu, and Miekneiah, and Obad-edom and Jeiel, the door-keepers. 8 And the singers, Heman, Asaph and Ethan, <with cymbals of bronze> were to sound aloud; and Zechariah, and Azriel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Benaiah, and Mattithiah, and Obad-edom, and Jeiel and Aazaziah,—with lyres over the bass, to take the lead. 9 And the door-keepers to the ark. 10 And David and the elders of Israel, and the rulers of thousands, who were going, to bring up the ark of the covenant of Yahweh, out of the house of Obad-edom, with joy.

11 And so it was that when God helped the Levites, who were bearing the ark of the covenant of Yahweh,—they sacrificed seven bullocks and seven rams. 12 Now David was wrapped about with a robe of byssus, and with all the Levites who were bearing the ark, and the singers, and the priests,—on the ark, and the Levites, for Uriel, Assiah and Joel, Shemiramoth and Eliel, and Amminadab; and said unto them: Ye are the chiefs of the fathers of the Levites,—Hallow yourselves, ye and your brethren, so shall ye bring up the ark of Yahweh—God of Israel, into [the place] I have prepared for it.

13 But because, at the first, ye did not [bring it] Yahweh brake forth against us, because we sought him not in the appointed way. 14 So the priests and the Levites hallowed themselves,—to bring up the ark of Yahweh, God of Israel. 15 And the sons of the Levites bare the ark of God, just as Moses commanded, according to the word of Yahweh,—on their shoulder, with the staves upon them. 16 And David spake to the chiefs of the Levites, to station their brethren the singers, with instruments of song, harps and lyres, and cymbals,—sounding aloud at the lifting up of the voice, for joy.
1 CHRONICLES XVI. 1—37. 4^5

16 1 So they brought in the ark of God, and placed it in the midst of the tent, which David had pitched for it,—and they brought near ascending-sacrifices and peace-offerings, before God. 2 And when David had made an end of offering the ascending-sacrifices, and the peace-offerings> he blessed the people, in the name of Yahweh. 3 And he apportioned, to every one of Israel, both man and woman,—to every one, a loaf of bread, and a sweet drink,a and a raisin cake.

§ 25. David's Arrangements, and Psalms for worship before the Ark and before the Tent in Gibeon. (Cp. chap. xxi. 29.)

4 And he placed before the ark of Yahweh certain of the Levites, as attendants,—and to celebrate, and to give thanks and render praise, unto Yahweh, God of Israel: 5 Asaph the chief, and, second to him, Zechariah,—Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliahoth, and Beniamin, and Obed-edom, and Joeli, with instruments of harps,a and with lyres, and Asaph with cymbals, sounding aloud: 6 and Benaiah, and Jahaziel, the priests,—with trumpets continually, before the ark of the covenant of God.

19 While, as yet, ye* were men who could be counted,
A very few, and sojourners therein:
And they wandered from nation to nation,
And from one kingdom, to another people:
He suffered no man to oppress them,
And reproved—for their sakes—kings!
Ye may not touch mine Anointed ones,
And <to my Prophets> may ye do no wrong.

23 Sing to Yahweh, all the earth, b Tell the tidings, from day to day, of his salvation:
Recount, Among the nations, his glory,
Among all the peoples, his wonders.
For great' is Yahweh, and worthy to be mightily' praised,
And to be revered' is he' above all gods;
For [all the gods of the peoples] are things
But [Yahweh] made [the heavens].
[Praise and majesty] are before him,
[Strength and joy] are in his dwelling-place.
Give to Yahweh, ye families of the peoples,
Give to Yahweh, glory and strength:
Give to Yahweh, the glory of his name,—
Bring ye a present, and enter before him,
Bow down to Yahweh, in the adornment of holiness:

29 For great' is Yahweh, and worthy to be mightily' praised,
And to be revered' is he' above all gods;
For [all the gods of the peoples] are things
But [Yahweh] made [the heavens].
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Give to Yahweh, glory and strength:
Give to Yahweh, the glory of his name,—
Bring ye a present, and enter before him,
Bow down to Yahweh, in the adornment of holiness:

32 Let them be jubilant to the Lord, and the fulness thereof,
Let the field leap for joy, and all that is therein:
Then shall shout in triumph, the trees of the forest,—
Before Yahweh, for he is coming, to judge the earth.
Give ye thanks unto Yahweh, For he is good,
For age-abiding is his lovingkindness.*
And say ye,
Save us, O God of our salvation,
And gather us and deliver us, from among the nations,—
That we may give thanks unto thy holy name,
That we may triumph aloud in thy praise.
Blessed be Yahweh, God of Israel,
From one age even to another age.
Then said all the people,
Amen,
And gave praise to Yahweh.f

37 So he left there, before the ark of the covenant of Yahweh, Asaph and his brethren,—to be in attendance before the ark continually, for the

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"Or: "lutes."—O.G.
duty of a day on its day; and Obed-edom with his brethren, sixty-eight,— and Obed-edom son of Jedithun and Hosah to be doorkeepers; and Zadok the priest, and his brethren the priests, before the habitation of Yahweh,— in the high place that was in Gibeon: to offer ascending-sacrifices unto Yahweh, upon the altar of ascending-sacrifice,— continually, morning and evening,— even according to all that is written in the law of Yahweh, which he commanded concerning Israel; and Heman and Jeduthun, and the rest of the chosen ones, who were distinguished by name,— to give thanks unto Yahweh, for is his lovingkindness!

And <with them> Heman and Jeduthun, and the trumpets, and the cymbals, for sounding aloud,* and the instruments for the songs of God,— and the sons of Jeduthun, for the gate.

And all the people departed, every man to his house,— and David went round, to bless his own household.

§ 26. David, proposing to build a Temple, is forbidden; but receives large Promises for Himself and his Posternity. (Cp. 2 S. vii.)

17 1 And it came to pass <when David had taken up his abode in his house> that David said unto Nathan the prophet, Lo! I am dwelling in a house of cedars, But the ark of the covenant of Yahweh is under curtains.

2 Then said Nathan unto David, <All that is in thy heart> do,— for God is with thee.

3 But so it was that <in that night> the word of God came unto Nathan, saying:

4 Go and say unto David my servant, ||Thus|| saith Yahweh,— (Thus) shalt not build me a house, to dwell in; seeing that I have not dwelt in a house, since the day that I brought up Israel, until this day,— but have been from tent to tent, and without a habitation.

5 Wherever I have wandered with all Israel> spake I ever [a word] with one of the judges of Israel, whom I charged to shepherd my people, saying,— Wherefore' have ye not built me a house of cedars?

6 * So it shd be (w. Sep., Syr., Vul.)— G.n.

7 ||Now|| therefore, ||thus|| shalt thou say unto my servant David, ||Thus|| saith Yahweh of hosts, ||I myself|| took thee from the pasture, from after the flock,— to become leader over my people Israel; and was with thee whithersoever thou didst go, and have cut off all thine enemies, from before thee,— and will make thee a name, like the name of the great one, who are in the earth; and will appoint a place for my people Israel, and will plant them, and they shall inhabit their place, and be unsettled no more,— neither shall the sons of perseverance again wear them out, as at the first; even from the days when I put judges in charge over my people Israel, and have subdued all thine enemies,— that I might make thee great; yes <a house> will Yahweh' build for thee.

And it shall be that <when thy days are fulfilled, to sleep,> with thy fathers> then will I raise up thy seed after thee, who shall be of thy sons,— and I will establish his kingdom. ||He|| shall build me a house,— and I will establish his throne unto times age-abiding.

11 ||I|| will become his father, And ||he|| shall become my son,— And <my lovingkindness> will I not cause to depart from him, as I caused it to depart from him who was before thee; but I will cause him to remain over my house and over my kingdom, unto times age-abiding,— and his throne shall be established, unto times age-abiding.

<According to all these words, and according to all this vision> ||so|| spake Nathan unto David.

16 Then entered King David, and tarried before Yahweh,— and said:

Who am ||I||, O Yahweh God, and what is my house, that thou hast brought me hitherunto, and hast made this seem little in thine eyes, O God, in that thou hast spoken concerning the house of thy servant, for a great while to come? Thus wilt thou provide for me, according to the rank of manhood, and hast exalted me, 0 Yahweh God!

18 What <yet further> can David say unto thee. [thus] to honour thy servant,—seeing that thou thyself|| knowest |thine own servant? ||Thou art not he who shall build.||

So it shd be (w. Sep.)— (Thus) shalt thou say unto him.


Some cod. (w. 3 ear. pr. edns.): — "the sons of Israel." Cp. 2 S. vii. 6— G.n.

Some cod. (w. Syr.): — "cause them to languish."— G.n.

Also it shd be (w. Sep.)— G.n.

Some cod. (w. 3 ear. pr. edns.): — "order," "mode."
And it came to pass [after this] that Nahash the Ammonite came to Jabesh Gilead, to take it. (1 Chronicles 19:11)

So David spake to the LORD the God of Israel, saying, I have now acquired Gath and her villages out of the hand of the Philistines. (1 Chronicles 20:1)

And he smote Moab; and he smote Moab, and the Moabites became servants to David, bears of a present. (1 Chronicles 20:2)

And David smote the Syrians, twenty-two thousand men. (1 Chronicles 20:5)

And David put [garrisons] in Syria of Damascus, and so it was that the Syrians became [David's] servants, bearers of a present, — so Yahweh gave victory to David, whithersoever he went. (1 Chronicles 20:6)

And David took the shields of gold, that were upon the servants of Hadarezer, — and brought them to Jerusalem; also [they] did Solomon make the sea of bronze, and the pillars, and the vessels of bronze. (1 Chronicles 20:8)

And [they] did King David hallow unto Yahweh, with the silver and the gold, that he bare away from all the nations, — from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek. (1 Chronicles 20:10)

Moreover [Abishai, son of Zeruiah] smote Edom, in the Valley of Salt, — eighteen thousand; and set in Edom garrisons, and all Edom became servants unto David, — and Yahweh gave David the victory, whithersoever he went. (1 Chronicles 20:12)

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Then did Joab, and all the people who were behind him, draw near before the Syrian army, and they fled before them. 5 And people went and told David, concerning the men, so he sent messengers to console him concerning his father.— and the servants of David came into the land of the sons of Ammon unto Hanun, to console him. 6 And when the servants of Hadarezer* saw that they had made themselves odious with David, and the sons of Ammon sent a thousand talents of silver, to hire for themselves— out of Mesopotamia, and out of Aram-maacah, and out of Zobah— chariots, and horsemen. 7 So they hired for themselves thirty-two thousand chariots, and the king of Maacah, and his people, who came and pitched before Medeba,— and the sons of Ammon gathered themselves together out of their cities, and entered into the war. 8 Now <when David heard> he sent <Joab and all the army of heroes.> And the sons of Ammon came out, and set in array for the battle, at the opening of the city,— whereas the kings who had come were by themselves, in the field. 9 So <when Joab saw that the battle confronted him,> before and behind,— he chose out of all the choice in Israel, and set in array against them,— and <the rest of the people> delivered he into the hand of Abishai his brother,— and they set in array, to meet the sons of Ammon. 10 And he said—

"If too strong for me be the Syrians> then shalt thou come to my help,— but <if the sons of Ammon> be too strong for thee> then will I help thee. 11 Be strong, and let us put forth our strength, for the sake of our people, and for the sake of the cities of our God,— and let Yahweh do what is good in his own eyes."

12 Then did Joab, and all the people who were with him, draw near before the Syrians unto the battle,— and they fled from before him. 13 And <when the sons of Ammon saw> that the Syrians had fled> then fled they also: from before Abishai his brother, and entered the city,— and Joab came to Jerusalem. 14 And when the Syrians saw that they had been defeated before Israel, then sent they messengers, and brought out the Syrians who were

* Or: “consolers.”

"that the face of him."
21 Then the accuser* stood up, against Israel,— and moved David, to number Israel. And David said unto Joab, and unto the rulers of the people, Go, number Israel, from Beer-sheba even unto Dan,—and bring [the report] unto me, that I may know the number of them. Then said Joab, May Yahweh add unto his people, as many as they are, a hundred times, but are they not, my lord O king, all of them my lord's, as servants? wherefore should my lord seek this? wherefore should it become guilt to Israel? But the word of the king prevailed against Joab,—and Joab departed, and went to and fro throughout all Israel, and came to Jerusalem. And Joab delivered the sum of the number of the people, unto David,—and all Israel was found to be a thousand thousand and a hundred thousand men, who drew sword, and Judah, four hundred and seventy thousand men, who drew sword. But <Levi and Benjamin> counted he not among them,—for detestable' was the word of the king unto Joab.

And it was displeasing in the eyes of God, concerning this thing,—therefore smote he Israel. But the word of the king prevailed against Joab,—and Joab departed, and went to and fro throughout all Israel, and came to Jerusalem. And Joab delivered the sum of the number of the people, unto David,—and all Israel was found to be a thousand thousand and a hundred thousand men, who drew sword, and Judah, four hundred and seventy thousand men, who drew sword. But <Levi and Benjamin> counted he not among them,—for detestable' was the word of the king unto Joab.

And David said unto God, I have sinned greatly, in that I have done this thing,—but I now ||I|| beseech thee, take away the iniquity of thy servant, for I have shown myself very foolish.

Then spake Yahweh unto Gad, the seer of the people, and unto David, saying:

Go—And thou shalt speak unto David, saying, ||Thus|| saith Yahweh, <Three things> do I offer thee,—choose thee one from among them, that I may do it unto thee.

So Gad came unto David,—and said to him, ||Thus|| saith Yahweh.

Choose thee:—
Whether <for three years> [there be] famine,
Or <for three months> that thou flee before thine adversaries, while the sword of thine enemies overtakest thee.
Or <for three days> the sword of Yahweh, and pestilence be in the land, with ||the messenger of Yahweh|| laying waste throughout all the boundary of Israel,—
Now therefore, see, what [answer] I shall return unto him that sent me.

And David said unto Gad, I am in a great strait,—Oh let me fall, I pray thee, into the hand of man!
22 Then said David, “Some cod. {w.1 ear. pr. edn.): “h. p. which was in G.” G.n. Cp. also chap. xvi. 30.
23 Written: “his son” [ending previous clause]. Others (w. 2 ear. pr. edns., Sep. and Vul.): “my son” [beginning the following clause].—G.n.
§ 32. David’s Preparations for Building the Temple; and his Charge to Solomon and the Rulers respecting it.
2 And David gave word, to gather together the sojourners, who were in the land of Israel,—and he set hewers to hew squared stones, for building the house of God; 3 and <iron in abundance, for nails for the doors of the gates, and for hooks> did David prepare,—and bronze in abundance, without weight; 4 and cedartrees, even without number,—for the Zidonians and the Tyreans brought cedars in abundance, unto David.
5 And David said, “This is the house of Yahweh God,—and this is the altar of ascending-sacrifice, for Israel.

§ 33. Solomon to be David’s Successor. The Levites’ Number, Families, and Duties.
1 Now ||David|| was old, and satisfied with days,—so he made Solomon his son king, over Israel; 2 and gathered together all the rulers of Israel, with the priests, and the Levites. 3 Now the Levites were numbered, from thirty years

And David prepared abundantly, before his death. 6 Then he called for Solomon his son,—and charged him, to build a house, for Yahweh, God of Israel. 7 And David said to Solomon his son, “<As for me> it was near my heart; to build a house for the Name of Yahweh my God; but the word of Yahweh came unto me, saying,

<Blood in abundance> hast thou shed,
And <great wars> hast thou made,—Thou shalt not build a house for my Name,
Because <much blood> hast thou shed upon the earth, before me.

8 Lo! ||a son|| born to thee,
||He|| shall be a man of rest,
And I will give him rest from all his enemies, round about,—For <Solomon> shall be his Name,
And <peace and quietness> will I bestow upon Israel, in his days;
||He|| shall build a house for my Name,
And ||the|| shall be my son.
And ||I|| will be his’ father;—Therefore will I establish the throne of his kingdom over Israel, unto times age-abiding.

9 ||Now|| my son, Yahweh be with thee,—so shalt thou be prosperous, and shalt build the house of Yahweh thy God, according as he hath spoken concerning thee.

10 Only Yahweh give thee discretion and understanding, and give thee charge over Israel,—so that thou take heed unto the law of Yahweh thy God.
11 Then ||shalt thou| prosper, if thou take heed to do the statutes and the regulations, which Yahweh commanded Moses, concerning Israel,—be strong and bold, thou mayst not be in fear, nor be dismayed.
12 And <with thee, in abundance> are workmen, hewers and carvers of stone and wood,—and every sort of wise man, in all manner of work: 16 for gold and for silver and for bronze and for iron, without number. Arise and do, And Yahweh be with thee!
13 And David charged all the rulers of Israel, to help Solomon his son;
14 Is not ||Yahweh your God|| with you? and hath he not given you rest on every side, for he hath given into my hand, the inhabitants of the land, and subdued it the land before Yahweh, and before his people.
15 ||Now|| apply your heart and your soul, to seek unto Yahweh your God,—and then arise ye and build the sanctuary of Yahweh Elohim, that ye may bring the ark of the covenant of Yahweh, and the holy vessels of God, into the house which hath been built for the Name of Yahweh.

16 Therefore will I establish the throne of his kingdom over Israel, unto times age-abiding.
17 And ||he|| shall be my’ son.a
Therefore will I establish the throne of his kingdom over Israel, unto times age-abiding.
18 And ||he|| shall be my’ son.b
19 And I will be his’ father.”d Or: “his royal throne.”
old and upwards,—and their number by their polls, of mature men, was thirty-eight thousand.

<Of these—to preside over the work of the house of Yahweh> were twenty-four thousand, and officers and judges, six thousand; and four thousand] were doorkeepers. And <four thousand] were offerers of praise unto Yahweh, with instruments.

Which [said David] I made for offering praise. And David divided them into courses,—pertaining to the sons of Levi, to Gershon, Kohath and Merari.

<Of the Gershonites> Ladan and Shimei. The sons of Ladan are the chief Jehiel, and Zetham, and Joel, three. The sons of Shimei are Shelomoth, and Haziel and Haran, three. These were the ancestral chiefs of Ladan. And the sons of Shimei are Jahath, Zina, and Jeush, and Beriah, four. And Jahath was chief, and Zizah the second, but Jeush and Beriah had not many sons, so they became an ancestral house, by one reckoning.

The sons of Kohath were Amram, Izhar, Hebron, and Uzziel, four. The sons of Amram were Aaron and Moses, and Aaron was separated, to hallow the holy of holies, unto times age-abiding; and <for Moses, the man of God> his sons were called unto the tribe of Levi. The sons of Moses were Gershon, and Eliasar. The sons of Gershom were Sheubel the chief; and the sons of Eliasar were Rehabiah the chief,—and Eliasar had no other sons, but the sons of Rehabiah were very many.

The sons of Hebron were Jeriah the chief, Amariah the second, Jehaziel the third, and Jekameam the fourth. The sons of Uziel were Micah the chief, and Ishiah the second.

The sons of Merari were Mahli and Mushi. The sons of Mahli were Eleazar and Kish. But Eleazar died, and had no sons, but daughters only,—and so the sons of Kish their brethren took them. The sons of Mushi were Mahli and Eder and Jeremoth, three.

These were the sons of Levi by their ancestral house, the ancestral chiefs of them who were counted in the number of their names, by their polls, doing the work, for the service of the house of Yahweh,—from twenty years old, and upwards.

For, said David, Yahweh the God of Israel hath given rest... and divided them into courses,—pertaining to the sons of Levi, to Gershon, Kohath and Merari.

§ 34. Priests divided into Twenty-four Courses. Their Duties and those of their Helpers, the Levites, settled by Lot.

Now the sons of Aaron had their courses,—24 [the sons of the sons of Aaron], Nadab and Abihu, Eleazar and Ithamar; but Nadab and Abihu died before their father, and <sons> had they none,—but Eleazar and Ithamar became priests, and David apportioned to them courses, both to Zadok of the sons of Eleazar, and to Ahimelech of the sons of Ithamar,—by their appointed place, in their service. But the sons of Eleazar were found to be more numerous, by the chiefs of their able men, than were the sons of Ithamar, so they divided them,—the sons of Eleazar had chiefs, of the ancestral house of six, whereas the sons of Ithamar had of their ancestral house eight. They divided them, therefore, by casting lots these with those,—for there were princes of the sanctuary, and princes of God, from among the sons of Eleazar, and among the sons of Ithamar.

And Shemaiah son of Nethanel the scribe from among the Levites, wrote them down before the king and the rulers and Zadok the priest, and Ahimelech son of Abiathar, and the ancestral chiefs, pertaining to the priests and to the Levites,—<one ancestral house> was taken for Eleazar, and <was equally taken> for Ithamar. So then the first lot came forth for Jehoiarib, <for Jediasiah> the second; <for Harim> the...
third, <for Zorim> the fourth; 9 <for Mal-<for Mijamin> the sixth; 10 <for Hakkoz> the seventh, <for Abijah> the eighth; 11 <for Jeshua> the ninth, <for Shecaniah> the tenth; 12 <for Eliahib> the eleventh, <for Jakim> the twelfth; 13 <for Huppah> the thirteenth, <for Jeshebeah> the fourteenth; 14 <for Bilgash> the fifteenth, <for Immer> the sixteenth; 15 <for Hezir> the seventeenth, <for Happizzez> the eighteenth; 13 <for Jeiel> the twelfth; 15 <for Jeshua> the ninth, <for Makki> the sixth; 17 <for Zerahiah> the twentieth; 18 <for Pethahiah> the nineteenth, <for Jehozked> the twentieth; 17 <for Jachin> the twenty-first, <for De-<for Gamul> the twenty-second; 18 <for Del-<for Zerahiah> the twenty-third, <for Mazziah> the twenty-fourth. 10 |These|| were their appointed places for their service, for entering the house of Yahweh, according to the regulation of them, by the hand of Aaron their father,—just as Yahweh God of Israel commanded him.| 20 Now as for the sons of Levi who remained || <of the sons of Amram> Shubael, <of the sons of Shubael> Jehdeiah. 21 ||Of Reha-<of the sons of Reha-<of the sons of Izhar> Shelomo, — <of the sons of Shelomo> Jahath; 22 and <of the sons of Hebron> Jeriah,— |Amariah| the second, |Jehaziel| the third, |Jekameam| the fourth; 23 <of the sons of Ozziel> Micah, <of the sons of Micah> Shamir; 24 <of the brother of Micah> I<of the sons of Ishhiah> Zeca-<of the sons of I<of the sons of I<of the sons of Ishhiah>; 25 <of the sons of Merar> Mahli and Mushi,— <of the sons of Jaaziah> Beno; 26 <of the sons of Merar, of Jaaziah> Beno, and Sho-<of the sons of Asaph> Zaccur and Iri; 25 <of Mahli> Eleazar, who had no sons; 26 <of Kish—the sons of Kish> Jerameel; 20 and <of the sons of Musi> Mahli and Eder and Jerimoth. 27 <of the Levites, belonging to their ancestral house. Moreover ||they also cast lots along with their brethren the sons of Aaron, before David the king and Zadok and Ahimelech, and the ancestral chiefs, pertaining to the priests and to the Levites,—the ancestral chief along with his younger brethren. § 35. David and his Captains appoint Twenty-four Courses of Singers and Musicians, under Asaph, Jeduthun, and Heman. 25 1 And David and the captains of the host set apart for service, unto the sons of Asaph and Heman and Jeduthun, such as should prophesy, with lyres, with harps, and with cymbals.— and the number of the workers for their service was: 2 <Of the sons of Asaph> Zecur and Joseph and Nathaniah and Assarelah, the sons of Asaph,—under the direction of Asaph,* who prophesied under the direction of the king. 3 <Of Jeduthun> ||the sons of Jeduthun||—Gedaliah, and Zeri, and Jeshiah, Hashabiah,* and Mattithiah—six, under the direction of their father Jeduthun, with the lyres, as he prophesied, in giving thanks and offering praise unto Yahweh. 4 <Of Heman> the sons of Heman — Bukkiah,* Mattaniah |Uziel, Shubael, and Jeremoth, Hanaiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Maltihi, Hothir, Mahazioth. 5 ||All these|| were sons of Heman, the seer of the king in the things of God, at the lifting of the horn. And God gave to Heman, fourteen sons and three daughters. 6 ||All these|| were under the direction of their father, in the singing of the house of Yahweh, with cymbals, harps and lyres, for the service of the house of God,— Asaph and Jeduthun and Heman ||under the direction of the king|. 7 And ||the number of them—with their brethren, who were instructed in singing unto Yahweh,—even all the skilful was two hundred and eighty-eight. 8 So they cast lots for their charges, all alike, as the small so the great, the teacher with the learner. 9 And the first lot came forth for Asaph, to Joseph,—||Gedaliah|| the second, he and his brethren and his sons, twelve. 10 ||The third, Zecur, his sons and his brethren, twelve. 11 ||The fourth,|| to Iri, his sons and his brethren, twelve. 12 ||The fifth,|| Nethaniah,* his sons and his brethren, twelve. 13 ||The sixth,|| Bukkiah, his sons and his brethren, twelve. 14 ||The seventh,|| Jesharelah, his sons and his brethren, twelve. 15 ||The eighth,|| Jeshiah, his sons and his brethren, twelve. 16 ||The ninth,|| Mattaniah, his sons and his brethren, twelve. 17 ||The tenth,|| Shimei, his sons and his brethren, twelve. 18 ||The eleventh,|| Azarel, his sons and his brethren, twelve. 19 ||The twelfth,|| to Hashabiah, his sons and his brethren, twelve. 20 ||As the thirteenth,|| Shubael, his sons and his brethren, twelve. 21 ||As the fourteenth,|| Mattithiah, his sons and his brethren, twelve. 22 ||As the fifteenth,|| to Jeremoth, his sons and his brethren, twelve. 23 ||As the sixteenth,|| to Hananiah, his sons and his brethren, twelve. 24 ||As the seventeenth,|| to Joshbekashah, his sons and his brethren, twelve. 25 ||As the eighteenth,|| to Hanani, his sons and his brethren, twelve. 26 ||As the nineteenth,|| to Mallotih, his sons and his brethren, twelve. 27 ||As the twentieth,|| to Hashabiah, his sons and his brethren, twelve. 28 ||As the twentieth,|| to Mallotih, his sons and his brethren, twelve. 29 ||As the nineteenth,|| to Mallothi, his sons and his brethren, twelve. 30 ||As the twentieth,|| to Hashabiah, his sons and his brethren, twelve. 31 ||As the twentieth,|| to Mallothi, his sons and his brethren, twelve. 32 ||As the twentieth,|| to Hashabiah, his sons and his brethren, twelve. 33 ||As the twentieth,|| to Mallothi, his sons and his brethren, twelve. 34 ||As the twentieth,|| to Hashabiah, his sons and his brethren, twelve. 35 ||As the twentieth,|| to Mallothi, his sons and his brethren, twelve.
to Eliashih, his sons and brethren, twelve. 28 ||As the twenty-first, to Hothir, his sons and brethren, twelve. 29 ||As the twenty-second, to Giddalti, his sons and brethren, twelve. 30 ||As the twenty-third, to Mahazioth, his sons and brethren, twelve. 31 ||As the twenty-fourth, to Romamti-ezer, his sons and brethren, twelve.

§ 36. Courses of Levites serving as Door-keepers, Treasurers, and Officers and Judges.

26 1 ||To the courses of the door-keepers pertained,— ||of the Korahites, Meshelemiah, son of Kore, of the sons of Asaph; 2 and ||Meshelemiah had sons,— Zechariah the firstborn, Jehiel the second, Zechariah the third, Jathniel the fourth; 3 Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. 4 And ||Obed-edom had sons,— Shemaiah the firstborn, Jehozabad the second, Joash the third, and Seraiah the fourth, and Nethaneel the fifth; 5 Ammiel the sixth, Issachar the seventh, Peulathai the eighth,— for God had blessed him. 6 And ||to Shemaiah his son were born sons, who bare rule to their ancestral house,— for ||heroes of valour were they. 7 ||The sons of Shemaiah were Ohni and Rephael, and Obed, Elzabad, whose brethren were sons of valour, — Elam, and Semachiah. 8 ||All these were of the sons of Obed-edom, they and their sons and brethren, able men in strength for the service,— sixty-two, pertaining to Obed-edom. 9 And ||Meshelemiah had sons, and brethren, sons of valour, eighteen. 10 And ||Hosah of the sons of Merari had sons,— Shimri the chief, for though he was not the firstborn, yet his father made him chief. 11 Hilkiah' the second, Tebaliah' the third, Zechariah' the fourth,— all the sons and brethren of Hosah were thirteen. 12 ||To these belonged the courses of door-keepers, to the chiefs of the strong men— belonged charges equally with, their brethren, to be in attendance in the house of Yahweh.

13 Yeaa they cast lots, as the small so the great, by their ancestral house, for every several gate. 14 And the lot eastward fell to Shelomith. And ||to Shelomith, his sons a discreet counsel they cast lots, and his lot came out, northward. 15 ||To Obed-edom southward, and to his sons the storehouse. 16 ||To Shuppim and to Hosah westward, near the refuse-gate, in the causeway that goeth up,— one ward as well as another.

||Eastward—daily—were six,— a northward daily—four, <southward—daily—four, and <for the storehouse two and two. 18 ||For the precinct—westward—four, at the causeway—two—by the precinct. 19 ||These were the courses of the door-keepers, of the sons of the Korahites, and of the sons of Merari. 20 And ||the Levites, their brethren were over the treasuries of the house of God, even to the treasuries of hallowed things. 21 ||The sons of Ladan—the sons of the Gershonites belonging to Ladan— the ancestral chiefs belonging to Ladan— the Gershonites— were Jehiel; 22 the sons of Jehiel— Zetham and Joel his brother who were over the treasuries of the house of Yahweh. 23 Then came certain of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites. 24 And ||Shebuel, son of Gershom, son of Moses, was chief ruler over the treasuries. 25 And ||his brethren pertaining to Eliezer were Rehabiah his son, and Joshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son. 26 ||The same Shelomith and his brethren were over all the treasuries of the hallowed things, which David the king and the ancestral chiefs, with the captains of thousands and hundreds and the captains of the army had hallowed: 27 <out of the battles and out of the spoil> had they hallowed them, — to strengthen [the provision] for the house of Yahweh. 28 And all that Samuel the seer, and Saul son of Kish, and Abner son of Ner, and Joab son of Zeruiah had hallowed, <whosoever had hallowed anything> it was under the direction of Shelomith and his brethren.

29 ||Of the Izharites: Chenaniah and his sons were for the outward business over Israel, — as officers, and as judges.

30 ||Of the Hebronites: Hashabiah and his brethren, sons of valour, <one thousand seven hundred> had the oversight of Israel, across the Jordan westward,— for all the business of Yahweh, and for the service of the king.

31 ||Of the Hebronites: Jeriah was chief, [he was] of the Hebronites by his generations, by his fathers,— <in the fortieth year of the reign of David> were they sought out, and there were found among them heroes of valour, in Jazer of Gilead; 32 and ||his brethren that were heroes of valour were two thousand and seven hundred, ancestral chiefs, — so David the king gave them oversight, over the Reubenites and the Gadites and the half tribe of Manassites, in all the affairs of God, and the affairs of the king.

§ 37. Twelve Monthly Courses of Royal Attendants, acting between the other Courses and the King.

1 Now ||the sons of Israel—as to the number of 27 them, <the ancestral chiefs— and rulers of

||So it shd be (w. Sep.): ||Or: "able men." ||Heb: ||"For" not expressed in M. C. T.


||"Shemihath" ||So it shd be (w. Sep.)—

1 2 M. C. T. ||Or: "able men." ||Heb: ||"Shemihath" — ||Heb: ||"Shelmith" —

E. O. T.
1 Chronicles XXVII. 2—34; XXVIII. 1.

Moreover the chief ruler of the Reubenites was Eliezer, son of Michael. Of Zebulun was Ishmaiah, son of Obadiah. Of Naphtali was Jeremoth, son of Azriel. Of the sons of Zadok was Elihu, one of the brethren of David. Of Issachar was Omri, son of Michael. Of Zebulun was Ishmaiah, son of Obadijah. Of Naphtali was Jeremoth, son of Azriel.

The same Benaiah was a hero of thirty, and over the thirty,—and over the thirty,—and over the thirty, was Ammizabad his son. The fourth, for the fourth month, was Asahel, brother of Joab, and Zebadiah his son, after him,—and in his course were twenty-four thousand. Of the fifth, for the fifth month, was Shamhu the Izrahite,—and in his course were twenty-four thousand. The sixth, for the sixth month, was Isra, son of Ikkeol, the Tekoite,—and in his course were twenty-four thousand. The seventh, for the seventh month, was Helez the Pelonite, of the sons of Ephraim,—and in his course were twenty-four thousand. The eighth, for the eighth month, was Shibbeai the Hushathite, of the Zerahites,—and in his course were twenty-four thousand. The ninth, for the ninth month, was Abiezer the Anathothite, of the Benjamites,—and in his course were twenty-four thousand. The tenth, for the tenth month, was Maharai the Netophathite, of the Zerahites,—and in his course were twenty-four thousand. The eleventh, for the eleventh month, was Benaiah the Pirathonite, of the sons of Ephraim,—and in his course were twenty-four thousand. The twelfth, for the twelfth month, was Heldai the Netophathite, of Othniel,—and in his course were twenty-four thousand.

§ 39. Managers and Stewards of Royal Domains and Possessions.

And over the treasuries of the king was Azmaveth, son of Adiel. And over the treasuries in the fields, in the cities, in the villages and in the castles, was Jonathan, son of Uzziah. And over the workers of the field, for the tillage of the ground, was Ezri, son of Chelub. And over the vineyards was Shimei, the Ramathite. And over that which was in the vineyards for the treasuries of wine was Zabdi, the Shiphmite. And over the olive-trees and the sycamore-trees that were in the lowland was Baal-hanan the Gederite. And over the treasuries of oil was Joash. And over the herds that pastured in Sharon was Shitrai, the Sharonite. And over the herds in the vales was Shaphat, son of Adlai. And over the camels was Obil, the Ishmaitite. And over the asses was Jehdeyahu the Meronothite. And over the flocks was Jaziz, the Hagarite. All these were rulers over the possessions that belonged to King David.

§ 40. David’s nearest Advisers.

And Jonathan the relative of David was a counsellor, a man of understanding and a scribe was he. And Jehiel son of Zachmoni, was with the sons of the king. And Ahitophel was counsellor to the king. And Hushai the Archite was the companion of the king. And after Ahitophel was Jehoiada son of Benaiah,—and Abiathar. And the captain of the king’s army was Joab.

§ 41. David’s last Charge to his Chief Men and to Solomon: His Plans and Patterns for the Temple and its Furniture.

And David called together all the rulers of Israel, the rulers of tribes and the rulers of the courses who waited upon the king,—
Then gave David unto Solomon his son, the
plan of the porch, and the recesses thereof, and
the treasuries thereof, and the upper rooms
thereof, and the inner chambers thereof, and the
recesses for the propitiatory; and the plan of
all which had come by the spirit to be with him,
for the courts of the house of Yahweh, and
for all the rooms round about,—for the treasuries
of the house of God, and for the treasuries of
hallowed things; and for the courses of the
priests and the Levites, and for all the work
of the service of the house of Yahweh,—and
for all the utensils of the service of the house
of Yahweh: of gold, by weight> for
the gold, for all manner of utensils for each
several service,—for all manner of utensils of
silver, by weight, for all manner of utensils for
each several service; and a weight, for the
lamp-stands of gold, and their lamps of gold,
by the weight of each several lampstand,
and the lamps thereof,—and for the lamp-
stands of silver by weight, for each lamp-
stand and the lamps thereof, according to the
service of each several lampstand. And
the gold [gave he] by weight for the tables
setting in array, for each several table,
and silver, for the tables of silver; and
the fleshhooks and the bowls and the cups,
pure gold,—and for the goblets of silver, by
weight for each several goblet, and for the
goblets of silver, by weight for each several
goblet; and <for the altar of incense> re-
fined gold, by weight,—and <for the pattern of
the chariot of the cherubim> gold, for them
that were spreading out, and covering the ark
of the covenant of Yahweh:—the whole in
writing.

From the hand of Yahweh upon me
to give understanding,—
all the works of the pattern.

Then said David, unto Solomon his son,

Be strong and bold, and act, thou mayest
not fear nor be dismayed,—for "Yahweh,
my God!" will be with thee; he will not
let thee go, neither will he forsake thee,
util thou hast finished all the work of the
service of the house of Yahweh.
And there are the courses of the priests and the
Levites, for all the service of the house of
God,—and <with thee, in all manner of
work> is every willing, skilful man for any
service, also the rulers and all the people,
for all thine affairs.

§ 42. Offerings for Building the Temple made
by David and his People.

Then said David the king unto all the
convocation,

Be strong and bold, and act, thou mayest
not fear nor be dismayed,—for "Yahweh,
my God!" will be with thee; he will not
let thee go, neither will he forsake thee,
util thou hast finished all the work of the
service of the house of Yahweh.
And there are the courses of the priests and the
Levites, for all the service of the house of
God,—and <with thee, in all manner of
work> is every willing, skilful man for any
service, also the rulers and all the people,
for all thine affairs.
my God, the gold for the gold, and the silver for the silver, and the bronze for the bronze, the iron for the iron, and the wood for the wood,—and beryl stones and settings, stones coloured and particoloured, and all manner of precious stones and stones of very marble, in abundance. And yet further <because of my delighting in the house of my God, having a treasure of mine own in gold and silver> I have given for the house of my God, above and beyond all that I have prepared for the holy house: three thousand talents of gold, of the gold of Ophir,—and seven thousand talents of refined silver, for over-laying the walls of the recesses. Of gold for the gold, and of silver for the silver, and for all manner of work in the hand of artificers>,—Who then is ready to offer willingly, by filling his hand to-day, unto Yahweh?

Then offered they willingly— the ancestral rulers and the rulers of the tribes of Israel, and the rulers of thousands and hundreds, even to the rulers of the work of the king; and gave for the service of the house of God, of gold< five thousand talents and ten thousand drams>, and of silver< ten thousand talents>, and of bronze< eighteen thousand talents,—and of iron< one hundred thousand talents>. And every one with whom were found precious stones gave to the treasure of the house of Yahweh,—unto the hand< of Jehiel the Ger-shonite. So the people rejoiced because they willingly offered, for with a perfect heart offered they willingly unto Yahweh,— moreover also< David the king> rejoiced with great joy.

§ 43. David's Public Thanksgiving, and his People's Response, in Prayer, Sacrifice and Feasting.

Therefore did David bless Yahweh in the eyes of all Israel,—and David said, Blessed art thou, O Yahweh, the God of our fathers, from age even unto age.

O Yahweh, are Greatness, and Might, and Beauty, and Victory, and Majesty, nay! all in the heavens and in the earth]. O Yahweh is the kingdom, who art exalted' above all—as chief; and riches and honour are from before thee, and art ruling over all, and in thy hand are power and might,—and in thy hand it is, to give greatness and strength unto any.

Therefore, O our God, we are giving thanks unto thee,—and offering praise, unto thy beautiful Name.

And yet, who' am I, and who' are my people, that we should be able' to offer willingly like this? for <from thee> is the whole, and <of thine own hand> have we given unto thee; for <sojourners> are we before thee, and strangers, like all our fathers,—<like a shadow> are our days upon the earth, and there is no hope. O Yahweh our God, all this abundance which we have prepared, to build thee a house for thy holy' Name< of thine own hand> it is, and <thine> is the whole. But I know, O my God, that thou art proving the heart, and <with uprightness> wilt thou be pleased,—<thou> art willing offered all these things, <know> therefore, <thou> people who are found here have I seen with joy, offering willingly unto thee.

O Yahweh, God of Abraham, Isaac, and Israel, our fathers, oh guard this age-abidingly, as the devised' purpose of the heart of thy people,—and establish thou their heart, unto thyself. Also <unto Solomon my son> give thou an undivided heart, to keep thy commandments, thy testimonies, and thy statutes,—to do the whole, and to build the palace for which I have prepared.

Then said David, unto all the convocation, Bless, I beseech you, Yahweh your God. So all the convocation blessed' Yahweh, the God of their fathers, and did bend their heads and bow themselves down unto Yahweh, and unto the king; and sacrificed unto Yahweh sacrifices, and caused to go up ascending-offerings unto Yahweh, on the morrow of that day, a thousand bullocks, a thousand rams, a thousand young sheep, and the drink-offerings thereof,—and sacrifices in abundance, for all Israel. And so they did eat and drink before Yahweh on that day, with great joy,—and they, the second time, made Solomon son of David king, and anointed him unto Yahweh to be chief ruler, and Zadok to be priest.

§ 44. Solomon's Accession to the Throne, and David's Death in Peace and Honour.

So Solomon took his seat upon the throne of Yahweh, as king, instead of David his father, and prospered,—and all Israel <hearkened unto him>. And <all the rulers, and the heroes, ye moreover all the sons of King David> gave a hand, under Solomon the king. And Yahweh magnified Solomon, exceedingly, before the eyes of all Israel,—and gave unto him a royal majesty, that had not been on any king before him, over Israel.

Thus <David son of Jesse> reigned over all Israel; and <the days that he reigned over Israel> were forty years,—<in Hebron reigned he seven years, and <in Jerusalem>
reigned he thirty-three. And he died in a good old age, satisfied with days, riches and honour,—and Solomon his son reigned in his stead.

Now the acts of David the king, first and last I behold them written in the records of Samuel the seer, and in the records of Nathan the prophet, and in the records of God the seer: with all his reign, and of his might,—and the times which passed over him, and over Israel, and over all the kingdoms of the lands.

* Or: "royal estate."

THE SECOND BOOK OF THE CHRONICLES.

§ 1. Solomon convokes an Assembly at Gibeon, where he sacrifices: and God promises him Wisdom, Wealth and Honour

1 And Solomon, son of David, strengthened himself over his kingdom,—and Yahweh his God was with him, and made him surpassingly great. 2 And Solomon gave word to all Israel,—to the rulers of thousands, and hundreds, and to the judges, and to all the leaders of all Israel, ancestral chiefs; and Solomon, and all the convocation with him, went to the high place that was in Gibeon,—for there was the tent of meeting of God, which Moses the servant of Yahweh made in the desert. 4 Howbeit the ark of God had David brought up from Kiriath-jearim, into the place that David had prepared for it,—for he had pitched for it a tent, in Jerusalem. 6 Also the altar of bronze that Bezalel son of Uri son of Hur had made was there before the habitation of Yahweh,—so Solomon and the convocation sought it. 6 And Solomon went up thither unto the altar of bronze before Yahweh, which belonged to the tent of meeting,—and caused to go up thereon a thousand ascending-sacrifices.

7 During that night God appeared unto Solomon, — and said unto him, 8 Ask what I shall give thee. 9 And Solomon said unto God, Thou thyself didst deal with David my father in great lovingkindness,—and hast made me king in his stead. 9 Now O Yahweh Elohim, let thy word with David my father be brought to pass,—for who can judge this thy people, that is so great?

10 And God said unto Solomon, Because this was near thy heart, and thou hast not asked riches, wealth, or honour, or the life of them that hate thee, nor even many days hast thou asked,—but hast asked for thyself, wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king> 12 wisdom and knowledge> are granted unto thee,—moreover riches and wealth and honour> will I give thee, such as the kings who were before thee did not possess, neither shall they who come after thee possess the like.

13 And Solomon came from the high place that was in Gibeon unto Jerusalem, from before the tent of meeting,—and reigned over Israel.

14 And Solomon gathered chariots and horsemen, and came to have a thousand and four hundred chariots, and twelve thousand horsemen,—and he settled them in chariot cities, and with the king, in Jerusalem. 16 And the horses which Solomon had were an export out of Egypt,—and a company of royal merchants used to fetch a drove, at a price; 17 and they built and brought forth out of Egypt a chariot, for six hundred [shekels] of silver, and a horse, for a hundred and fifty,—and for all the kings of the Hittites and the kings of Syria> by their means brought they them forth.
§ 2. Solomon prepares to Build the Temple.

1 Then Solomon gave word to build a house for the Name of Yahweh, and a house for his kingdom.

2 And Solomon numbered seventy thousand men to bear burdens, and eighty thousand men to hew in the mountain, and three thousand six hundred.

3 And Solomon sent unto Huram king of Tyre, saying,—

4 As thou didst deal with David my father, and didst send him cedars to build him a house to dwell in: lo! I am about to build a house for the Name of Yahweh my God, to hallow unto him—to burn before him sweet incense, and for a continual setting in array, and to offer ascending-sacrifices morning and evening, on the sabbaths, and on the new moons, and on the appointed feasts of Yahweh our God,— this is the law for Israel.

5 And the house which I am about to build must be great, for great is our God, above all gods.

6 But who is able to build unto him a house? for the heavens, even the heaven of heavens cannot contain him, who then shall build him a house, though only to burn incense before him?

7 Now therefore, send me a wise man, to work in gold and in silver and in bronze, and in iron, and in purple and crimson and blue, and skilful to execute gravings,— with the wise men who are with me, in Judah and in Jerusalem, whom my father David did provide.

8 And send me—timbers of cedar, cypress and sandal-wood, out of the Lebanon, for I know that thy servants are skilful, to cut the timbers of Lebanon,—and lo! my servants shall be with thy servants: yea to prepare me timbers in abundance,—for the house which I am about to build must be great and most wonderful.

9 And lo! for the hewers that cut the timbers have I given wheat as food for thy servants, twenty thousand measures, and barley, twenty thousand measures, and wine, twenty thousand baths, and oil, twenty thousand baths.

10 Then answered Huram king of Tyre, in writing, which he sent unto Solomon,—

11 Because Yahweh hath loved his people, he hath set thee over them as king.

12 And Huram said,

Blessed be Yahweh, God of Israel, who made the heavens and the earth, who hath given unto David the king, a wise man, skilled in prudence and understanding, who will build a house for Yahweh, and a house for his kingdom.

13 Now therefore, have I sent a wise man, skilled in understanding, pertaining to Huram my father: son of a woman of the daughters of Dan, whose father was a man of Tyre, skilled to work in gold and in silver, in bronze, in stones and in timber, in purple, in blue and in fine white linen, and in crimson, and to grave any manner of gravings, and to devise any manner of device that may be given to him, with thy wise men, and the wise men of my lord David thy father.

14 And he made up from among them—seventy thousand to hew in the mountain, and three thousand six hundred, as overseers, to keep the people at work.

15 Now therefore, the wheat and the barley, the oil and the wine, whereof my lord hath spoken, let him send unto his servants; and we will cut down timbers out of the Lebanon, according to all thy need, and will bring them unto thee in floats, upon the sea to Joppa, and thou shalt fetch them up to Jerusalem.

16 So Solomon numbered all the men that were sojourners, who were in the land of Israel, after the numbering, wherewith David his father had numbered them, and they were found to be—a hundred and fifty-three thousand and six hundred. And he made up from among them—seventy thousand to hew in the mountain, and three thousand and six hundred, as overseers, to keep the people at work.

§ 3. The Building and Furnishing of the Temple described.

1 Then began Solomon, to build the house of Yahweh, in Jerusalem, in Mount Moriah, where he had appeared unto David his father, in the place which David had prepared, and he began to build, in the second month, in the fourth year of his reign.

2 And he made up from among them—seventy thousand to hew in the mountain, and eighty thousand to bear burdens, and three thousand six hundred, as overseers, to keep the people at work.

3 And these were the things wherein Solomon was grounded for the building of the house of God,—The length, by cubits, in the first measure was sixty cubits, and the breadth twenty cubits. And the porch which was in front of the length was twenty cubits, and the height thereof was a hundred and twenty, and he overlaid it, within, with pure gold.

4 And the greater house he covered with cypress wood, and overlaid it with gold. And the two doors of the greater house were of olive wood.
And he made an altar of bronze, twenty cubits long, and twenty cubits broad, and ten cubits high.

And he made ten tables, and placed in the temple, five on the right hand, and five on the left. And he made the court of the priests, and the large enclosure, and doors to the enclosure, and the doors thereof overlaid he with bronze.

And he made the most holy house, the length thereof was twenty cubits, and the breadth thereof twenty cubits, and he covered it with fine gold, to the number of six hundred talents; and the weight of the nails amounted to fifty shekels of gold.

And he made in the most holy house two cherubim, of carved work, and covered them with gold. And as for the wings of the cherubim the length of them was twenty cubits, and the breadth thereof five cubits, and five cubits, reaching to the wall of the house, and five cubits, reaching to the wing of the other cherub; and five cubits, reaching to the wing of the other cherub was five cubits, reaching to the wall of the house, and five cubits, reaching to the wing of the other cherub; and five cubits, reaching to the wing of the other cherub was five cubits, reaching to the wall of the house, and five cubits, reaching to the wing of the other cherub; and five cubits, reaching to the wing of the other cherub was five cubits, reaching to the wall of the house.

And he made a vail, of blue and purple, and crimson and byssus cloth, and raised thereon cherubim.

And he made the most holy house, the length thereof was twenty cubits, and the breadth thereof twenty cubits, and he covered it with fine gold, to the height thereof, and ten cubits by the cubit, it was like the brim-work of a cup, with blossoms of lilies, it could hold [many] baths, three thousand would it contain.

And he made ten lampstands of gold according to the regulation thereof, and set in the temple, five on the right hand, and five on the left.

And he made ten tables, and placed in the temple, five on the right hand, and five on the left, and he made a hundred tossing bowls of gold.

And he made the court of the priests, and the large enclosure, and doors to the enclosure, and the doors thereof overlaid he with bronze.

And <the sea> he set on the right side of the house, eastward over against the south.

And Huram made the pans, and the shovels, and the tossing bowls, and Huram finished doing the work, which he did for King Solomon, in the house of God:— two pillars, and the bowls and the capitals on the top of the two pillars, and the two frames of checker work, to cover the two bowls of the capitals, which were on the top of the pillars, and four hundred pomegranates, for the two frames, for covering the two bowls of the capitals, which were on the top of the pillars; and two rows of pomegranates, for each frame, for two pillars, and the two frames of checker work, to cover the two bowls of the capitals, which were on the top of the pillars; and two rows of pomegranates, for each frame, for covering the two bowls of the capitals, which were on the top of the pillars; and the sea, which was standing on twelve oxen, and the twelve oxen under it; and the pans and the shovels and the flesh-hooks, and all the vessels made Huram his father for King Solomon, for the house of Yahweh, of burned bronze. <In the circuit of the Jordan> did the king cast them, in the clay ground between Succoth and Zeredah.

So Solomon made all these utensils, in great abundance, for the weight of the bronze could not be searched out.

Yea Solomon made all the utensils which were for the house of God, and the altar of gold, and the tables, wherein was the Presence-bread; and the lamp-holders and their lamps, that they should burn according to the regulation before the shrine, of purified gold; and the blossom-work, and the lamps, and the tongs,
of gold,—the same was the purest gold; and the snuffers and the bowls and the spoons and the censers, of purified gold, and the entrance of the house, the inner doors thereof for the holy of holies, and the doors of the house of the temple, were of gold.

Thus was perfected all the work, which Solomon made for the house of Yahweh: and Solomon brought in the hallowed things of David his father, the silver, and the gold, and all the utensils placed he, in the treasuries of the house of God.


Then Solomon called together the elders of Israel, and all the chiefs of the tribes, the ancestral leaders of the sons of Israel, unto Jerusalem, to bring up the ark of the covenant of Yahweh out of the city of David, the same is Zion. And all the men of Israel came together unto the king, in the festival, the same was the seventh month. And all the elders of Israel came in, and the Levites bare the ark; and they brought up the ark, and the tent of meeting, and all the holy utensils, that were in the tent, the priests the Levites did bring them up. And King Solomon, and all the assembly of Israel who assembled themselves unto him, before the ark, were sacrificing sheep and oxen, which could not be told nor could they be counted, for multitude. And the priests brought in the ark of the covenant of Yahweh into the place thereof, into the shrine of the house, into the holy of holies, into [the place] beneath the wings of the cherubim; for the cherubim were spreading forth two wings, over the place of the ark, so that the cherubim formed a covering over the ark and over the staves thereof, from above. And those were drawn out the staves, and the heads of the staves could be seen out of the ark, in front of the shrine, although they could not be seen on the outside,—and it came to pass that they had remained there,—unto this day. There was nothing in the ark save only the two tables, which Moses placed therein in Horeb, when Yahweh made a covenant with the sons of Israel, when they came forth out of Egypt.

And it came to pass when the priests came forth; out of the holy place, for all the priests who were present had hallowed themselves, they had no need to observe the courses; and the Levites who were the singers, even all of them pertaining to Asaph, to Heman, to Jeduthun, and to their sons and to their brethren, arrayed in white linen, with cymbals and with harps and lyres stood eastward of the altar, and, with them priests to the number of a hundred and twenty, blowing with trumpets; then came it to pass when the trumpeters and the singers were as one to make one sound to be heard in offering praise and giving thanks unto Yahweh—yea when they did lift on high the voices, with the trumpets and with the cymbals and with the instruments of song, yea in offering praise unto Yahweh—

For he is good,
For age-abiding is his lovingkindness.

That the house was filled with the cloud of the glory of Yahweh; and the priests could not stand to minister, by reason of the cloud, for the glory of Yahweh filled the house of God.

§ 5. Solomon dedicates the Temple by an Introductory Speech, a Recitative Benediction, and an Intercessory Prayer.

Then said Solomon,—%

Yahweh said, that he would make his habitation in thick gloom; A settled place for thee to abide in, for ages.

And the king turned about his face, and blessed all the convocation of Israel,—while all the convocation of Israel was standing; and he said, Blessed be Yahweh, God of Israel, who spake with his mouth, unto David my father,—and with his hand hast fulfilled, saying:

<From the day I brought forth my people out of the land of Egypt> I made choice of no city, out of all the tribes of Israel, for building a house; where my Name might be, neither made I choice of any man, to be chief ruler over my people Israel: nevertheless I have made choice of Jerusalem, that my Name might be there,—and I have made choice of David, that he might be over my people Israel.

And so it came to pass, that it was near the heart of David my father,—to build a house, to the Name of Yahweh, God of Israel.

Then said Yahweh unto David my father,

Because it was near thy heart to build a house for my Name thou didst well that it was near thy heart:

Only thou thyself must not build the house,—but thy own son, that proceedeth out of thy loins—he shall build the house for my Name.

So then Yahweh hath established his word, which he spake,—and I have been raised
up instead of David my father, and have taken my seat upon the throne of Israel, as spake Yahweh this place, and have built the house to the Name of Yahweh, God of Israel; and have put there, the ark,— wherein is the covenant of Yahweh,— which he solemnised with the sons of Israel.

Then stood he before the altar of Yahweh, in the presence of all the congregation of Israel,— and spread forth his hands; for Solomon had made a platform of bronze, and had set it in the front of the enclosure, five cubits the length thereof, and five cubits the breadth thereof, and three cubits the height thereof,— and he stood thereon, and knelt upon his knees, in the presence of all the congregation of Israel, and spread forth his hands, heavenward; and said.

O Yahweh! God of Israel,

<Not like unto thee> is there a god, in the heavens, or throughout the earth,— who keepeth Covenant and Lovingkindness for thy servants who are walking before thee with all their heart: who hast kept, for thy servant David my father, that which thou didst promise him,— in that thou didst promise with thy mouth, and with thy hand hast fulfilled as it is this day.

Now therefore, O Yahweh— God of Israel, keep thou, for thy servant David my father, that which thou didst promise him, saying,

There shall not be cut off to thee a man, from before me, to sit upon the throne of Israel,— if only thy sons take heed to their way, to walk in my law, as thou hast walked before me.

Now therefore, O Yahweh— God of Israel, verified be thy promise, which thou didst make unto thy servant David. But <in very deed> will God dwell with man on the earth? Lo! the heavens, even the heavens of heavens I cannot contain thee, how much less this house which I have built! Wilt thou then turn unto the prayer of thy servant and unto his supplication, O Yahweh my God,— to hearken unto the cry and unto the prayer, wherewith thy servant is praying before thee: that thine eyes may be open toward this house, day and night, toward the place of which thou hast said thou wouldst set thy Name there,— to hearken unto the prayer which thy servant may pray towards this place: wilt thou therefore hearken unto the supplications of thy servant, and thy people Israel, when they shall pray toward this place,— yea wilt thou thyself hear, out of thine own dwelling-place, out of the heavens, and <when thou hearest> then wilt thou forgive?

If a man shall sin against his neighbour, and there shall be laid upon him an oath, to put him on oath,— and an oath shall come before thine altar in this house> then wilt thou thyself hear out of the heavens, and act, and judge thy servants, bringing back unto the lawless, to set his way upon his own head,— and justifying the righteous, by giving to him, according to his righteousness?

Or <if thy people Israel be smitten before an enemy, because they have been sinning against thee,— and they turn, and confess thy Name, and pray and make supplication before thee, in this house> then wilt thou thyself hear out of the heavens, and forgive the sin of thy people Israel,— and bring them back unto the soil, which thou didst give to them and to their fathers?

When the heavens are shut up and there is no rain, because they have been sinning against thee,— and they shall pray towards this place, and shall confess thy Name, [from their sin] shall return, because thou hast been afflicting them; then wilt thou thyself hear out of the heavens, and forgive the sin of thy people Israel, and thy people Israel, that thou mayest direct them into the good way, wherein they should walk,— and give rain upon thy land, which thou hast given unto thy people, for an inheritance?

When there shall be [a famine] in the land, when there shall be [a pestilence]— when there shall be [blasting or mildew, locust or caterpillar]— when their enemy shall besiege them in the land at their own gates— whatsoever plague or whatsoever sickness;— whatsoever prayer, whatsoever supplication, which any son of earth may have, or any of thy people Israel,— when any man shall come to know his plague, or his pain, and so he shall spread abroad his hands towards this house>— then wilt thou thyself hear out of the heavens, and forgive the sin of thy people Israel, and bring them back unto the soil, which thou didst give to them and to their fathers?

Moreover also <unto the stranger who is not of thy people Israel, but he shall come in out of a far country— for the sake of thy great Name, and of thy strong hand, and of thine outstretched arm, and so they shall
come in and pray towards this house, then will I hear [thereby] hear thine supplication, and answer thine prayer. And when they sin against thee—there is no* of thine abode, and do all for which the stranger* shall cry unto thee, to the and that all the peoples of the earth may know thy Name, so as to revere thee like thy people Israel, and know that [thy Name]* hath been given unto this house, which I have built?

<When they shall go forth to war against their enemies, whithersoever thou mayest send them,—and shall pray unto thee in the direction of this city which thou hast chosen, and the house which I have built for thy Name> 30 then wilt thou hear, out of the heavens, their prayer and their supplication,—and maintain their right. b

<When they sin against thee—for there is no* son of earth who sinneth not—and thou shalt be angry with them, and deliver them up before an enemy,—who shall carry them away as their captives into a land—far away or near; 32 and they come back to their right mind,* in the land whither they have been taken captive,—and so turn and make supplication unto thee in the land of their captivity, saying, We have sinned, we have done perversely, and been lawless;— and so turn unto thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captive,—and shall pray in the direction of this city which thou hast chosen, and unto the house which I have built for thy Name> 30 then wilt thou hear, out of the heavens—out of the settled place of thine abode,—their prayer and their supplications,—and maintain their right. b

§ 7. Divine Answer to Solomon's Dedicatory Prayer, closed with Solemn Warnings.

8 Then appeared Yahweh unto Solomon by night,—and said to him, I have heard thy prayer, and have made sacrifices,—and [the glory of Yahweh] filled the house; * so that the priests could not enter into the house of Yahweh,—because the glory of Yahweh filled the house of Yahweh; 3 and all the sons of Israel< seeing the descending of the fire and the glory of Yahweh upon the house> then knelt they down with their faces toward the ground, upon the pavement, and bowed themselves in prostration, and gave thanks unto Yahweh.

For he is good,
For <<age-abiding<> is his lovingkindness.

4 And [the king and all the people] were offering sacrifice before Yahweh.
5 And King Solomon offered a sacrifice—of oxen twenty-two thousand, and of sheep a hundred and twenty thousand, and so the king and all the people dedicated the house of God; 6 while [the priests] over their charges were standing, [the Levites also] with the instruments for the songs of Yahweh,* which David the king had made, for giving thanks unto Yahweh.

For <<age-abiding<> is his lovingkindness, when David offered praise by their means,—and [the priests] kept on blowing trumpets over against them, while [all Israel] were standing.

7 And Solomon hallowed the middle of the court that was before the house of Yahweh, for he offered there the ascending-sacrifices, and the fat portions of the peace-offerings,—because [the altar of bronze which Solomon* had made] was not able to receive the ascending-sacrifice and the meal-offering and the fat portions.

8 And Solomon made a festival—at that time—for seven days, and all Israel with him, an exceeding great convocation,—from the entering in of Hamath, unto the ravine of Egypt. 9 And they made, on the eighth day, a closing feast,—because <the dedication of the altar> they had kept seven days and a festival seven days.

10 And <on the twenty-third of the seventh month> he sent the people away to their own homes, rejoicing and glad in heart, over the goodness which Yahweh had performed unto David and unto Solomon, and unto Israel his people.

11 Thus Solomon finished the house of Yahweh, and the house of the king,—and <<all that had come in upon the heart of Solomon, to do in the house of Yahweh and in his own house> be prosperously executed.
And it came to pass <at the end of twenty
years, wherein Solomon had built the house of
Yahweh, and his own house> 2 that the cities
which Huram had given to Solomon Solomon
built them,—and caused [the sons of Israel] to
dwell there.

And Solomon went to Hamath-zobah,—and
prevailed against it; 4 and he built Tadmor, in
the wilderness,—and all the store cities, which
he built in Hamath; 5 and he built Beth-horon,
the upper, and Beth-horon, the nether,—forti
fied cities, with walls, and doors and bars; 6 and
Baalath, and all the store cities which pertained
to Solomon, and all the chariot cities, and the
cities of the horsemen,—and every delight of
Solomon which he delighted to build in Jerus
alem, and in the Lebanon, and in all the land of
his dominion.

As for all the people that were left, of the
Hittites and the Amorites and the Perinazites
and the Hivites and the Jebusites, who were
not of Israel; 7 of their sons who were left after
them in the land, whom the sons of Israel had
not utterly destroyed> Solomon enrolled
them as tributary—unto this day. 8 But <of
the sons of Israel> were there none whom he
delivered up as bondmen* unto his work,—for
they were men of war, and his captains and
his heroes, and captains over his chariots, and
his horsemen. 9 ||These|| moreover, were the
chiefs of his officers whom King Solomon had,
two hundred and fifty,—who wielded dominion
over the people.

And <the daughter of Pharaoh> Solomon
brought up, out of the city of David, unto the
house which he had built for her,—for he said.

A wife of mine must not dwell in the house
of David king of Israel, for holy' are those
places whereinto the ark of Yahweh hath
come.

||Then|| Solomon offered up ascending-sacri
cifices, unto Yahweh,—upon the altar of Yahweh,
which he had built before the porch: 10 even
according to the duty of each a day upon [its
own] day, offering up according to the com
mandment of Moses, for the sabbaths, and for
the new moons, and for the appointed feasts,
three times in the year,—in the festival of un
leavened cakes and in the festival of weeks, and
in the festival of booths; 11 and he caused to
stand according to the regulation of David his
father, the courses of the priests over their
service and of the Levites over their charges,
to offer praise and to minister before the priests,
for the duty of each day upon its own day,
and the gate-keepers in their courses, at every
several gate,—for <such> was the command
ment of David the man of God; 12 neither
departed they from the commandment* of the
king, concerning the priests and the Levites
as to any duty, or as to the treasuries. 13 So
all the work of Solomon was prepared, from
the day of founding the house of Yahweh, even
as far as the finishing thereof,—complete' was
the house of Yahweh.

||Then|| went Solomon to Ezion-geber, and
unto Eloth on the seashore in the land of

* Or: "thy royal throne."
* Or: "ruling" or "able to rule."
* Some cod. (w. 1 K. ix. 22, 22, and Sep.)—G.n.
  Sep., Syr., Vul.): "But of the sons of I. he de
  livered none up as b."—(G.n.)
  (pl.)—G.n.
  (f.n.)
  (f.n.)

So it shd be (w. 1 K. ix. 443
9 'And lithe queen of Sheba heard the report 

10 Moreover also the servants of Huram;

12 And King Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides [a return for] that which she had brought unto the king,—so she turned, and went away to her own land, [she, and her servants].

§ 9. Visit of the Queen of Sheba. (Cp. I K. x.)

9 And [the queen of Sheba] heard the report of Solomon, so she came to prove Solomon with abstruse questions, in Jerusalem, with a very great train, and camels bearing spices, and gold in abundance, and precious stones,—and when she was come to Solomon> she spake with him, as to all that was near her heart. 2 And Solomon answered her all her questions,—and there was nothing hidden from Solomon, which he told her not. 3 And <when the queen of Sheba had seen the wisdom of Solomon,—and the house which he had built; * and the food of his table, and the seats of his servants, and the standing of his attendants, with their apparel, and his cupbearers, and their apparel, and his ascent whereby he used to ascend the house of Yahweh> then was there in her no more spirit.

5 And she said unto the king.

True was the word, which I heard in my own land,—concerning thine affairs, and concerning thine wisdom.

6 Howbeit I believed not their words, until I had come and mine own eyes' had seen, when lo! there had not been told me, the half of the fulness of thy wisdom,—thou dost exceed the report which I heard. 7 How happy! are thy men, and how happy! are these thy servants,—who are standing before thee continually, and hearing thy wisdom.

8 Yahweh thy God be blessed, who hath delighted in thee, to set thee upon his throne as king' unto Yahweh thy God. *Because of the love of thy God unto Israel, to establish them unto times age-abiding> therefore hath he set thee over them, as king, to execute justice and righteousness.

9 And she gave unto the king, a hundred and twenty talents of gold, and spices in great abundance, and precious stones,—and there was none, like that spice, which the queen of Sheba gave unto King Solomon.

10 Moreover also the servants of Huram, and the servants of Solomon, who brought gold from Ophir, brought sandal-wood and precious stones.

11 And the king made of the sandal-wood, stairs unto the house of Yahweh, and unto the house of the king, also lyres and harps, for the singers,—and there were none seen like them before, in the land of Judah.

13 Now the weight of gold that came to Solomon in one year, was six hundred and sixty-six talents of gold; 14 besides what came in from the subjugated, and what the travelling merchants were bringing in,—and all the kings of Arabia and the princes of the land, were bringing gold and silver, unto Solomon.

15 And King Solomon made two hundred shields of beaten gold,—six hundred [shekels] of beaten gold, one shield; 16 also three hundred bucklers of beaten gold,—three hundred [shekels] of gold, one buckler,—and the king placed them in the house of the forest of Lebanon.

17 And the king made a great throne of ivory,—and overlaid it with pure gold; 18 and there were six steps to the throne, and a footstool in gold, <unto the throne> made fast, and supports, on this side and on that, unto the seat,—and two lions standing by the supports; 19 and twelve lions standing there upon the six steps, on this side and on that,—there was never made the like for any kingdom. 20 And all the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of purified gold,—there was no silver, it was esteemed, in the days of Solomon, [as nothing]. 21 For the ships of the king used to go to Tarshish, with the servants of Huram,—once in three years—came in the ships of Tarshish, bearing gold and silver, ivory and apes, and peacocks.

22 And so King Solomon became greater than all the kings of the earth,—as to riches, and wisdom.

23 And all the kings of the earth were seeking the face of Solomon,—to hear his wisdom, which God had put in his heart; 24 and they were bringing in every man his present—utensils of silver, and utensils of gold, and mantles, armour, and spices; horses and mules,—the need of a year in a year.

25 And Solomon had four thousand stalls of horses, and chariots, and twelve thousand horsemen,—and he settled them in the chariot cities, and with the king in Jerusalem. And he ruled over all the kings, —from the river [Euphrates], even up to the land of the Philistines, yea up to the bounds of Egypt.

26 And the king made the silver in Jerusalem like the stones,—and <the Cedar trees> made he like the sycomores which are in the lowland, for abundance. 27 And they used to bring horses...
out of Egypt unto Solomon, and out of all lands.

* Now the rest of the acts of Solomon, first and last, are not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, concerning Jeroboam son of Nebat. 10 And Rehoboam slept with his fathers, and they buried him in the city of David his father; and Rehoboam his son reigned in his stead.

§ 11. Rehoboam succeeds Solomon; loses Ten Tribes; is punished by an Egyptian Invasion under Shishak.

10 Then spake with him the young men who had grown up with him, saying, *Thy father made our yoke oppressive,—* and they spake unto him saying. *If thou wilt be kind to this people, and please them, and speak unto them kind words, then will they be thy servants, all the days.*

5 And he said unto them, *Yet three days* — and then return unto me,— and the people departed. 6 Then King Rehoboam took counsel with the old men, who had been standing before Solomon his father, while he yet lived, saying,— *How do ye counsel that we should return unto this people?* 7 And they spake unto him saying, *If thou wilt be kind to this people, and please them, and speak unto them kind words* — then will they be thy servants, all the days.

8 But he declined the counsel of the old men, which they gave him,— and took counsel with the young men who had grown up with him, who were standing before him. 9 And he said unto them, *What do ye counsel that we should return as answer unto this people,—who have spoken unto me saying, Lighten thou somewhat the yoke, which thy father put upon us?* 10 Then spake with him the young men who had grown up with him, saying, *Thus shalt thou speak unto the people who have spoken unto thee saying, *Thy father made our yoke heavy, *Thou therefore, lighten somewhat our yoke.*

11 *Thus* shalt thou say unto them, *My little finger is thicker than my father's loins;* So Jeroboam, on the third day,—as the king spake, *said,* Return unto me on the third day.

12 And the king answered them harshly,—and King Rehoboam declined the counsel of the old men; 13 and spake unto them according to the counsel of the young men, saying, *My father made your yoke heavy,* 14 *But I will add to your yoke,—* *My father chastised you with whips,* 15 *But I will chastise you with scorpions.* 16 And <when all Israel> saw that the king hearkened not unto them> the people answered the king, saying— What portion have we in David, Or inheritance in the son of Jesse? Every man to your homes, O Israel! [Now] see to thine own house, O David! And all Israel departed to their homes. 17 But <as for the sons of Israel who were dwelling in the cities of Judah> Rehoboam reigned over them.

18 Then King Rehoboam sent Hadoram, who was over the tribute, and the sons of Israel stoned him with stones, that he died. So <King Rehoboam> hasted to mount his chariot, to flee to Jerusalem.

19 Thus Israel rebelled against the house of David—unto this day. 1 And when Rehoboam had entered Jerusalem, he called together the house of Judah and Benjamin, a hundred and eighty thousand chosen men, warriors,—to fight against Israel, to bring back the kingdom to Rehoboam. 2 Then came the word of Yahweh, unto Shemaiah the man of God, saying: 3 Speak unto Rehoboam son of Solomon, king of Judah,—and unto all Israel in Judah and in Benjamin, saying: 4 *Thus saith Yahweh,* Ye shall not go up neither shall ye fight against your brethren, return every man to his own house, for <from me> hath this thing been brought about. So they hearkened unto the words of Yahweh, and turned back from going against Jeroboam.

5 And Rehoboam dwelt in Jerusalem,—and built cities for defence, in Judah; 6 yea he built Bethlehem and Etam, and Tekoa; 7 and Beth-zur and Soco, and Adullam; 8 and Gath

* Or: *"brining about." *Bo some cod. (w. 1 K. xii. 14, 6 ear. pr. ends., Sep., Syr., Vul.) have: "saw" — G.n. [M. C. T.: "I will make" (b)].
and Mareshah, and Ziph; 9 and Adoraim and Lachish, and Azekah; 10 and Zorah, and Aijalon and Hebron, which are in Judah and Benjamin, as fortified cities. 11 And he strengthened the fortified places, and put therein captains, and stores of food, and oil and wine; 12 and in every several city shields and spears, and made them exceedingly strong, thus Judah and Benjamin remained his.

13 And the priests and Levites that were in all Israel took their stand with him, out of all their boundaries. 14 For the Levites left their pasture lands, and their possessions, and came to Judah, and to Jerusalem, for Jeroboam and his sons cast them off, from ministering as priests unto Yahweh; 15 and appointed for himself priests for the high places, and for the demons, and for the calves which he had made. 16 And after them out of all the tribes of Israel such as were setting their heart to seek Yahweh God of Israel came to Jerusalem, to sacrifice unto Yahweh, God of their fathers.

17 So they strengthened the kingdom of Judah, and emboldened Rehoboam son of Solomon, for three years, for they walked in the way of David and Solomon, for three years.

18 And Rehoboam took him to wife, Mahalath, daughter of Jerimoth, son of David, and Abihail, daughter of Eliab, son of Jesse; and she bare him sons, Jeush and Shemariah and Zaham. 20 And after her he took Maacah, daughter of Absalom, and she bare him Abijah and Attai, and Ziza, and Shelomith.

19 And Rehoboam loved Maacah daughter of Absalom, above all his wives and his concubines, for eighteen wives took he, and sixty concubines, and begat twenty-eight sons and sixty daughters. 20 So then Rehoboam appointed Abijah son of Maacah as head, to be chief ruler among his brethren, that he might make him king. 21 So he took heed, and dispersed all his sons throughout all the lands of Judah and Benjamin, unto all the fortified cities, and gave them food in abundance, and asked a multitude of wives.

21 And it came to pass when Rehoboam had established the kingdom, and had strengthened himself he forsook the law of Yahweh, and all Israel with him. 2 And so it came to pass in the fifth year of King Rehoboam that Shishak king of Egypt came up against Jerusalem, because they had dealt treacherously against Yahweh; 3 with twelve hundred chariots, and with sixty thousand horsemen, and without number the people who came with him out of Egypt—Lybians, Sukkim, and Ethiopians. 4 And he captured the cities of defence which belonged to Judah, and came as far as Jerusalem.

5 And Shemaiah the prophet came unto Rehoboam, and the rulers of Judah, who had gathered themselves together unto Jerusalem because of Shishak, and said unto them, 6 Therefore have left [me], and said, 7 And [Shemaiah the prophet] came unto Rehoboam, and the rulers of Judah, and said unto them, 8 And he strengthened the fortified places, and put therein captains, and stores of food, and oil and wine; 9 and <in every several city> shields and spears, and made them exceedingly strong, thus Judah and Benjamin remained his.

10 And when Yahweh saw that they humbled themselves, the word of Yahweh came unto Shemaiah, saying— They have humbled themselves, I will not destroy them, but will grant them, in a little while, to escape, and my wrath shall not be poured out upon Jerusalem, by the hand of Shishak.

11 Nevertheless they shall become his servants, that they may know my service, and the service of the kingdoms of the countries.

12 So Shishak king of Egypt came up against Jerusalem, and took the treasures of the house of Yahweh, and the treasures of the house of the king the whole he took, and he took the bucklers of gold, which Solomon had made. 13 And King Rehoboam made, instead of them, bucklers of bronze, and committed them unto the hand of the captains of the runners, who kept guard at the entrance of the house of the king. 14 And so it was whensoever the king came into the house of Yahweh the runners came and bare them, and then returned them into the chamber of the runners. 15 But when he humbled himself, then turned from him the anger of Yahweh, that he would not destroy, to make an end, moreover also in Judah there were some good things.

16 So King Rehoboam strengthened himself in Jerusalem, and reigned, because forty-one years old was Rehoboam when he began to reign, and seventeen years reigned he in Jerusalem, the city which Yahweh had chosen, to set his Name there, from among all the tribes of Israel, and the name of his mother was Naamah, the Ammonitess. 17 But he did evil, in that he did not fix his heart to seek Yahweh.

18 Now the story of Rehoboam, first and last, is it not written in the story of Shemaiah the prophet and Iddo the seer, for enrolling,—also the wars of Rehoboam and Jeroboam, all the days?

19 And Rehoboam slept with his fathers, and was buried in the city of David, and Abijah his son reigned in his stead.
In the eighteenth year of King Jeroboam, as for us, Yahweh!! is our God.

Abijah and Jeroboam set in array against him to battle, with eight hundred thousand chosen men, heroes of valour. Abijah stood up upon Mount Zemaraim, which is in the hill country of Ephraim, and said:

Hear me, O Jeroboam and all Israel!

Is it not yours to know, that Yahweh God of Israel: gave the kingdom to David, over unto times age-abiding; to his sons, by a covenant of salt? Yet hath Jeroboam son of Nebat, servant of Solomon son of David, risen up, — and rebelled against his lord.

And there are gathered unto him vain men, sons of the Abandoned One, who emboldened themselves against Rehoboam son of Solomon, — when Rehoboam was young and tender of heart, and had not strengthened himself to meet them.

Now therefore, ye are thinking to strengthen yourselves against the kingdom of Yahweh, in the hand of the sons of David, — and ye are a great multitude, and with you are calves of gold, which Jeroboam hath made you for gods.

Have ye not driven out the priests of Yahweh, the sons of Aaron, and the Levites, — and made for yourselves priests like the peoples of the countries? Whosoever cometh to install himself with a young bullock, and seven rams, then becometh he a priest unto the no-gods.

But as for us, Yahweh is our God, and we have not forsaken him, — and the priests who are waiting upon Yahweh are sons of Aaron, with Levites in the work; and they are making a perfume unto Yahweh, with ascending-sacrifices morning by morning, and evening by evening and an incense of sweet spices, and are putting in order the lamps thereof, for lighting up evening by evening, for observant are we of the charge of Yahweh our God, — whereas ye have forsaken him.

And lo! with us as Head is God himself, and his priests, and the trumpets of alarm.

“Ephron,” written:

Ephraim, read. In some cod. (w. Sep., Syr., Vul.): “Ephron” is both written and read — (t. n.) pl. — G. N.

§ 12. Abijah suceeds Rehoboam; enters into a successful Conflict with Jeroboam, and dies.

13 But Jeroboam sent round an ambush, to come up from behind them, — so they were before Judah and the ambush did come up from behind them. And when Judah turned and lo! the battle was before and behind then made they outcry unto Yahweh, — and the priests kept on blowing with the trumpets.

Then the men of Judah gave a shout, — and it came to pass when the men of Judah shouted then God himself smote Jeroboam and all Israel, before Abijah and Judah.

And the sons of Israel fled from before Judah, — and God delivered them into their hand. And Abijah and his people smote among them with a great smiting, — and there fell down slain, of Israel, five hundred thousand chosen men.

Thus were the sons of Israel subdued at that time, — and the sons of Judah prevailed, because they leaused upon Yahweh the God of their fathers.

And Abijah pursued after Jeroboam, and captured from him, cities, even Bethel, with the villages thereof, and Jeshanah, with the villages thereof, — and Ephron, with the villages thereof; neither was Jeroboam strong any more, in the days of Abijah, — and Yahweh smote him that he died.

And Abijah strengthened himself, and took him, fourteen wives, — and begat twenty-two sons, and sixteen daughters.

And <the rest of the story of Abijah, both his ways and his words>, — are written, in the commentary of the prophet Iddo.

§ 13. The Reign of Asa, a good and victorious King, who, however, sins, and is punished before he dies.

So Abijah slept with his fathers, and they buried him in the city of David, and Asa his son reigned in his stead, — in his days the land rested ten years.

And Asa did that which was good and that which was right, in the eyes of Yahweh his God; and took away the foreign altars, and the high places, — and brake in pieces the pillars, and cut in twain the Sacred Steins; and bade Judah seek Yahweh, God of their fathers, — and execute the law and the commandment;

and removed from all the cities of Judah, the high places, — and the sun-images, — the kingdom became quiet before him. And he built cities of defence, in Judah, — for the land had quiet, nor was there near him any war.
in these years, because Yahweh had given him rest.

5 Therefore said he to Judah,

Let us build these cities, and let us surround them with walls and towers, doors and bars, while the land is yet before us, for we have sought Yahweh our God, we have sought him, and he hath given us rest on every side. 

So they built, and prospered.

8 And it came to pass that Asa had a force bearing shield and spear, out of Judah three hundred thousand, and out of Benjamin such as bare a buckler and trode a bow, two hundred and eighty thousand,—all these were heroes of valour.

9 Then came out against them Zerah the Ethiopian, with a force of a thousand thousand, and three hundred chariots,—and he came as far as Mareshah. 10 And Asa went out to meet him,—and they set in array for battle, in the valley of Zaphonah, at Mareshah. 11 Then Asa cried out unto Yahweh his God, and said, O Yahweh, it is nothing with thee to help whether with many or with such as have no strength.

Help us, O Yahweh our God, for do we lean, and in thy name have we come against this multitude,—O Yahweh! our God thou art, let not weak man have power against thee.

12 So Yahweh smote the Ethiopians, before Asa, and before Judah. — and the Ethiopians fled. 13 And Asa and the people that were with him pursued as far as Gerar, and the Ethiopians fell, so that there was no way for them to recover, for they were routed before Yahweh, and before his host,—and they carried away exceeding much spoil.

14 And they smote all the cities round about Gerar, for the dread of Yahweh was upon them,—and they plundered all the cities, for great plunder was there in them. 15 Moreover also the tents of the cattle they smote,—and carried off sheep in abundance, and camels, and returned to Jerusalem.

15 Now <as for Azariah son of Oded> there came upon him, the spirit of God. 2 So he went forth to meet Asa, and said unto him, Hear me, O Asa, and all Judah and Benjamin,—Yahweh is with you, so long as ye are with him, and if ye seek him he will be found of you, but if ye forsake him he will forsake you.

3 Now many days had Israel been, without the faithful God, and without a teaching priest, and without the law; 4 But they turned, in their distress, unto Yahweh God of Israel,—and sought him, and he was found of them.

5 And <in those times> there had been no prosperity, to him that went out nor to him that came in,—for great consternations were upon all the inhabitants of the lands; and they were beaten in pieces—nation against nation, and city against city.—for God discomfited them with all manner of distress.

6 Ye therefore, be strong, and let not your hands be slack,—for there is a reward for your work!

8 And <when Asa heard these words and the prophecy of Oded the prophet> he strengthened himself, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had captured out of the hill country of Ephraim,—and renewed the altar of Yahweh, that was before the porch of Yahweh.

9 And he gathered together all Judah and Benjamin, and the sojourners with them, out of Ephraim and out of Manasseh, and out of Simeon,—for they fell unto him out of Israel, in great numbers, because they saw that Yahweh his God was with him. 10 So they gathered themselves together unto Jerusalem, in the third month of the fifteenth year of the reign of Asa. 11 And they sacrificed unto Yahweh, on that day, of the spoil they had brought in,—seven hundred, and sheep seven thousand.

12 And they entered into a covenant, to seek Yahweh, God of their fathers,—with all their heart, and with all their soul; and whosoever would not seek unto Yahweh God of Israel should be put to death,—whether small or great, whether man or woman. 13 So they bound themselves by oath unto Yahweh, with a loud voice, and with shouting,—and with trumpets and with horns. 14 And all Judah rejoiced over the oath, for with all their heart had they sworn, and with all their good will had they sought him, and he was found of them,—and Yahweh gave them rest round about. 15 Moreover also <as touching Maacah mother of Asa the king> he removed her from being queen, because she had made, unto the Sacred Stem, a monstrous thing,—so Asa cut down her monstrous thing, and reduced it to dust, and burnt it up, in the Kidron ravine. 16 But <the high places were not taken away out of Israel,—only the heart of Asa was perfect, all his days.> 17 And he brought the hallowed things of his father and his own hallowed things, into the house of God,—silver and gold, and utensils.

18 And war was there none,—until the thirty-fifth year of the reign of Asa.

19 And war was there none,—until the thirty-sixth year of the reign of Asa. 2 Baasha king of Israel came up against Judah, and built Ramah,—that he might let none come out or go in, unto Asa king of Judah.

2 So Asa brought forth silver and gold, out of the treasures of the house of Yahweh, and of the king's treasure house.
of the treasuries of the house of Yahweh, and the house of the king,—and sent unto Ben-
badad, king of Syria, who dwelt in Damascus, saying:
3 [Let there be] a covenant, between me and thee, between my father and thy father.
4 Lo! I have sent thee silver and gold, go break this covenant with Baasha, king of Israel, that he may go up from me.
5 And Ben-badad hearkened unto King Asa, and sent the chieftains of the forces which he had, against the cities of Israel, and smote Ijon and Dan, and Abel-maim,—and all the storehouses of the cities of Naphtali.
6 And it came to pass <when Baasha heard it> he left off building Ramah,—and let his work cease. 6 And ||Asa the king|| took all Judah, and they carried away the stones of Ramah, and the timbers thereof, which Baasha had used in building,—and he built therewith, Geba and Mizpah.
7 And <at that time> came Hanani the seer, unto Asa the king of Judah,—and said unto him,
8 <Because thou hast leaned upon the king of Syria, and hast not leaned upon Yahweh thy God> ||for this cause|| hast the force of the king of Syria escaped out of thy hand.
9 Were not ||the Ethiopians and the Lybians|| a huge host, with chariots and horsemen exceeding many? yet <because thou didst lean upon Yahweh> be delivered them into thy hand.
10 For <as touching Yahweh> <[seeing that] [his eyes] are ever running to and fro throughout all the earth, to shew himself strong with them who are perfect toward himself> thou hast made thyself foolish over this,—for <from henceforth> there shall be with thee—wars.
11 Then was Asa angry with the seer, and put him in the house of the stocks, for he was in a rage with him, over this,—and Asa oppressed some of the people, at that time.
12 But lo! <the story of Asa, first and last> there it is written in the book of the kings of Judah and Israel.
13 And Asa became diseased—in the thirty-ninth year of his reign—in his feet, <exceedingly severe> was his disease,—yet <even in his disease> he sought not Yahweh, but unto physicians.
14 And Asa slept with his fathers,—yes he died in the forty-first year of his reign; 14 and they buried him in his own stately sepulchre, which he had hewn for himself in the city of David, and laid him on a couch which was full of sweet spices—yes of various kinds, made by the perfumer's art,—and they burned for him with an exceeding great burning.

§ 14. The Reign of Jehoshaphat: his reforming Zeal and Prosperity; his entangling Alliances with Ahab and Israel; the Invasion of his Land and his signal Deliverance.
1 And Jehoshaphat his son reigned in his stead, 17 —and strengthened himself against Israel;
2 and put forces in all the fortified cities of Judah,—and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had captured.
3 And it came to pass, that ||Yahweh|| was with Jehoshaphat,—because he walked in the first ways of David his father, and sought not unto the Baalim; 4 for <unto the God of his father> he sought, and <in his commandments> he walked,—and not according to the doing of Israel. 5 Therefore did Yahweh establish the kingdom in his hand, and all Judah gave a present unto Jehoshaphat,—and he came to have riches and honour, in abundance.
6 And his heart was encouraged, in the ways of Yahweh,—and he ||yet further|| took away the high places and the Sacred Stems, out of Judah.
7 And <in the third year of his reign> he sent to his rulers, even to Ben-hail and to Obadiah and to Zechariah, and to Nethanel, and to Micaiah,—that they were to teach throughout the cities of Judah; 8 and <with them> Levites, Shemaiah and Nethaniah and Zebadiah and Asahel and Shamiramoth b and Jehonathan, and Adonijah and Tobijah c and Tob-adenijah, Levites,— and <with them> Elishama and Jehoram, priests; 9 and they taught throughout Judah, and <with them> was the book of the law of Yahweh,—so they went round throughout all the cities of Judah, and taught the people.
10 And it came to pass, that ||the dread of Yahweh|| was upon all the kingdoms of the countries, that were round about Judah,—and they warred not against Jehoshaphat.
11 And <from among the Philistines> were they bringing in unto Jehoshaphat a present, and silver as tribute,—even the Arabians: were bringing in unto him flocks, seven thousand seven hundred rams, and seven thousand seven hundred he-goats. 12 And so it came to pass that ||Jehoshaphat|| went on waxing surpassingly great, —and he built, throughout Judah, fortresses and cities for store; 13 and <much business> had he, throughout the cities of Judah,—but ||the men of war, the heroes of valour|| were in Jerusalem.
14 And <these> are the numbers of them, by their ancestral house, —<To Judah> pertained rulers of thousands, Adnah the chief, and <with him> mighty men of valour, three hundred thousand; 15 and <under his direc-
18 And it came to pass, when Jehoshaphat had riches and honour, in abundance, that he contracted, by marriage, affinity with Ahab. So he went down, at the end of some years, unto Ahab, to Samaria, Ahab therefore sacrificed for him, sheep and oxen, in abundance, also for the people whom he had with him, and then persuaded him to go up against Ramoth-gilead. For Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go up with me to Ramoth-gilead? And he said unto him—

So am I even as thou, and like thy people are my people, and with thee in the war.

4 Then said Jehoshaphat, unto the king of Israel,— Seek, I pray thee, some time today, the word of Yahweh.

5 So the king of Israel gathered together the prophets, four hundred men, and said unto them: Shall we go up against Ramoth-gilead to battle, or shall I forbear? And they said—

Go up, and may God deliver it into the hand of the king!

6 Then said Jehoshaphat, Is there not here a prophet of Yahweh besides,—that we may seek [from him]? Then said the king of Israel unto Jehoshaphat— There is yet one man, by whom to seek Yahweh, but [I] hate him, for he is never prophesying concerning me, anything good— but—all his days—evil, [the same] is Micaiah, son of Imla.

Then said Jehoshaphat, Let not the king say [so]!

8 And the king of Israel called for a certain officer,—and said: Haste, Micaiah son of Imla!

9 Now the king of Israel, and Jehoshaphat king of Judah, were sitting, each upon his throne, clothed in robes, and they were sitting in an open space, at the entrance of the gate of Samaria, and all the prophets were prophesying before them. Then did Zedekiah son of Chenaanah make him horns of iron,—and said—

Thus saith Yahweh,

With these shalt thou push Syria, until they are consumed.

11 And all the prophets were prophesying so, saying—

Go up to Ramoth-gilead, and prosper, and Yahweh will deliver [it] into the hand of the king.

12 And the messenger who went to call Micaiah spake unto him, saying, Lo! [the words of the prophets] with one mouth are good for the king,—be thy word then, I pray thee, like one of theirs, so wilt thou speak good.

13 Then said Micaiah,— By the life of Yahweh, whatsoever my God shall say that must I speak.

14 Now, when he came unto the king, the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up and prosper, and may they be delivered into your hand.

15 Then the king said unto him, How many times must [I] be putting thee on oath,—that thou speak unto me nothing but the truth in the name of Yahweh?

16 So he said, I saw all Israel, scattered upon the mountains, like sheep that have no shepherd,—and Yahweh said,—No masters have these! let them return every man unto his own house in peace.

17 Then said the king of Israel unto Jehoshaphat,— Said I not unto thee, He will not prophesy concerning me anything good, but evil?

18 Then said he, Therefore bear ye the word of Yahweh,—I saw Yahweh, sitting upon his throne, and all the host of the heavens standing, on his right hand and his left.

19 Then said Yahweh, Who will persuade Ahab king of Israel, that he may go up and fall in Ramoth-gilead?

And one spake, saying after this manner, and another, saying after that manner.

20 Then came there forth a spirit and stood before Yahweh, and said, [I] will persuade him.

And Yahweh said unto him, Wherewith?

21 And he said, I will go forth and become a spirit of falsehood, in the mouth of all his prophets.
And he said—

Thou mayest persuade, moreover also* thou shalt prevail, go forth, and do *so.

*Now* therefore, lo! Yahweh hath suffered a spirit of falsehood to be put into the mouth of these thy prophets,—but *Yahweh* hath spoken concerning thee—[evil].

Then drew near Zedekiah son of Chenaanah, and smote Micaiah upon the cheek,—and said, Which then is the way the spirit of Yahweh passed from me, to speak with thee?

Then said Micaiah,

Lo! thou shalt see, on that day when thou shalt enter into a chamber within a chamber, to hide thyself.

Then said the king of Israel,

Take ye Micaiah, and carry him back unto Amon ruler of the city, and unto Joash, son of the king; and ye shall say, Thus saith the king, Put ye this one into the prison,—and feed him with the bread of oppression, and with the water of oppression, until I return in peace.

Then said Micaiah,

If thou do not return in peace, Yahweh hath not spoken by me. And he said,

Hear, ye peoples, all!

Then went up the king of Israel, and Jehoshaphat king of Judah, against Ramoth-gilead.

And the king of Israel said unto Jehoshaphat,

[I am about] to disguise myself, and enter into the battle, but I will put on thy robes.

So the king of Israel disguised himself, and entered* into the battle. Now the king of Syria had commanded the captains of chariots which he had, saying,—Ye shall not fight, with small [or] with great,—save with the king of Israel [alone].

So it came to pass *when the chariot-captains saw Jehoshaphat* that [they] said, *The king of Israel* it is.

And they compassed him about, to tight,—but Jehoshaphat made outcry, and Yahweh helped him, yea God allured them away from him.

And so it came to pass *when the chariot-captains saw that it was not the king of Israel* that they turned back from pursuing him;

but *a certain man* drawing a bow in his innocence, smote the king of Israel between the shoulder-joints and the coat of mail,—wherefore he said to the charioteer,

Turn thy hand, and convey me out of the host, for I am sore wounded.

But the battle increased on that day, and [the king of Israel] was propping himself up* in the chariot before the Syrians, until evening,—and died at the time of the going in of the sun.

And Jehoshaphat the king of Judah returned unto his own house in peace, to Jerusalem.

And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat,

Unto the lawless was it [right] to give help? and on them who hate Yahweh to bestow thy love?

For this cause therefore, there is wrath against thee, from before Yahweh; howbeit [good things] are found with thee,—for that thou hast consumed the Sacred Stems out of the land, and hast fixed thy heart to seek God.

So Jehoshaphat dwelt in Jerusalem,—and he again went forth among the people, from Beer-sheba as far as the hill country of Ephraim, and brought them back unto Yahweh, the God of their fathers.

And he stationed judges in the land, throughout all the fortified cities of Judah, city by city; and said unto the judges, See what ye are doing, inasmuch as not for man must ye judge, but for Yahweh,—who will be with you, in the word of justice.

[Now] therefore, let the dread of Yahweh be upon you,—observe and do, for there is, with Yahweh our God, neither perversity nor respect of persons nor the taking of bribes.

And even in Jerusalem did Jehoshaphat station some of the Levites and the priests, and of the ancestral chiefs of Israel, to pronounce the just sentence of Yahweh, and to settle disputes,—when they returned to Jerusalem.

And they laid charge upon them, saying,—Thus shall ye act, in the fear of Yahweh, faithfully and with an undivided heart.

Any dispute that shall come in unto you from among your brethren who are dwelling in their cities, between blood and blood, between law and commandment and statutes and regulations then shall ye warn them, that they may not become guilty against Yahweh, and so wrath come upon you and upon your brethren,—Thus shall ye act, and not incur guilt.

And lo! Amariah the chief priest is over you as to every matter of Yahweh, and Zebadiah son of Ishmael the chief ruler
And it came to pass after this that the sons of Moab and the sons of Ammon, and some of the Meunim, came against Jehoshaphat, to battle. And there came [some] and told Jehoshaphat, saying,

There is coming against thee, a great multitude, that is coming against us,—well therefore, know not what we shall do, but unto thee are our eyes.

And all Judah were standing before Yahweh,—also their little ones, their wives and their children.

Now, as for Jahaziel son of Zechariah son of Benaiah son of Jeiel son of Mattaniah a Levite, of the sons of Asaph, there came upon him the spirit of Yahweh, in the midst of the congregation: and he said,

Give ye heed, all Judah, and ye inhabitants of Jerusalem, and King Jehoshaphat!

Thus shall ye say unto the princes of Judah, and unto all the inhabitants of Jerusalem, and unto all the people that are in it:

As for you, do not fear nor be dismayed, by reason of this great multitude, for not yours is the battle, but [God's].

To-morrow go ye down against them, for lo! there they are coming up by the ascent of Ziz,—and ye shall find them at the end of the ravine, facing the wilderness of Jeruel.

It is not for you to fight in this matter,—take your station, stand still, and see the salvation of Yahweh with you. O Judah and Jerusalem, do not fear, nor be dismayed, to-morrow go ye out to meet them, and Yahweh will be with you.

And Jehoshaphat bowed his head, with his face to the ground,—and all Judah and the inhabitants of Jerusalem fell down before Yahweh, prostrating themselves unto Yahweh. And Levites,—of the sons of the Kohathites and of the sons of the Korahites, stood up to offer praise unto Yahweh, God of Israel, with an exceedingly loud voice.

And when they had made an end of the inhabitants of Mount Seir, to devote and to destroy,—and when they had made an end of the inhabitants of Seir, they heliied to cut off every man his* from his brother.

So they rose early in the morning, and went out to the wilderness of Tekoa,—and as they went out> Jehoshaphat stood and said,

Hear me, O Judah, and ye inhabitants of Jerusalem,

Trust ye in Yahweh your God, and ye shall be trusted,

Trust ye in his prophets, and ye shall prosper.

And when he had given counsel unto the people, he appointed such as should sing unto Yahweh, and offer praise with holy adorning,—<as they should be going forth before the armed men> that they should be saying,

O give thanks unto Yahweh, For age-abiding is his lovingkindness.

And when they began to sing and to praise, Yahweh had set liers-in-wait against the sons of Ammon, Moab and Mount Seir, who were coming against Judah, and they were smitten. Then rose up the sons of Ammon and Moab against the inhabitants of Mount Seir, to devote and to destroy,—<and when they had made an end of the inhabitants of Seir, they helped to cut off every man his neighbour>.

So when Judah came near the watch-tower of the wilderness,—they turned towards the multitude, and lo! there they were, dead bodies fallen to the earth, with none to escape.

And <when Jehoshaphat and his people came near to plunder the spoil of them> they found among them, in abundance, both riches and
dead bodies and precious jewels, and they stripped off for themselves, beyond what they could carry away, and they were three days plundering the spoil, for great it was. And on the fourth day they assembled themselves in the vale of Beraun, for there they blessed Yaweh, on this account was the name of that place called The Vale of Beraun — unto this day.

Then turned every man of Judah and Jerusalem, with Jehoshaphat at their head, to go again to Jerusalem with joy; for there they had caused them to rejoice over their enemies. So they came to Jerusalem, with harps and with lutes, and with trumpets, unto the house of Yaweh.

And it came to pass that the dread of God was upon all the kingdoms of the countries, when they heard, that Yaweh had fought against the enemies of Israel. So the kingdom of Jehoshaphat was quiet; for his God gave him rest round about.

Then turned every man of Judah and Jerusalem, with Jehoshaphat at their head, to go against their enemies; and they were three days plundering the spoil, for great it was. And on the fourth day they assembled themselves in the vale of Beraun, for there they blessed Yaweh, on this account was the name of that place called The Vale of Beraun — unto this day.

And it came to pass that the dread of God was upon all the kingdoms of the countries, when they heard, that Yaweh had fought against the enemies of Israel. So the kingdom of Jehoshaphat was quiet, for his God gave him rest round about.

Thus Jehoshaphat reigned over Judah, thirty-five years old was he when he began to reign, and twenty-five years reigned he in Jerusalem, and the name of his mother was Azubah, daughter of Shilhi. And he walked in the way of his father Asa, and turned not from it, doing that which was right, in the eyes of Yaweh. Howbeit the high places were not taken away, for as yet had the people not fixed their heart unto the God of their fathers.

But the rest of the story of Jehoshaphat, first and last, is there it is written in the book of the Kings of Israel.

Yet after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, — he was lawless in his doings; and he joined with him, to make ships to go unto Tarshish, and they made ships in Ezion-geber.

Then prophesied Eliezer son of Dodavahu of Mareshah, against Jehoshaphat, saying,— Because thou hast joined thyself with Ahaziah Yaweh hath broken in pieces thy works. So the ships were wrecked, and were not able to go unto Tarshish.

15. The Wicked Reign of Jehoram (Jehoshaphat’s Son) calls forth a Warning Letter from the Prophet Elijah, which is fearfully fulfilled.

1 And Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David, and Jehoram his son reigned in his stead. Now the king of Moab had gone up against Israel, and had taken over all the cities on the side of Gilead.

21 1 And Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David, and Jehoram his son reigned in his stead. Now the king of Moab had gone up against Israel, and had taken over all the cities on the side of Gilead.
And Yahweh stirred up against Jehoram the spirit of the Philistines, and the Arabians, who were under the direction of the Ethiopians; and they came up against Judah, and forced their way into it, and carried off all the possessions that were found belonging to the house of the king, moreover also his sons and his wives,—so that there was left him never a son, save only Jehoshahaz the youngest of his sons. And after all this Yahweh plighted him in his bowels with an incurable disease. And it came to pass, in a year beyond a year, even when the end of the days of two years had passed—so that his bowels fell out by reason of his disease, that he died, of malignant disease,—and his people made him no burning, like the burning of his fathers.

Thirty-two years old was he when he began to reign, and eight years reigned he in Jerusalem,—and went his way—unregretted, and <though they buried him in the city of David> yet [not in the sepulchres of the kings].

And the inhabitants of Jerusalem made Ahaziah his youngest son king, in his stead, for all the elder sons had the hand of men slain who came in with the Arabians into the camp,—so Ahaziah son of Jehoram king of Judah reigned. Forty-two years old was Jehoram son of Ahab king of Israel, to war against Hazael king of Syria,—and the Syrians smote Joram. And he put him to death, and they buried him, because, said they, he is like the son of Jehoshaphat, whom sought Yahweh with all his heart,—and [not one of the house of Ahab] had ability for the kingdom. But when Athaliah mother of Ahaziah saw that her son was dead, she rose up and destroyed all the seed royal of the house of Judah. But Jehoshabeath, daughter of the king, took Joash son of Ahaziah, and stole him from among the sons of the king who were being slain, and put him and his nurse in a bedchamber,—so Jehoshabeath daughter of King Jehoram—wife of Jehoiada the priest, for she was the sister of Ahaziah—hid him from the face of Athaliah so that she slew him not. And it came to pass that he was with them, in the house of God, hidden six years,—while Athaliah was reigning over the land.

16. Jehoram's Son and Successor, Ahaziah, counselled by his own wicked mother Athaliah and by the house of Ahab, works wickedness, and is slain in Samaria by Jehu. His Mother usurps the Throne after (as she supposes) having slain all the Seed Royal; from whom, however, the boy Joash is secretly rescued.

§ 17. Jehoiada the Priest secures the Royal Succession to Joash, who reigns well during Jehoiada's life, but then becomes corrupt, slays Jehoiada's faithful son Zechariah, and himself comes to an untimely end.

And in the seventh year Jehoiada strengthened himself, and took the rulers of hundreds—Azariah son of Jeroham, and Ishmael son of Jehohanan, and Azariah son of Obad, and Maaseiah son of Adanah* and Elissaphat son of Zichri—unto himself, in covenant. And they went round throughout Judah, and gathered together the Levites out of all the cities of Judah, and the ancestral chiefs of Israel,—and they came into Jerusalem. And all the convocation solemnised a covenant in the house of God, with the king,—and he said to them, Lo! the king's son must reign, as spake Yahweh concerning the sons of David.

This is the thing that ye shall do,—<A third of you on the sabbath, both of the priests and of the Levites, as doorkeepers of the porch; a third, being in the house of the king, and a third, at the foundation gate,—and all the

* So it shd be. "[w. Sep. Syr., Vul.—O.n. M.C.T. : "they,"].
* M.C.T. is here : [lit.] "spake with": some scholars taking the verb "deliver itself to have the occasional meaning of "destroy." Some cod. (w. Sep., Syr., Vul.) have a verb added, which lit. means: "to destroy." Cp. 2 K. xi. 1—O.n.
* Heb. : prEdshab't'at. For another form, see 2 K. xi. 2.
* M.C.T. is here : [lit.] "with," M.L. : "threshold."
Then brought they forth the king's son, and set him upon the crown and the testimony, and made him king, and Jehoiada and his sons anointed him, and said, May the king live!

Then brought they forth the king's son, and set him upon the crown and the testimony, and made him king, and Jehoiada and his sons anointed him, and said, May the king live!

So the Levites and all Judah did according to all that Jehoiada the priest commanded, and they took every man his men, who were coming in on the sabbath, with them who were going out on the sabbath, for Jehoiada the priest dismissed not the courses. And Jehoiada the priest gave unto the captains of hundreds the spears and the bucklers and the shields, which belonged to King David, which were in the house of God. And he caused all the people to stand, even every man with his weapon in his hand, from the right corner of the house as far as the left corner of the house, by the altar and the house, near the king round about.

Then brought they forth the king's son, and set him upon the crown and the testimony, and made him king, and Jehoiada and his sons anointed him, and said, May the king live!

Now when Athaliah heard the noise of the people who were running, and those who were praising the king, then she came unto the people in the house of Yahweh; and looked, and lo! the king, standing by his pillar at the entrance, and the captains and the trumpets by the king, and all the people of the land rejoicing, and blowing with trumpets, and the singers, with instruments of song, and such as led the offering of praise, then Athaliah rent her garments, and said, Conspiracy! Conspiracy!

Then Jehoiada the priest commanded the captains of hundreds, officers of the force, and said unto them, Take her forth within the ranks, and he that cometh in after her let him be slain with the sword, for said the priest, Ye must not slay her in the house of Yahweh.

So they made way for her, and she came into the entrance of the horse-gate of the house of the king, and they sware her there.

And Jehoiada solemnised a covenant, between himself and all the people, and the king, that they should become a people unto Yahweh.

Then all the people entered into the house of Baal and brake it down, and his altars and his images brake they in pieces, and Mattan the priest of Baal they slew before the altars. And Jehoiada put the oversight of the house of Yahweh into the hand of the priests and the Levites, whom David set by courses over the house of Yahweh, that they might offer up the ascending sacrifices of Yahweh, as it is written in the law of Moses, with rejoicing and with song, under the direction of David.

And he caused gatekeepers to stand, at the gates of the house of Yahweh, that no one who was unclean should, on any account, enter.

Then took he the captains of hundreds and the nobles and the rulers over the people, and all the people of the land, and brought down the king out of the house of Yahweh, and they entered, through the midst of the upper gate, into the house of the king, and they seated the king, upon the throne of the kingdom.

And all the people of the land rejoiced, and the city was quiet. — when Athaliah they had slain with the sword.

<Seven years old> was Josiah when he began to reign, and <forty years> reigned he, in Jerusalem, and the name of his mother was Zibiah, of Beersheba. And Josiah did that which was right, in the eyes of Yahweh, all the days of Jehoiada the priest.

And it came to pass after this, that it was near the heart of Josiah to renew the house of Yahweh. So he gathered together the priests and the Levites, and said unto them—

Go ye out unto the cities of Judah, and gather out of all Israel silver to repair the house of your God, year by year, and ye shall hasten the matter, but the Levites hastened it not.

Then the king called for Jehoiada the chief, and said unto him, Wherefore hast thou not required of the Levites, to bring in out of Judah and out of Jerusalem the tribute of Moses the servant of Yahweh, and of the convocation of Israel, for the tent of testimony?

For as for Athaliah the Lawless her sons brake up the House of God, moreover all the hallowed things of the house of Yahweh offered they unto the Baalim. So the king bade them, and they made a certain chest, and set it in the gate of the house of Yahweh, outside. And they made a proclamation throughout Judah and Jerusalem, to bring in unto Yahweh the tribute of Moses the servant of God, laid upon Israel in the desert.

And all the rulers and all the people rejoiced, and brought in and cast into the chest, until they had finished.

And it came to pass <what time the chest was
brought into the office of the king by the hand of the Levites, and when they had seen that abundant was the silver— that the scribe of the king came in, and the officer of the chief priest, and they emptied the chest, and bare it, and put it back in its place,— thus they did, day by day, and collected silver, in abundance; and the king and Jehoiada gave it unto such as were doing* the work of labouring upon the house of Yahweh, and they were hiring masons and carpenters, to renew the house of Yahweh,— moreover also, such as were fashioners of iron and bronze, to repair the house of Yahweh. So the doers of the work wrought, and the work of restoration went forward, in their hand,— and they caused the house of God to stand forth according to its due proportions, and made it strong. And when they had finished* they brought in before the king and Jehoiada the rest of the silver, and he made it into utensils for the house of Yahweh, utensils of attendance, and bows and spoons, even utensils of gold and silver. Then were they offering ascension-sacrifices in the house of Yahweh, continually, all the days of Jehoiada.

But Jehoiada waxed old and became satisfied with days, and died,— a hundred and thirty years old, when he died. And they buried him in the city of David, with the kings,— because he had done good in Israel, both toward God and his house. Now after the death of Jehoiada came the rulers of Judah, and bowed themselves down unto the king,— then hearkened the king unto them. And he forsook the house of Yahweh, God of his fathers, and served the Sacred Stems, and the images,— so there was wrath against Judah and Jerusalem, for this their guilt. And he sent among them prophets, to bring them back unto Yahweh,— and they testified against them, but they did not give ear. And the spirit of God clothed Zechariah— son of Jehoiada the priest, and he took his stand above the people,— and said unto them,

Thus saith God, Wherefore are ye transgressing the commandments of Yahweh, so that ye cannot prosper, because ye have forsaken Yahweh? therefore hath he forsaken you.

So they conspired against him, and stoned him with stones, by the commandment of the king,— in the court of the house of Yahweh. Thus Joash the king [remembered not] the lovingkindness which Jehoiada his father had done for him, but slew his son,— and as he died* he said, Yahweh see and require!

And it came to pass when the year had gone round* that the force of Syria came up against him, and they entered Judah, and Jerusalem, and destroyed all the rulers of the people, from among the people,— and all the spoil of them sent they unto the king of Damascus. Although with a comparatively few men* came the force of Syria yet delivered into their hand an exceeding large force,— because they had forsaken Yahweh, the God of their fathers,— and (upon Joash) executed they judgments. And when they departed from him, for they left him with some diseases* his own servants conspired against him, for the blood of the son* of Jehoiada the priest, and slew him upon his bed, and he died,— and though they buried him in the city of David,— yet did they not bury him in the sepulchres of the kings. Now these are they that conspired against him,— Zabad son of Shimshith the Ammonites, and Jehozabad son of Shimrith the Moabites.

But as for his sons, and the greatness of the oracle on him, and the foundation of the house of God> lo! there they are written, in the commentary* of the Book of Kings,— and Amaziah his son reigned in his stead.

§ 18. The Reign of Amaziah, not wholly good; a victorious War with Edom, a disastrous one with Israel; Amaziah dies in Lachish by conspiracy.

When he began to reign, and twenty-nine years reigned he in Jerusalem, and the name of his mother was Jehoaddan, of Jerusalem. And he did that which was right in the eyes of Yahweh,— only not with a whole heart.

And it came to pass when the kingdom was confirmed unto him* that he slew his servants who had smitten the king his father: but his sons he put not to death,— but as it is written in the law—in the book of Moses— how that Yahweh commanded, saying— [Fathers] shall not die for [sons], and [Sons] shall not die for [fathers], but each man* for his own sin* shall die.

And Amaziah gathered Judah together, and appointed them by their ancestral houses, as rulers of thousands and as rulers of hundreds, for all Judah and Benjamin,— and he numbered them, from twenty years old and upwards, and found them three hundred thousand choice men, able to go forth to war, who could grasp spear and shield. And he hired out of Israel, a hundred thousand heroes of valour, for a
hundred talents of silver. 

7 But ||a man of God|| came unto him, saying, 0 king! let not the host of Israel come with thee,—for Yahweh is not with Israel, [with] any of the sons of Ephraim. 8 But ||if thou art going> do, be strong for the battle,—God will cause thee to fall before the enemy, for there is' strength in God, to help or to cause to fall. 

9 And Amaziah said unto the man of God, What then shall be done as to the hundred talents, which I have given to the company of Israel? Then said the man of God, Yahweh is able to give thee much more than this. 10 So Amaziah separated them, [appointing] unto the company which had come unto him out of Ephraim, to depart unto their own place,—wherefore their anger was greatly kindled against Judah, so they returned to their own place, in a heat of anger. 11 And ||Amaziah|| took courage, and led forth his people, and went to the valley of salt,—and smote of the sons of Seir, ten thousand; 12 and the sons of Judah took captive [ten thousand alive], and brought to the top of the crag, and cast them down from the top of the crag, and [all of them] were torn asunder. 13 But ||as for the sons of the company which Amaziah sent back from going with him to the war> they spread themselves out against the cities of Judah, from Samaria, even unto Beth-horon,—and smote of them three thousand, and took great plunder. 14 And so it was <after Amaziah came in from smiting the Edomites> that he brought in the gods of the sons of Seir, and set them up for gods of the sons of Seir, and set them up for gods,—and before them he used to bow himself down, and unto them he used to burn a perfume. 15 Then was kindled the anger of Yahweh against Amaziah,—and he to burn a perfume. 16 Then was kindled the anger of Yahweh against Amaziah,—and he to burn a perfume. 17 Wherefore' hast thou sought the gods of the people, which delivered not their own people out of thy hand? 18 And it came to pass <as he spake unto him> that he said to him, To be <counsellor to the king> have we appointed thee? forbear thou, wherefore' should they smite thee? So the prophet forbade, and said— I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel. 19 Then Amaziah king of Judah took counsel, and sent unto Joash, son of Jehoahaz son of Jehu king of Israel, saying,— Come, let us look one another in the face! 20 And Joash king of Israel sent unto Amaziah king of Judah, saying, 21 A thistle that was in Lebanon|| sent unto a cedar that was in Lebanon,saying, Come! give thy daughter unto my son to wife,— but there passed by a beast of the field that was in Lebanon, and trampled down the thistle. 22 Thou hast said— Lo! thou hast smitten the Edomites, and thy heart hath lifted thee up to display honour,— [Now|| abide in thine own house, wherefore' shouldst thou engage in strife with Mis-fortune, and fall, ||thou and Judah with thee!]] 23 But Amaziah hearkened not, because <from God> it was', to the end he might deliver them up into [their enemies'] hand,—because they had sought the gods of Edom. 24 So Joash king of Israel came up, and they looked one another in the face, 25, and Amaziah king of Judah,—in Beth-shemesh, which belongeth unto Judah. 26 Then was Judah defeated, before Israel,—and they fled every man to his own home; 27 and ||Amaziah king of Judah, son of Joash son of Jehoahaz|| was taken by Joash king of Israel, in Beth-shemesh,—and he brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim as far as the corner-gate, four hundred cubits; 28 and <all the gold and the silver and all the utensils that were found in the house of God with Obed-edom, and the treasures of the house of the king, and hostages> b [he took],— and returned to Samaria. 29 And Amaziah son of Joash king of Judah lived, after the death of Joash son of Jehoahaz king of Israel,—fifteen years. 30 Now <the rest of the story of Amaziah, first and last> lo! it is written in the book of the Kings of Judah and Israel. 31 And <after the time that Amaziah turned away from following Yahweh> they made against him a conspiracy in Jerusalem, and he died to Lachish,—but they sent after him to Lachish, and slew him there. 32 And they brought him on horses,—and buried him with his fathers in the city of Judah. 33 § 19. The Reign of Uzziah: a Good and Prosperous King, who, however, presumptuously thrusting himself into the Priest's Office, is smitten with Leprony; and his son Jotham acts as Regent. 1 Then all the people of Judah took Uzziah, when [he] was sixteen years old,— and made him king, instead of his father Amaziah. 2 [He] built Eloth, and restored it to Judah,—after that the king slept with his fathers. 3 <Sixteen years old> was Uzziah, when he began to reign, and <fifty-two years> reigned he in Jerusalem,— and [the name of his mother] was Jochilah, of Jerusalem. 4 And he did that which was right, in the eyes of Yahweh,—according to all that Amaziah his father had done.

5 And it came to pass that he set himself to seek God, in the days of Zechariah, who gave understanding in the seeing* of God,—and throughout the days of his seeking Yahweh > God’ [prospered him]. So he went forth and made war against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod,—and built cities in Ashdod, and among the Philistines. 7 And God helped him against the Philistines and against the Arabians who dwelt in Gur-baal, and the Meunim. 8 And the Ammonites gave a present to Uzziah,—and his name went forth as far as the entering in of Egypt, for he shewed exceeding great strength.

9 And Uzziah built towers, in Jerusalem, over the corner-gate, and over the valley-gate, and over the angle,—and he made them strong. 10 And he built towers in the desert, and dug many wells, for much cattle had he, both in the lowland, and in the plain,—husbandmen and vinedressers, in the mountains and in the fruitful field, for a lover of the soil was he. 11 And it came to pass that Uzziah had a force ready to make war, to go forth as a host in company, by the number of their reckoning, under the direction of Jeiel the scribe, and Maaseiah the officer,—under the direction of Hananiah, from among the captains of the king. 12 The whole number of the ancestral chiefs pertaining to the heroes of valour: was two thousand and six hundred ; and under their direction was the force of a host, three hundred and seven thousand five hundred, ready to make war, with the strength of a force,—for helping the king against an enemy. 14 And Uzziah prepared for them, for all the host, bucklers and spears and helmets, and coats of mail, and bows,—yea even sling-stones. 15 And he made in Jerusalem, inventions invented of the inventor, to be upon the towers and upon the turrets, for throwing with arrows, and with great stones,—so that his name went forth afar, for he was marvellously helped, until that he was strong.

16 But when he became strong > uplifted' was his heart, unto ruin, for he acted unfaithfully against Yahweh his God,—and entered into the temple of Yahweh, to burn incense upon the altar of incense. Then entered after him, Azariah the priest,—and with him eighty priests of Yahweh, sons of valour:* and they took their stand against Uzziah the king, and said unto him—

It is not <for thee> O Uzziah, to burn incense unto Yahweh, but <for the priests, the sons of Aaron, who are hallowed> to burn incense.

Go forth out of the sanctuary, for thou hast acted unfaithfully, and <not to thee, for an honour> shall it be] from Yahweh Elohim.

19 Then was Uzziah wroth, and in his hand was a censer, to burn incense,—and <when he was wroth with the priests> a leprosy, shot forth in his forehead, before the priests, in the house of Yahweh, from off the altar of incense. 20 When Azariah the chief priest and all the priests turned towards him > lo ! [he] was leprous, in his forehead, so they hastened him from thence,—yes even he himself hurried to go out, because Yahweh had smitten him. 21 And it came to pass that Uzziah the king > was a leper until the day of his death, and dwelt in a house apart—a leper, for he was cut off from the house of Yahweh,—and Jotham his son was <over the house of the king, judging the people of the land>

22 Now <the rest of the story of Uzziah, first and last> hath Isaiah son of Amoz, the prophet, written.

And Uzziah slept with his fathers, and they buried him with his fathers in the field of burial that pertained unto the kings, for they said,— A leper he is'. And Jotham his son reigned in his stead.

§ 20. Jotham’s excellent and prosperous Reign.

1 <Twenty-five years old> was Jotham when he began to reign, and <sixteen years> reigned he in Jerusalem,—and the name of his mother was Jerushah daughter of Zadok. 2 And he did that which was right in the eyes of Yahweh, according to all that Uzziah his father had done, only’ he entered not into the temple of Yahweh,—though still’ were the people’ acting corruptly. 3 ||He|| built the upper gate of the house of Yahweh,—and <on the wall of Ophel> built he extensively. 4 ||Cities also|| built he, in the hill country of Judah,—and <in the thick woods;’ built he fortresses and towers. ||He|| also made war against the king of the sons of Amnon, and prevailed against them, and the sons of Amnon gave him, during that year, a hundred talents of silver, and ten thousand measures of wheat, and <of barley> ten thousand,— <this> did the sons of Ammon render him, both in the second year, and the third. 6 So Jotham strengthened himself,—for he fixed his ways before Yahweh his God.

7 But <the rest of the story of Jotham, and all his wars, and his ways> lo ! there they are written in the book of the Kings of Israel and Judah.

8 <Twenty-five years old> was he when he began to reign,—and <sixteen years> reigned he in Jerusalem. 9 And Jotham slept with his fathers, and they buried him, in the city of David,—and Ahaz his son reigned in his stead.

* Some cod. {w. 1 ear. pr. edn. Sep. Syr.} ‘reverence’—G.n.
* Or: ‘wilderness.’
* MI: ‘in the hand.’
* 4 ‘Jeiel,’ ‘written;’
* ‘Jeiel, read—G.n.
* Or: ‘able men.’
* ‘On the wooded heights’ —O.G.
28 'Twenty years old' was Ahaz when he began to reign, and <sixteen years> reigned he in Jerusalem, —but he did not that which was right in the eyes of Yahweh, like David his father; 2 but walked in the ways of the kings of Israel,—yea, even molten images—made he to the Baalim: 3 and he burned incense in the valley of the son of Hinnom, —and burnt his sons in the fire, according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel. 4 And he sacrificed and burned incense in the high places, and upon the hills,—and under every green tree. 5 Wherefore Yahweh his God delivered him into the hand of the king of Syria, who smote him, and carried away captive from him a large body of captives, and brought them into Damascus. —yea, even into the hand of the king of Israel; was he delivered, who smote him with a great smiting. 6 And Pekah son of Remaliah slew in Judah, a hundred and twenty thousand in one day, [all] sons of valour,—because they had forsaken Yahweh, God of their fathers. 7 And Zichri a hero of Ephraim, slew Maaseiah son of the king, and Azrikam, chief ruler of the house, —and Elkanah, that was next unto the king. 8 And the sons of Israel [carried away captive] from among their brethren two hundred thousand, wives, sons and daughters, moreover also <of much spoil> did they plunder them,—and brought the spoil to Samaria. 9 But <in that place> was a prophet unto Yahweh, Oded' his name, so he went out to meet the host that was coming unto Samaria, and said unto them, Lo! <in the wrath of Yahweh, God of your fathers, against Judah> hath he delivered them into your hand,—and ye have slain them in a rage, until <to the heavens> it hath reached. 10 [Now] therefore, [ye] are thinking to tread down [the children of Judah and Jerusalem] as servants and as handmaidens for yourselves. But is it not so—that [ye yourselves] are altogether guilty against Yahweh your God? 11 [Now] therefore, hearken unto me, and restore the captives whom ye have taken captive from among your brethren,—for [the glow of the anger of Yahweh] is over you. 12 Then rose up certain of the chiefs of the sons of Ephraim — Azariah son of Jehohanan, a So it abd be; wrong in A.V. and in R.V.

Berechiah son of Meshillemoth, and Jehizkiah son of Shallum, and Amasa son of Hadlai,—against them who were coming in from the army; 13 and said unto them, Ye shall not bring in the captives hither, for <with guilt against Yahweh already upon us> [ye] are thinking to add unto our sins, and unto our guilt,—for great is the guilt we have, and fierce is the anger over Israel.

14 So the armed men left' the captives, and the plunder, before the rulers, and all the convocation. 15 Then rose up the men who have been expressed by name—and took the captives, and <all who were naked among them> clothed they out of the spoil, and arrayed them and saddled them, and gave them to eat and to drink, and anointed them, and conducted them with asses for every one that was exhausted, a and brought them to Jericho the city of palm-trees, near unto their brethren,—and then returned to Samaria. 16 <At that time> sent King Ahaz unto the kings of Assyria to help him. 17 For again' had [the Edomites] come and smitten Judah, and carried away captives; and the Philistines had spread themselves out against the cities of the lowland and of the south, pertaining to Judah, and had captured Beth-shemesh and Aijalon and Gederoth, and Soco with its villages, and Timnah with its villages, and Gimzo, with its villages,—and dwelt there. 18 For Yahweh had brought Judah low, because of Ahaz king of Israel, a—for he had given the rein in Judah, and [been grievously unfaithful] with Yahweh. 19 And Tilgath-pilneser king of Assyria I came against him,—and distressed him, but strengthened him not. 20 For Ahaz took away a portion out of the house of Yahweh, and made for himself altars at every corner in Jerusalem; 21 and made up the doors of the house of Yahweh, —and shut up the doors of the house of Yahweh,—and made for himself altars at every corner in Jerusalem; 23 and <in every several city of Judah> made he high places, for burning incense unto other gods,—and provoked Yahweh, God of his fathers. 26 But <the rest of his story, and all his ways, >

29 And Hezekiah began to reign when he was twenty-five years old, and twenty-nine years reigned he in Jerusalem,—and the name of his mother was Abijah, daughter of Zechariah. 2 And he did that which was right in the eyes of Yahweh, according to all that David his father had done.

3 In the first year of his reign, in the first month, he opened the doors of the house of Yahweh, and repaired them. 4 And he brought in the priests, and the Levites,—and they gathered together in the broadway on the east; 5 and said unto them, Hear me, O Levites!

Now hallow yourselves, and hallow the house of Yahweh, God of your fathers, and take forth the impure thing out of the holy place.

For our fathers have acted unfaithfully and done the thing that was wicked in the eyes of Yahweh our God, and have forsaken him, and have turned round their faces from the habitation of Yahweh, and have offered their backs.

Moreover they have shut up the doors of the porch, and have quenched the lamps, and incense have they not burned,—and ascending-sacrifice have they not caused to go up in the holy place, unto the God of Israel.

Thus hath it come to pass, that the wrath of Yahweh hath been upon Judah and Jerusalem,—and he hath delivered them up as a terror and as an astonishment and as a hissing, even as ye can see with your own eyes.

And lo! our fathers have fallen by the sword, and sin-cleansed, with their blood, the altar, to ascend upon the altar of Yahweh. 10 And they slaughtered the rams, and dashed the blood against the altar, and slaughtered the he-goats for bearing sin, before the king, and the priests, and the Levites, and they gathered them together in the broadway on the east; 11 and said unto them, Hear me, O Levites!

Now hallow yourselves, and hallow the house of Yahweh, God of your fathers, and take forth the impure thing out of the holy place.

For our fathers have acted unfaithfully and done the thing that was wicked in the eyes of Yahweh our God, and have forsaken him, and have turned round their faces from the habitation of Yahweh, and have offered their backs.

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And lo! our fathers have fallen by the sword, and sin-cleansed, with their blood, the altar, to ascend upon the altar of Yahweh. 10 And they slaughtered the rams, and dashed the blood against the altar, and slaughtered the he-goats for bearing sin, before the king, and the priests, and the Levites, and they gathered them together in the broadway on the east; 11 and said unto them, Hear me, O Levites!

Now hallow yourselves, and hallow the house of Yahweh, God of your fathers, and take forth the impure thing out of the holy place.

For our fathers have acted unfaithfully and done the thing that was wicked in the eyes of Yahweh our God, and have forsaken him, and have turned round their faces from the habitation of Yahweh, and have offered their backs.

Moreover they have shut up the doors of the porch, and have quenched the lamps, and incense have they not burned,—and ascending-sacrifice have they not caused to go up in the holy place, unto the God of Israel.
house of Yahweh, with cymbals and with harps and with lyres, by the commandment of David, and of Gad the seer of the king, and of Nathan the prophet,— for <by the hand of Yahweh> came the commandment by the hand of his prophets. 26 So the Levites took their stand, with the instruments of David, and the priests, with the trumpets.

27 And Hezekiah gave word, to cause the ascending-sacrifice to go up on the altar,— and <when the ascending-sacrifice began> the singing unto Yahweh began, and the trumpets, even under the direction of the instruments of David, king of Israel. And all the convocation|| were bowing themselves in prostration, and the song was resounding and the trumpets were blowing,— till the completing of the ascending-sacrifice. And <when the offering was complete> the king knelt down and all who were present with him, and bowed themselves in prostration.

28 And Hezekiah the king and the rulers gave word to the Levites, to offer praise unto Yahweh, in the words of David, and of Asaph the seer,— so they offered praise right joyfully, and bent their heads and bowed themselves in prostration. 29 Then responded Hezekiah and said—

1 | Now have ye consecrated yourselves unto Yahweh. Draw near, and bring in sacrifices and thank-offerings unto the house of Yahweh,— so the convocation brought sacrifices and thank-offerings, and everyone of a willing heart brought ascending-sacrifices. 30 And <by your returning unto Yahweh> ye likeyour fathers, or like your brethren, who acted unfaithfully with Yahweh, God of your fathers,— who therefore delivered them up for an astonishment, as ye yourselves can see.

31 For ye do not stiffen your neck, likeyour fathers,— stretch forth the hand unto Yahweh, and enter into his sanctuary which he hath hallowed unto times age-abiding, and serve Yahweh your God, that he may turn from you the glow of his anger. 32 For by your return unto Yahweh ||your brethren and your children ||shall find compassion before their captors, so as to return unto this land. For gracious and compassionate is Yahweh your God, and will not turn away his face from you, if ye will return unto him.

33 Then sent Hezekiah unto all Israel and Judah. Moreover also <letters> wrote he unto Ephraim and Manasseh, that they should come unto the house of Yahweh, in Jerusalem,— to keep a passover unto Yahweh, God of Israel.

34 Yes the king and his rulers and all the convocation in Jerusalem, had taken counsel,— to keep the passover in the second month. 35 For they were unable to keep it at that time,— because ||the priests|| had not hallowed themselves in sufficient numbers, and ||the people|| had not gathered themselves unto Jerusalem. 36 And the thing was right, in the eyes of the king,— and in the eyes of all the convocation. 37 So they established a decree, to make proclamation throughout all Israel, from Beer-sheba even unto Dan, that they should come in to keep a passover unto Yahweh the God of Israel, in Jerusalem,— for <not for a long time> had they kept it as written.

38 The runners, therefore, went with letters from the hand of the king and his rulers, throughout all Israel and Judah, and according to the commandment of the king, saying,—

39 Ye sons of Israel, return ye unto Yahweh, God of Abraham, Isaac and Israel, and he will return unto the remnant, that which is left to you, out of the hand of the kings of Assyria. 40 And be not ye like your fathers, or like your brethren, who acted unfaithfully with Yahweh, God of your fathers,— who therefore delivered them up for an astonishment, as ye yourselves can see.

41 Now do not stiffen your neck, likeyour fathers,— stretch forth the hand unto Yahweh, and enter into his sanctuary which he hath hallowed unto times age-abiding, and serve Yahweh your God, that he may turn from you the glow of his anger.

42 For by your return unto Yahweh ||your brethren and your children ||shall find compassion before their captors, so as to return unto this land. For gracious and compassionate is Yahweh your God, and will not turn away his face from you, if ye will return unto him.

43 So the runners were passing from city to city throughout the land of Ephraim and Manasseh, even unto Zebulun,— but they were laughing them to scorn, and mocking them. 44 Howbeit ||some out of Asher and Manasseh and out of Zebulun|| humbled themselves, and came to Jerusalem. 45 Also <upon Judah> came the hand of God, to give them one heart,— to keep the commandment of the king and the rulers, as the word of Yahweh. 46 And there gathered themselves unto Jerusalem much people, to keep the festival of unleavened bread in the second month, even unto Zebulun,— but they were laughing them to scorn, and mocking them.
Then rose they up, and removed the altars, which were in Jerusalem; and all the censors removed they, and cast them into the Kidron ravine. Then slaughtered they the passover, on the fourteenth of the second month, and the priests and the Levites were put to shame, and hallowed themselves, and brought in the ascending-sacrifices of the house of Yahweh. And they stood in their place, according to their regulation, according to the law of Moses, the man of God, — the priests, dashing the blood, which they received, at the hand of the Levites. For there were many in the convocation, who had not hallowed themselves. — but the Levites were over the slaughtering of the passover-lambs, for every one who was not pure, to hallow him unto Yahweh. And the multitude of the people, many out of Ephraim and Manasseh, Issachar and Zebulen, had not purified themselves, for they did eat the passover, otherwise than as was written,—for Hezekiah prayed for them, saying: May Yahweh the Good, put a propitiatory-covering about every one who hath prepared his heart to seek God, even Yahweh, God of his fathers, though not according to the purification of the sanctuary!

And Yahweh hearkened unto Hezekiah, and healed the people.

And so the sons of Israel who were found in Jerusalem kept the festival of unleavened cakes seven days, with rejoicing. For Hezekiah king of Judah presented to the convocation, a thousand bullocks and ten thousand sheep,—and the Levites and the priests were offering praise unto Yahweh day by day, with loud instruments unto Yahweh.

And Hezekiah spake unto the hearts of all the Levites who were giving good instruction respecting Yahweh, — and they did eat the appointed feast seven days, sacrificing the peace-offerings, and offering praise unto Yahweh, God of their fathers.

Then all the convocation took counsel, to keep seven days more, — and they kept seven days with rejoicing. For Hezekiah king of Judah presented to the convocation, a thousand bullocks and seven thousand sheep, and the rulers presented to the convocation, a thousand bullocks and ten thousand sheep, — and the priests in great numbers hallowed themselves. So all the convocation of Judah, and the priests and the Levites, and all the convocation that came in out of Israel rejoiced, — also the sojourners who were coming in out of the land of Israel, and the dwellers in Jerusalem kept the festival of unleavened cakes in the second month, — an exceeding large convocation.

Then rose up the priests the Levites, and blessed the people, and there was a heartening unto their voice, — and their prayer entered into his holy dwelling-place, even into the heavens.

Now when all this was finished all Israel who were present went forth unto the cities of Judah, and brake in pieces the pillars, and cut down the Sacred Stems — and threw down the high places and the altars, out of all Judah and Benjamin— and throughout Ephraim and Manasseh, until they had made an end, — then all the sons of Israel returned every man to his own possession, unto their own cities.

And Hezekiah appointed the courses of the priests and the Levites, over their courses, every man according to the requirements of his service, both priests and Levites, for ascending-sacrifice and peace-offerings, — to be in attendance and to give thanks and to offer praise, in the gates of the camps of Yahweh; also the portion of the king out of his own substance, for the ascending-sacrifices, — even for the ascending-sacrifices, of the morning and of the evening, and the ascending-sacrifices for the sabbaths, and for the new moons and for the appointed feasts, — as written in the law of Yahweh. And he bade the people who were dwelling in Jerusalem give the portion of the priests and the Levites, — to the end they might persevere in the law of Yahweh.

And as soon as the thing spread abroad the sons of Israel caused to abound the firstfruit of corn, new wine, and oil, and honey, and all the increase of the field, — yea, the tithe of all — in abundance brought they in. And as for the sons of Israel and Judah who were dwelling in the cities of Judah, seven, they took a tithe of oxen, and sheep, and a tithe of hallowed things, which had been hallowed unto Yahweh their God, did bring in and pile up — heaps, heaps. In the third month began they the heapes, at the foundation, — and in the seventh they finished.

And Hezekiah and the rulers came, and saw the heaps, — and blessed Yahweh, and his people Israel.

Then all the convocation took counsel, to keep seven days more, — and they kept seven days with rejoicing. For Hezekiah king of Judah presented to the convocation, a thousand bullocks and seven thousand sheep, and the rulers presented to the convocation, a thousand bullocks and ten thousand sheep, — and the priests in great numbers hallowed themselves. So all the convocation of Judah, and the priests and the Levites, and all the convocation that came in out of Israel rejoiced, — also the sojourners who were coming in out of the land of Israel, and the dwellers in Jerusalem. Thus was there great rejoicing, in Jerusalem, — for since the days of Solomon son of David king of Israel there had not been the like of this, in Jerusalem.

Then Hezekiah gave word to prepare chambers, in the house of Yahweh, and they prepared them; and brought in the heavy-offering and the tithe and the hallowed things, faithfully—and under them, as chief ruler, was Cononiah the Levite, and Shimei his brother, next; and Jehiel and Azariah and Nahath and Asahel and Jeremoth and Joazabad, and Eliel and Ismachiah, and Mahath, and Benaiah,—oversaw under the direction of Cononiah and Shimei his brother, by the appointment of Hezekiah the king, and Azariah the chief ruler of the house of God. And under his direction were Eden and Miniamin and Jeshua and Shemaiah, Amariah and Shecaniah, in the cities of the priests, in trust to give unto their brethren by courses, as the great so the small; besides registering them by males, from three years old and upward, unto every one that entered into the house of Yahweh, in the need of a day upon its day,—by their service, in their watches, according to their courses: both the registering of the priests, by their ancestral houses, and the Levites, from twenty years old and upward,—in their watches, in their courses; even to the registering of all their little ones, their wives and their sons and their daughters, unto all the convocation,—for under their trust they hallowed themselves in holiness; also unto the sons of Aaron the priests in the fields of the pasture land of their cities, in every several city, men who were expressed by name,—to give portions to every male among the priests, and to all registered among the Levites. And Hezekiah did thus, throughout all Judah,—and he did that which was good and right and faithful, before Yahweh his God. And he took courage, and built all the wall outside the city,—and they helped him. And he took courage, and built all the wall and the drawing of the city, and all the field for fortifying cities, and thought to break into the wall of Jerusalem. And he strengthened Millo, the city of David,—and made weapons in abundance, and bucklers, and set captains of war over the people,—and gathered them together unto him in the broadway of the gate of the city, and spake unto their heart, saying,—

Be strong and bold, do not fear neither be dismayed, because of the king of Assyria, nor because of all the multitude that is with him,—for with us is One greater with than with him: an arm of flesh, but with us is Yahweh our God, to help us, and to fight our battles. And the people leaned upon the words of Hezekiah king of Judah.

After this Sennacherib king of Assyria sent his servants towards Jerusalem, himself being near Lachish, and all his imperial might with him,—unto Hezekiah king of Judah, and unto all Judah that was in Jerusalem, saying:

Thus saith Sennacherib, king of Assyria,—Upon what are ye trusting, that ye are awaiting the siege in Jerusalem? Is not Hezekiah persuading you, so as to deliver you up to die with hunger and with thirst, saying,—Yahweh our God will deliver us out of the hand of the king of Assyria? Is it not the same Hezekiah who hath removed his high places, and his altars,—and hath given word to Judah and Jerusalem, saying,—Before one altar shall ye bow yourselves down, and thereupon shall ye burn incense?

Will ye not take note, what I have done, I and my fathers, to all the peoples of the countries? Have the gods of the nations of the countries been [at all able] to deliver their country, out of my hand? Who among all the gods of these nations whom my fathers devoted to destruction hath ever been able to deliver his people out of my hand,—that your god should be able to deliver you out of my hand?

Now therefore, do not let Hezekiah beguile you nor persuade you thus, neither do ye believe him. For no god of any nation or kingdom hath ever been able to deliver his people out of
my hand, or out of the hand of my fathers,—how much less shall they deliver you out of my hand?

And [yet more] spake his servants, against Yahweh, God,—and against Hezekiah his servant. 17 <Letters> also wrote he, to scoff at Yahweh God of Israel, and to speak against him, saying,

<Like the gods of the nations of the countries, who delivered not their people out of my hand neither shall the god of Hezekiah not deliver his people out of my hand.>

Then cried they out, with a loud voice, in the Jews' language, unto the people of Jerusalem who were upon the wall, to affright them, and to terrify them,—to the end they might capture the city. 19 And they spake against the God b of Jerusalem,—as against the gods of the peoples of the earth, the work a of the hands of men.

And Hezekiah the king and Isaiah c son of Amoz, the prophet, prayed' concerning this,—and made outcry unto the heavens. 21 So Yahweh sent a messenger, who cut off every hero of valour, and chief ruler and captain, in the camp of the king of Assyria,—and he returned with shame of face to his own land, and <when he entered the house of his god> then [the issue of his own body—there] caused him to fall by the sword.

Thus did Yahweh save Hezekiah and the inhabitants of Jerusalem out of the hand of Sennacherib king of Assyria, and out of the hand of every one,—and gave them rest on every side.

And [many] were bringing in a present unto Yahweh, to Jerusalem, and precious things unto Hezekiah king of Judah,—so that he was exalted in the eyes of all the nations, from the northforth.

<In those days> was Hezekiah sick unto death,—and <when he prayed unto Yahweh> he was entreated of him a and <a wonderful token> he gave him. 8 But <not according to the benefit done unto him> did Hezekiah make return, for uplifted was his heart,—and so there came upon him wrath and upon Judah and Jerusalem. 9 Then Hezekiah humbled himself for the uplifting of his heart, [he and the inhabitants of Jerusalem],—so that the wrath of Yahweh came not upon them, in the days of Hezekiah.

And it came to pass that Hezekiah had riches and honour in great abundance,—and to terrify them,—to the end they might capture the city. 19 And they spake against the God b of Jerusalem,—as against the gods of the peoples of the earth, the work a of the hands of men.

But <the rest of the story of Hezekiah, and his lovingkindnesses>—there they are—written in the visions of Isaiah e son of Amoz, the prophet, in the book of the Kings of Judah and Israel.

And Hezekiah slept with his fathers, and they buried him in the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him honour in his death,—and Manasseh his son reigned in his stead.

§ 23. Manasseh's wicked and debasing Reign: the King, degraded and carried to Babylon, humbles himself, and is pardoned: being brought back, he fortifies Jerusalem, and restores the Worship of Israel's God.

<Twelve years old> was Manasseh when he began to reign,—and <fifty-five years> reigned he in Jerusalem. 2 And he did the thing that was wicked in the eyes of Yahweh,—according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel. 3 And he again built the high places, which Hezekiah his father had thrown down,—and set up altars to the Baalim, and made Sacred Stems, and bowed in procession unto all the army of the heavens, and served them; and built altars in the house of Yahweh,—as to which Yahweh had said,

<In Jerusalem> shall be my Name, unto times age-abiding.

Yea he built altars unto all the army of the heavens,—in the two courts of the house of Yahweh. 6 And he built altars of every kind of beast, and cribs * for the flocks; by and for gold and for costly stones, and for spices and for precious things, and for all utensils to be coveted; 8 storehouses also, for the increase of corn, and new wine and oil,—and cribs for every kind of beast, and cribs a for the flocks; b and <cities> made he for himself, and possessions of flocks and herds, in abundance,—for God had given him exceeding great wealth. 20 And the same Hezekiah stopped up the upper spring of the waters of Gihon, and brought them straight down the west side of the city of David,—and Hezekiah prospered in all his work. 21 <Yet verily>—with regard to the ambassadors of the rulers of Babylon, who were upon the wall, to affright them, and to terrify them,—to the end they might capture the city. 22 And they spake against the God b of Jerusalem,—as against the gods of the peoples of the earth, the work a of the hands of men.

And Hezekiah slept with his fathers, and they buried him in the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him honour in his death,—and Manasseh his son reigned in his stead.

* Or: "stalls," "stables." 3 G.n.
 4 So it shd be (w. Sep.). —G.n.
 5 Or (in pagan's mouths) = "god's." 6 In cod. Halle (w. Sep., Syr., Vul.): "works" (pl.)—G.n.
 7 Heb.: yashab'yah. 8 Some cod. (w. 1 ear. edn. [Sukkah]): "of all his enemies"—G.n.
 9 Or (in pagan's mouths) = "god's." 10 In cod. Halle (w. Sep., Syr., Vul.): "works" (pl.)—G.n.
 11 Some cod. (w. 1 ear. edn. [Sukkah]): "of all his enemies"—G.n.
 12 So it shd be (w. Sep.). —G.n.
 13 So it shd be (w. Sep.). —G.n.
 14 Or: "stabali." 15 G.n.
So will I not again remove the foot of Israel away from the soil which I appointed for their fathers. Only they must observe to do all, that I have commanded them, even all the law and the statutes and the regulations, by the hand of Moses.

And so Manasseh led astray Judah and the inhabitants of Jerusalem,—to commit wickedness beyond the nations which Yahweh had destroyed from before the sons of Israel.

And Yahweh spake unto Manasseh and unto his people, but they did not give ear. So Yahweh brought in upon them, the captains of the army that belonged to the king of Assyria, and they captured Manasseh with hooks,—and bound him captive with a pair of bronze fetters, and took him away to Babylon. But in his distress he appeased the face of Yahweh his God,—and humbled himself greatly, before the God of his fathers; and when he prayed unto him then was he entreated of him, and hearkened unto his supplication, and brought him back to Jerusalem, unto his own kingdom, and so Manasseh came to know, that Yahweh is God. And after this he built an outer wall to the city of David on the west of the Gihon in the ravine, evento the entering in through the fish-gate, and went round to Ophel, and carried it up very high,—and put captains of valour in all the fortified cities, throughout Judah. And he removed the gods of the foreigner and the image, out of the house of Yahweh, and all the altars that he had built in the mountain of the house of Yahweh, and in Jerusalem,—and he cast them forth outside the city. And he built the altar of Yahweh, and sacrificed thereon peace-offerings and thanksgiving sacrifices,—and gave word to Judah to serve Yahweh, God of Israel.

Howbeit'still were the people sacrificing in the high places,—only unto Yahweh their God.

But the rest of the story of Manasseh, and his prayer unto his God, and the story of the seers who spake unto him in the name of Yahweh God of Israel: there they are, in the story of the kings of Israel: both his prayer and how [God] was entreated of him—and all his sin and his treacherous act, and the sites wherein he built high places, and set up the Sacred Stems and the images, before he humbled himself: there they are, written in the story of the seers.

And Manasseh slept with his fathers, and they buried him in the garden of his own house,—and Amon his son reigned in his stead.

Amon's brief but wicked Reign: ended by the Assassination of the King by his own Servants in his own House.

Twenty-two years old was Amon when he began to reign,—and two years reigned he in Jerusalem. And he did the thing that was wicked in the eyes of Yahweh, as Manasseh his father had done,—and unto all the images which Manasseh his father had made Amon offered sacrifice, and did serve them. But he did not humble himself before Yahweh as Manasseh his father humbled himself,—for the Amon made guilt abroad. And his servants conspired against him, and put him to death, in his own house. But the people of the land smote all the conspirators against King Amon,—and the people of the land made Josiah his son king in his stead.

Josiah's good Reign, during which the Book of the Law is found. The King's reforming Zeal postpones but cannot avert the Coming Visitation. Josiah is slain at Megiddo by Pharaoh-necho king of Egypt.

Eight years old was Josiah when he began to reign,—and thirty-one years reigned he in Jerusalem. And he did that which was right, in the eyes of Yahweh,—and walked in the ways of David his father, and turned not aside, to the right hand or to the left. And in the eighth year of his reign, being yet a boy he began to seek unto the God of David his father,—and in the twelfth year he began to purify Judah and Jerusalem, from the high places and the Sacred Stems, and the carved images and the molten images. And they threw down before him, the altars of the Baalim, and the sun-pillars which were on high above them he hewed down,—and the Sacred Stems and the carved images and the molten images brake he in pieces and ground to dust, and tossed over the face of the graves, of them who had been sacrificing unto them. And the bones of the priests burned he upon their altars, and so purified Judah and Jerusalem: also throughout the cities of Manasseh and Ephraim and Simeon, even as far as Naphtali,—searched he their houses, round about. And when he had thrown down the altars and the Sacred Stems, and the images he had beaten to powder, and the sun-pillars he had hewn down throughout all the land of Israel then returned he to Jerusalem.
And in the eighteenth year of his reign, when he had purified the land and the house, he sent Shaphan son of Azaliah and Maaseiah the ruler of the city and Josiah son of Joshua the recorder, to repair the house of Yahweh his God. So they went in unto Hilkiah the high priest, and delivered the silver that had been brought into the house of God, which the Levites who kept the entrance-hall had collected from the hand of Manasseh and Ephraim and from all the remnant of Israel, and from all Judah and Benjamin, and returned to Jerusalem. And the overseers in the house of Yahweh delivered it into the hand of the doer of the work, yea they delivered it to the doers of the work, because they were working in the house of Yahweh, in searching and repairing the house: yea they delivered it to the artificers and to the builders, to buy carved stones and timbers for the joinings, and to build up the houses which the kings of Judah had destroyed. Now the men were working faithfully in the work, and over them as overseers, were Jahahath and Obadiah, Levites of the house of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to preside, and Levites, all who had understanding in instruments of song; also over the burden-bearers, and such as took the lead, for everyone who was working in any manner of service, and of the Levites were scribes and officers and doorkeepers. Now as they were taking out the silver which had been brought into the house of Yahweh Hilkiah the priest found the Book of the Law of Yahweh, by the hand of Moses. Then spake up Hilkiah, and said unto Shaphan the scribe, The Book of the Law have I found, in the house of Yahweh, and Hilkiah gave the book unto Shaphan. Then Shaphan took in the book unto the king, and returned yet further unto the king a message, saying, All that was delivered into the hand of the servants they are doing; and they have poured out the silver, that was found in the house of Yahweh, and have delivered it into the hand of the overseers, and into the hand of the doers of the work. Then Shaphan the scribe told the king saying, A book hath Hilkiah the priest given to me. And Shaphan read therein before the king. And it came to pass when the king heard the words of the book that he rent his clothes. Then did the king command Hilkiah and Ahikam son of Shaphan and Abdon son of Mikash, and Shaphan the scribe, and Azariah servant of the king saying: Go, enquire of 'ahweh for me and for the remnant in Israel and in Judah, concerning the words of the book which hath been found, for great is the wrath of Yahweh, which hath been poured out upon us, because our fathers kept not the word of Yahweh, to do according to all that is written in this book. So Hilkiah and they whom the king had named went into Huldah the prophetess, wife of Shallum son of Tokhath son of Haarah keeper of the wardrobe, (she having her dwelling in Jerusalem, in the new city,) and they spake unto her accordingly. And she said unto them, Thus saith Yahweh God of Israel, Say ye unto the man who hath sent you unto me: Behold me bringing in calamity upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah; because they have forsaken me, and burned incense unto other gods, so as to provoke me to anger, with all the works of their hands therefore hath my wrath been poured out upon this place, and shall not be quenched. But unto the king of Judah, who hath sent you to enquire of Yahweh, thus shall ye say unto him: Thus saith Yahweh God of Israel, As touching the words which thou hast heard: Because tender was thy heart, and thou didst humble thyself before God when thou hearest his words against this place and against the inhabitants thereof, and didst humble thyself before me, and didst rend thy clothes and weep before me therefore I also have heard. Is the declaration of Yahweh. Behold me gathering thee unto thy fathers, and thou shalt be gathered unto thy sepulchres in peace, and thine eyes shall not look upon all the calamity which I am bringing in upon this place, and upon the inhabitants thereof. And they returned, unto the king the message.
2 Then the king sent, and gathered together all the elders of Judah and Jerusalem.

30 And the king went up to the house of Yahweh—and all the men ofJudah and the inhabitants of Jerusalem—and the priests and the Levites, and all the people, from the great even unto the small,—and he read in their ears, all the words of the book of the covenant, which had been found in the house of Yahweh.

31 And the king stood in his place,* and solemnised the covenant before Yahweh, to walk after Yahweh, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul,— to perform the words of the covenant that are written in this book.

32 And he caused to take a stand, all that were present in Jerusalem, and Benjamin,— and the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

And Josiah removed all the abominations, out of all the lands which belonged to the sons of Israel, and caused all that were present in Jerusalem to serve, yea to serve Yahweh their God,—<all his days> turned they not aside from following Yahweh, God of their fathers.

35 And Josiah kept in Jerusalem, a passover unto Yahweh, — and they slaughtered the passover, on the fourteenth of the first month.

And he set the priests over their charges,— and encouraged them unto the service of the house of Yahweh;* and said to the Levites who gave instruction to all Israel as to the things which were hallowed unto Yahweh.

Put the holy ark in the house which Solomon son of David king of Israel did build, it is not yours as a burden on the shoulder.—

<Now> serve ye Yahweh your God, and his people Israel;* and prepare yourselves by your ancestral houses, according to your courses,— by the writing of David king of Israel, and by what hath been written by Solomon his son;* and stand ye in the holy place, by the divisions* of the ancestral house, for your brethren, the sons of the people,* and the partitioning of an ancestral house, for the Levites.

So slaughter ye the passover,—and hallow yourselves, and prepare for your brethren, that they may do according to the word of Yahweh, by the hand of Moses.

And Josiah presented to the sons of the people—<of flocks> young sheep and the young of the goats, the whole for the passover offerings, for all present, to the number of thirty thousand, and <of bullocks> three thousand,— <these> out of the substance of the king.

* And <his rulers> willingly <to the people and to the priests and to the Levites> presented,—<Hilkiah and Zechariah and Jehiel, chief rulers of the house of God, <unto the priests> did give [for passover offerings] two thousand and six hundred, and <of bullocks> three hundred;* and <Conaniah, and Shemaiah and Nethanel his brethren, and Hashabiah and Jeiel and Jozabad, rulers of the Levites] presented to the Levites [for passover offerings] five thousand, and <of bullocks> five hundred.

Thus was the service prepared,—and the priests stood in their place, and the Levites in their courses, according to the commandment of the king. So they slaughtered the passover, and the priests dashed [the blood received] at their hand, and the Levites were flaying [the offerings].

Then they removed the ascending-sacrifice, that they might give them—by the divisions of each ancestral house—unto the sons of the people, to offer unto Yahweh, as it is written in the Book of Moses,—and <in like manner> with the bullocks. And they cooked the passover with fire, according to the regulation,—but <the hallowed things> cooked they in cauldrons and in pots and in bowls, and then took quickly unto all the sons of the people.

And <afterwards> prepared they for themselves and for the priests, because <the priests, the sons of Aaron> had been engaged in offering up the ascending-sacrifice and the fat pieces, until night,—<the Levites> therefore prepared for themselves, and for the priests, the sons of Aaron.

<The singers also, the sons of Asaph> were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the seer of the king, and <the doorkeepers> were at the several doors,—there was no need for them to remove from their service, for <their brethren the Levites> prepared for them.

Thus was all the service of Yahweh prepared on that day; to keep the passover, and to offer up the ascending-sacrifice, upon the altar of Yahweh,—according to the commandment of King Josiah.*

So the sons of Israel who were present kept the passover at that time,—and the festival of unleavened cakes, seven days.

And there had not been kept, a passover like it, in Israel, since the days of Samuel the prophet,—yea <none of the kings of Israel> had kept such a passover as was kept by Josiah and the priests and the Levites and all Judah and Israel that were present, and the inhabitants of Jerusalem.

<In the eighteenth year of the reign of Josiah> was kept this passover.*

* Heb. : *yashiyahu.
* In the Sep. are here found the following verses:—

And <them who had familiar spirits> and the wizards, and the household gods, and the things of nought, and the abominations, which were in the land of Judah and in Jerusalem > did King Josiah; con-

* Or simply: "the necroc-
* Heb.: *traphshah, manners"—O.G.
* Heb.: *yashiyahu.

2 CHRONICLES XXXIV. 29—33; XXXV. 1—19.
And the people of the land took Jehoahaz son of Josiah, who had begun to reign in Jerusalem, and carried him to Egypt—where he died.

Howbeit Josiah turned not his face from him, for <to fight against him> he had disguised himself, and he hearkened not unto the words of Neco, from the mouth of God, —so he came to fight in the valley of Megiddo. And the archers shot at King Josiah, and the king died. And the people of the land took Jehoahaz, and carried him to Egypt —where he died.

And <the rest of the story of Josiah, and his lovingkindness,> according to that which is written in the law of Yahweh: even his story, first and last —there it is —written in the book of the Kings of Israel and Judah.

1 And the people of the land took Jehoahaz, son of Josiah, —and made him king instead of his father, in Jerusalem. 2 <Twenty-three years old> was Josiah when he began to reign, and <three months> reigned he in Jerusalem. 3 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim, —but Neco took [Johahaz his brother], and carried him to Egypt.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim, —but Neco took [Josiah his brother], and carried him to Egypt. 5 <Twenty-five years old> was Jehoiakim when he began to reign, and <eleven years> reigned he in Jerusalem, —and he did the thing that was wicked in the eyes of Yahweh his God.

6 <Against him> came up Nebuchadnezzar king of Babylon, —and bound him in fetters of bronze, to carry him to Babylon. 7 And <some of the utensils of the house of Yahweh> did Nebuchadnezzar carry to Babylon, —and put them in his own temple in Babylon.

8 But <the rest of the story of Jehoiakim, and his abominations which he made, and that which was found upon him> [there they are] written in the book of the Kings of Israel and Judah,— and Jehoiachin his son reigned in his stead.

9 <Eight years old> was Jehoiachin when he began to reign, and <three months and ten days> reigned he in Jerusalem, —and he did the thing that was wicked in the eyes of Yahweh; 10 and <when the year came round> King Nebuchadnezzar sent, and carried him to Babylon, with the precious utensils of the house of Yahweh,—and made Zedekiah his brother king over Judah and Jerusalem.

11 <Twenty-one years old> was Zedekiah when he began to reign, —and <eleven years> reigned he in Jerusalem. 12 And he did the thing that he had not done, nor his fathers had done. 13 In his days <took Zedekiah> the son of Josiah "the king," who had begun to reign, and put him in prison in the house of the prison, in the house of the prison which was under the prison. Then he put in his own house, in the second prison, all the vessels that were in the house of the temple, which kings of Judah had made: and these <Jehoiachin, etc., as above. Gaul.> For he thought that there was violence in Judah. 14 Then Nebuchadnezzar put in his brother, a king over Judah, his servant Zedekiah. 15 Ammon, and Moab, before him, and put them in bonds, as he had put all the kings whom he had taken out of the land of Israel: and <Pharaoh-sha-leach> put them in bonds. 16 And <when he had removed Jerusalem> it became a desolation, according to all that he had done. 17 And he took away all the vessels of the temple of Yahweh, and the vessels of the king's house, and cut in pieces the Altar which Nebuchadnezzar had set. 18 Then Nebuchadnezzar put in his own palace, in the second house, even all the vessels that Belshazzar the king of Babylon had made, —and what pertained to the house of God. 19 And Nebuchadnezzar carried away captive to Babylon Zedekiah with the eunuchs, the princes, and the mighty men of Judah. 20 And all the strong men of war, even seven thousand, and a hundred and twenty officers. 21 And Nebuchadnezzar made Mattaniah, his cousin of the house of David, king in his room: —and changed his name to Zedekiah. 22 Now Zedekiah was six and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And the name of his mother Jehebusah. 23 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim, —but Neco took [Johahaz his brother], and carried him to Egypt.
was wicked in the eyes of Yahweh his God,— he humbled not himself before Jeremiah the prophet, from the mouth of Yahweh. Moreover also, against King Nebuchadnezzar he rebelled, who had made him swear by God,— and he stiffened his neck, and emboldened his heart, from turning unto Yahweh, God of Israel. Also all the rulers of the priests and of the people, abounded in committing treachery, according to all the abominable ways of the nations, and polluted the house of Yahweh, which he had hallowed in Jerusalem. And though Yahweh God of their fathers sent unto them through his messengers, zealously sending them,—because he had compassion upon his people and upon his habitation,—yet became they mockers of the messengers of God, and despisers of his words, and mimics of his prophets,— until the mounting up of the wrath of Yahweh against his people, until there was no healing. So he brought up against them the king of the Chaldeans, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or virgin, elder or ancient,— all delivered he into his hand. All the utensils of the house of God, both great and small, and the treasures of the house of Yahweh, and the treasures of the king and of the rulers, carried he to Babylon; and they burned the house of God, and threw down the wall of Jerusalem,— and all the palaces thereof burned they with fire, and all the precious vessels thereof he destroyed; and he exiled the remnant left from the sword, into Babylon,— where they became his and his sons, as servants, until the reign of the kingdom of Persia: to fulfill the word of God, by the mouth of Jeremiah, until the land had paid off her sabbaths,— all the days of her lying desolate she kept sabbath, to fulfill seventy years. But in the first year of Cyrus king of Persia, to accomplish the word of God by the mouth of Jeremiah, Yahweh aroused the spirit of Cyrus king of Persia, so that he made proclamation throughout all his kingdom, moreover also in writing, saying:

11 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Yahweh God of the heavens given unto me, and he himself hath laid charge upon me, to build for him a house, in Jerusalem, which is in Judah. Who is there among you of all his people with whom is Yahweh his God? Then let him go up.

4 And whosoever is left, of all the places where he doth sojourn, let the men of his place uphold him, with silver and with gold, and with goods and with beasts,— along with a voluntary offering for the house of God, which is in Jerusalem; and all they who were round about them strengthened their hands, with utensils of silver, with gold, with goods and with beasts, and with precious things, besides any thing he had volunteered. And King Cyrus brought forth the utensils of the house of Yahweh, which Nebuchadnezzar had brought forth from Jerusalem, and put in the house of his god:—

§ 1. Edict of Cyrus encouraging Jews to return and build their Temple in Jerusalem.

1 In the first year of Cyrus, king of Persia, to fulfill the word of Yahweh from the mouth of Jeremiah, Yahweh aroused the spirit of Cyrus, king of Persia, and he made a proclamation throughout all his kingdom, moreover also in writing, saying:

||Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath Yahweh God of the heavens given unto me, and he himself hath laid charge upon me, to build for him a house, in Jerusalem, which is in Judah.||

Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Yahweh God of Israel, (he is God) which is in Jerusalem; and let him go up.

4 And whosoever is left, of all the places where he doth sojourn, let the men of his place uphold him, with silver and with gold, and with goods and with beasts,— along with a voluntary offering for the house of God, which is in Jerusalem.

5 Then arose the ancestral chiefs of Judah and Benjamin, and the priests, and the Levites,— even every one whose spirit God had aroused, to go up to build the house of Yahweh, which was in Jerusalem; and all they who were round about them strengthened their hands, with utensils of silver, with gold, with goods and with beasts, and with precious things, besides any thing he had volunteered. And King Cyrus brought forth the utensils of the house of Yahweh, which Nebuchadnezzar had brought forth from Jerusalem, and put in the house of his gods:—

E Z R A.
by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, a leader of Judah. And these were the numbers of them,—basins of gold thirty, basins of silver a thousand, knives twenty-nine; bowls of gold thirty, bowls of silver of a secondary sort four hundred and ten,—other utensils a thousand. All the utensils in gold and silver were five thousand and four hundred,—the whole did Sheshbazzar bring up with the upbringing of the exile, out of Babylon unto Jerusalem.

§2. A Register of Exiles who responded to the Edict of Cyrus.

Now these are the sons of the province, who came up from among the captives of the exile, whom Nebuchadnezzar the king of Babylon exiled to Babylon,—who came back unto Jerusalem and Judah, every one unto his own city; who came in with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Helium, Baanah,—the number of the men of the people of Israel:

3 The sons of Parosh two thousand one hundred and seventy-two;
4 The sons of Shephatiah three hundred and seventy-two;
5 The sons of Arah seven hundred and seventy-five;
6 The sons of Pahath-moab, belonging to the sons of Jeshua, Joab two thousand eight hundred and twelve;
7 The sons of Elam a thousand two hundred and fifty-four;
8 The sons of Zattu nine hundred and forty-five;
9 The sons of Zaccai seven hundred and sixty;
10 The sons of Bani six hundred and forty-two;
11 The sons of Bebai six hundred and twenty-three;
12 The sons of Azgad a thousand two hundred and twenty-two;
13 The sons of Adonikam six hundred and forty-two;
14 The sons of Bigvai two thousand and fifty-six;
15 The sons of Adin four hundred and fifty-four;
16 The sons of Ater pertaining to Hezekiah ninety-eight;
17 The sons of Bebai three hundred and twenty-one;
18 The sons of Jorai a hundred and twelve;
19 The sons of Hashum two hundred and eighteen;
20 The sons of Gabar ninety-five;

The priests
21 The sons of Jedaiah of the house of Jeshua forty-two;
22 The sons of Shija a hundred and fifty-four;
23 The sons of Shimi two hundred and fifty-three;
24 The sons of Jamin two hundred and fifty;
25 The sons of Mattithiah two hundred and twenty-two;
26 The sons of Levi a hundred and eighty-eight.

The Levites
27 The sons of Hodaiah of the house of Shobal twenty-six;
28 The sons of Ishiy two hundred and forty-seven;
29 The sons of Adid a hundred and seventy-nine.

The singers
30 The sons of Asaph a hundred and twenty-eight.

The door-keepers
31 The sons of Shammuel the son of Hodevah, a thousand two hundred and twenty-six;
32 The sons of Jozabad four hundred and twenty;
33 The sons of Obadiah two hundred and twenty;
34 The sons of Besor two thousand and twenty-six;
35 The sons of Parosh six hundred and twenty;
36 The sons of Iphimedes two hundred and fifty-six;
37 The sons of Penuel four hundred and twenty;
38 The sons of Neeman a thousand and fifty-two;
39 The sons of Reuel two hundred and thirty-five;
40 The sons of Meel one hundred and forty-five;
41 The sons of Magid one hundred and thirty.

The Nethinim
42 The sons of Sedac four hundred and thirty-five;
43 The sons of Hodiah two hundred and forty-one;
44 The sons of Hashub one hundred and twenty-eight;
45 The sons of Zaccur two hundred and forty-one;
46 The sons of Shephatiah one hundred and twenty-eight;
47 The sons of Sathy one hundred and forty-one;
48 The sons of Bani two hundred and fifty-three;
49 The sons of Bebai two hundred and fifty-three;
50 The sons of Ben-jahob two hundred and fifty-three.
51 The sons of Adin two hundred and forty-one.

The bondsmen of the temple who attended on the Levites in their sacred service—T.G.


"Salmah." In several cod. (w. 1es. pr. edn. Sep. Syr.): "Salmah" is both written and read.—O.G.
sons of Uzza, the sons of Pasah, the sons of Besai; 20 the sons of Asnah, the sons of Meunim, the sons of Nephihaim; 21 the sons of Bakub, the sons of Hakupha, the sons of Harbur; 22 the sons of Bazluth, the sons of Mehida, 23 the sons of Harsha; 24 the sons of Barkoe, the sons of Sisera, the sons of Temah; 25 the sons of Neziah, the sons of Hatipha.

The sons of the Servants of Solomon 26 The sons of Sotai, the sons of Hassophereth, the sons of Peruda; 27 the sons of Jaalah, the sons of Darkon, the sons of Giddel; 28 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Ami.

All the Nethinim, and the Sons of the Servants of Solomon were three hundred and ninety-two.

And these were they who came up from Tel-melah, Tel-harsha, Cherub, Addan, Immer; but they could not tell their ancestral house, nor their seed, whether of Israel they were: 30 the sons of Delaiah, 31 the sons of Tobiah, 32 the sons of Nekoda,—six hundred and fifty-two.

And of the sons of the priests the sons of Habaiah, 33 the sons of Hakkoz, — the sons of Barzillai. who took of the daughters of Barzillai the Gileadite to wife, and was called after their name. 34 These sought their writing wherein they were registered, but they were not found, — so they were desecrated out of the priesthood; 35 and the governor told them, that they must not eat of the most holy things,—until there should stand up a priest, with Lights and Perfections.

All the gathered host together was forty-two thousand three hundred and sixty; besides, their men-servants and their maidservants who were these, seven thousand three hundred and thirty-seven,—and there pertained to them singing men and singing women, two hundred: 40 [their horses] were seven hundred and thirty-six; 41 [their mules] two hundred and forty-five; 42 [their camels] four hundred and thirty-five; 43 [asses] six thousand seven hundred and twenty.

And a portion of the ancestral chiefs when they came to the house of Yahweh which was in Jerusalem offered voluntarily for the house of God, to set it up on its basis. 44 According to their ability gave they unto the treasury of the work, (of gold) sixty-one thousand drams, and (of silver) five thousand manehs,— and (tunics for priests) one hundred.

So the priests and the Levites, and some of the people, and the singers and the doorkeepers and the Nethinim, took up their abode in their cities,—and all Israel in their cities.

§ 3. The Altar restored and Foundation of Temple laid.

But when the seventh month was come, and the sons of Israel were in cities, then did the people gather themselves together as one man, unto Jerusalem.

And arose—Jeshua son of Jozadak and his brethren the priests, and Zerubbabel son of Shealtiel and his brethren, and built the altar of the God of Israel,—to offer thereon ascending-sacrifices, as it was written in the law of Moses, the man of God. 2 So they settled the altar upon its stands, for (of dread) was upon them, because of the peoples of the countries,—therefore caused they to go up thereon ascending-sacrifices unto Yahweh, ascending-sacrifices for the morning and for the evening. 3 And they kept the festival of booths, as it was written,—and the ascending-offering of each day upon its own day, by number, according to regulation, the matter of a day upon its day; 4 and (of the new moons, and on all the appointed seasons of Yahweh) the hallowed things,—also for every one that volunteered a voluntary offering unto Yahweh. 5 From the first day of the seventh month began they to offer up ascending-sacrifices unto Yahweh,—but the temple of Yahweh had not had its foundation laid. 6 And they gave silver, unto the masons and carpenters,—and food and drink and oil, unto them of Zidon and unto them of Tyre, to bring in cedar-trees out of the Lebanon, unto the sons of Joppa, according to the grant of Cyrus king of Persia unto them.

Now in the second year of their coming in unto the house of God, to Jerusalem, in the second month began Zerubbabel son of Shealtiel and Jeshua son of Jozadak and the rest of their brethren—the priests and the Levites, and all that were come out of the captivity to Jerusalem, and stationed the Levites, of twenty years old and upwards, to preside over the work of the house of Yahweh. 8 So they took their station—even Jeshua, his sons and his brethren, Kadnel and his sons, sons of Judah, as one man to preside over the doers of the work in the house of God, the sons of Hennadad, their sons and their brethren, the Levites.

9 According to their ability gave they unto the treasury of the work, (of gold) sixty-one thousand drams, and (of silver) five thousand manehs,— and (tunics for priests) one hundred.
And when the builders laid the foundation of the temple of Yahweh then the priests, enrobed, took their stand with trumpets, and the Levites the sons of Asaph with cymbals, to offer praise unto Yahweh, after the instructions of David king of Israel.

And when they made responses in offering praise and in giving thanks unto Yahweh—

For he is good,
For his lovingkindness, upon Israel

then all the people shouted with a great shout, in offering praise unto Yahweh, over the laying of the foundation of the house of Yahweh.

But many of the priests and the Levites and the ancestral chiefs, who were old men that had seen the first house when the foundation of this house was laid before their eyes were weeping with a loud voice, however, shouting and rejoicing, with voice raised on high; so that the people could not distinguish the noise of the shout of joy, from the noise of the weeping of the people, for the people did shout with a great shout, and the noise was heard afar off.

§ 4. Judah's Adversaries, requesting to join and being refused, weaken the People's Hands; and, later on, write to Artaxerxes, who returns a Prohibitive Edict.

1 Now when the adversaries of Judah and Benjamin heard—that the Sons of the Exile were building the temple, unto Yahweh, God of Israel—then drew they near unto Zerubbabel, and unto the ancestral chiefs, and said unto them,

Let us build with you, for like you we seek your God,—and unto him have we been sacrificing since the days of Esar-haddon, king of Assyria, who brought us up hither.

But Zerubbabel and Joshua and the rest of the ancestral chiefs of Israel, said unto them,

It pertaineth not to you and to us in common to build a house unto our God,—but we ourselves together will build unto Yahweh, God of Israel, even as King Cyrus, king of Persia, hath commanded us.

Then came it to pass, that the people of the land were weakening the hands of the people of Judah,—and troubling them in building; and hiring against them counsellors, to overturn their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia.

And in the reign of Ahasuerus, in the beginning of his reign wrote they an accusation, against the inhabitants of Judah and Jerusalem. And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of his associates, unto Artaxerxes king of Persia,—and the writing of the letter was written in Aramean, and was to be interpreted as Aramean.

Rehum holder of judicial authority, and Shimshai the scribe wrote a certain letter against Jerusalem,—to Artaxerxes the king, thus:

Then Rehum holder of judicial authority, and Shimshai the scribe, and the rest of their associates, the Dinaites and the Apharsathchites, the Targarites, the Epharsites, the Archavites, the Babylonians, the Shushanites, the Dehaites, the Elamites; and the rest of the peoples, whom the great and noble Osnapar hath exiled, and set in the city of Samaria,—and the rest Beyond the River, and so forth: This is a copy of the letter which they sent unto him—unto Artaxerxes the king,—

Thy servants, the men Beyond the River and so forth:

Be it known unto the king,—that the Jews who came up from thee unto us are come to Jerusalem,—the rebellious and wicked city are they building, and the walls have they finished, and the foundations will they repair.

Now be it known to the king, that if this city be built, and the walls thereof be finished neither tribute, excise, nor toll will they render, and so the revenue of the kings shalt thou damage.

Now because the salt of the palace we have eaten the impovishment of the king it is not meet for us to see, therefore have we sent, and certified the king; so that search may be made in the book of the records of thy fathers, so shalt thou find out in the book of records—and shalt ascertain, that this city is a rebellious city, and one that causeth damage unto kings and provinces, and that rebellion have they been wont to cause in the midst thereof since the days of age-past time,—for this cause was this city laid waste.

We do certify the king that if this city be built, and the walls thereof finished it for that very reason portion Beyond the River shalt thou have none.

The king sent a message unto Rehum holder of judicial authority, and Shimshai the scribe, and the rest of their associates, who Heb: sineth, Mark the word. The work of a sotan, "accuser." Note the document that follows, verses 12-16. It is characterized structurally "satanic," in the etymological sense of the word, containing fact and truth, coloured and distorted so as to injure. Or: "colleagues." Or: "and at length the rev. of the k. it shall damage."
were dwelling in Samaria, and the rest Beyond the River.

Peace, and so forth.

18 The letter which ye sent unto us was distinctly read before me;
19 And from me went for than edict, and they have made search and found, that this city since the days of age-past time against kings hath lifted herself up, and sedition and rebellion have been made therein; and mighty kings have there been over Jerusalem, and bearing rule everywhere Beyond the River, and tribute, excise, and toll have been given to them.
21 Now issue ye an edict, to forbid these men, that this city be not built, until from me the edict be issued.
22 Beware, then, of failure to do thus,—wherefore should the damage increase, to inflict loss on the kings?

Then the copy of the letter of Artaxerxes the king had been read before Rehum, and Shimshai the scribe, and their associates. Then they journeyed in haste to Jerusalem, unto the Jews, and forbade them, with arm and force.

When the copy of the letter of Artaxerxes the king had been read before Rehum, and Shimshai the scribe, and their associates, they journeyed in haste to Jerusalem, unto the Jews, and forbade them, with arm and force. Then ceased the work of the house of God, which was in Jerusalem, yea it did cease, until the second year of the reign of Darius king of Persia.

§5. Prophets encourage the Builders; and Pasha Tattenai writes to King Darius, who confirms the Edict of Cyrus. The Temple finished.

1 Then were moved to prophesy, Haggai the prophet, and Zechariah son of Iddo, the prophets, unto the Jews who were in Judaea and in Jerusalem,—in the name of the God of Israel, unto them. Then arose—Zerubbabel son of Shealtiel, and Jeshua son of Jozadak, and began to build the house of God, which was in Jerusalem, and with them were the prophets of God, strengthening them.
2 At that time came unto them Tattenai pasha Beyond the River, and Sheb-thar-bozenai, and their associates,—and thus spoke they unto them:

What are the names of these men, who <this building> do rear?

3 Nevertheless the eye of their God was upon the elders of Judah, and they did not forbid them, until the matter should come, and then answer be returned by letter, concerning this.
4 A copy of the letter which Tattenai pasha Beyond the River, and Sheb-thar-bozenai, and his associates, the Apharsachites, who were Beyond the River, sent unto Darius the king: 7 <a message> sent they unto him, and thus it was written therein,

Unto Darius the king all prosperity!

8 Be it known unto the king, that we journeyed into the province of Judah, unto the house of the Great God, and the same is being built with large stones, and timber is being laid in the walls,—and this work is being done, and is prospering in their hands.
9 Then' asked we of these elders, <thus> we said to them,—

Who hath issued to you an edict <this house> to build, and <this wall> to complete?

10 Yea <their names also> asked we of them, to certify thee,—that we might write the name of the men who are at their head.
11 And <thus> returned they [answer] to us, saying,—

We are servants of the God of the heavens and the earth, and are building the house which was built these many years ago, which [a great king of Israel] built and completed.

12 But after that our fathers had provoked the God of the heavens to wrath, he delivered them into the hand of Nebuchadnezzar king of Babylon, the Chaldean,—and <this house> he destroyed, and <the people> he exiled to Babylon.

13 Howbeit in the first year of Cyrus king of Babylon, Cyrus the king issued an edict <this house of God> to build.

14 Moreover also <the utensils of the house of God>, of gold and silver, which Nebuchadnezzar had brought forth out of the temple which was in Jerusalem, and had brought into the temple of Babylon, Cyrus the king [brought them forth] out of the temple of Babylon, and they were delivered to one Sheshbazzar by name, whom he made [pasha]; and said to him—

These utensils take, go carry them into the temple that is in Jerusalem,—and let [the house of God] be built in its place.

15 Then this Sheshbazzar came, he laid the foundations of the house of God, which was in Jerusalem,—and since then, even until now, it hath been in building, and is not finished.

16 Now therefore, if unto the king it seem good, let search be made in the treasure-house of the king which is there, in Babylon, whether it be so, that <from Cyrus the king> issued an edict, to build
this house of God, in Jerusalem,—and the pleasure of the king concerning this
let him send unto us.

6 Then [Darius the king] issued an edict,—and they made search in the house of the books, where the treasures were laid up in Babylon.

And there was found in Ashmetha, in the fortress which is in the province of Media, a roll,—and [thus] was it written therein, as a record:

2 In the first year of Cyrus the king [Cyrus the king] issued an edict, as to the house of God in Jerusalem.

Let the house be built, the place where they used to offer sacrifices, and let the foundations thereof be reared,—[the height thereof] sixty cubits, [the breadth thereof] sixty cubits; 4 layers of large stones, three, and one* layer of new timber,—and <as for the expenses> <out of the house of the king> let them be given.

8 Moreover also <the utensils of the house of God> of gold and silver, which [Nebuchadnezzar] took forth out of the temple that was in Jerusalem, and brought unto Babylon> let them again be taken to the temple which is in Jerusalem, every one to its place, and lay them up in the house of God.

6 [Now] therefore, Tattenai pasha Beyond the River, Shethar-bozenai, and their associates, the Apharsachites, who are Beyond the River,—be ye far from thence: 7 let alone the work of this house of God,—[the pasha of Judah, and the elders of Judah] <this house of God> shall build upon its place;

8 And <from me> is issued an edict, as to that which ye shall do, with these elders of Judah, for the building of this house of God,—That <of the resources of the king, even the tribute Beyond the River> <forthwith> the expenses be given unto these men, for they must not be hindered.

9 And <whatever may be the need—whether young bullocks or rams or lambs for ascending-sacrifices unto the God of the heavens, wheat, salt, wine or oil, according to the command of the priests who are in Jerusalem,—that it be given to them, day by day, without fail; 10 that they may be offering sweet-smelling sacrifices unto the God of the heavens,—and be praying for the life of the king, and his sons.

And <from me> is issued an edict, that <any man who shall alter this message> let timber be torn out of his house, and being lifted up let him be fastened thereunto,—and his house <a dunghill> be made for this; 12 and the God who hath caused his Name to dwell there destroy any king or people, who shall put forth their hand to alter this house of God, which is in Jerusalem.

[Darius] have issued an edict, <forthwith> let it be done.

Then [Tattenai the pasha Beyond the River, Shethar-bozenai, and their associates,—<according as Darius the king had sent>, <so forthwith> they did.

And [the elders of the Jews] went on building and prospering, through the prophesying of Haggaï the prophet, and Zechariah son of Iddo,—they both built and finished, owing to the edict of the God of Israel, and owing to the edict of Cyrus and Darius, and Artaxerxes king of Persia. 13 And this house was finished, by the third day of the month Adar,—the which was the sixth year of the reign of Darius the king.


Then did the sons of Israel, the priests and the Levites, and the rest of the Sons of the Exile, keep' the dedication of this house of God, with joy; 17 and offered, for the dedication of this house of God, [bullocks] one hundred, [rams] two hundred, [lambbs] four hundred,—and [he-goats, as a sin-offering for all Israel] twelve, according to the number of the tribes of Israel. 18 And they set up the priests in their divisions, and the Levites in their courses, over the servicia of God, which was in Jerusalem,—as it is written, in the Book of Moses.

And the Sons of the Exile kept’ the passover,—on the fourteenth of the first month; 21 for the priests and the Levites [had purified themselves] as one man, [all of them] were pure,—so they slaughtered the passover for all the Sons of the Exile, and for their brethren the priests, and for themselves. 21 Therefore the sons of Israel who had returned from the Exile and all who had separated themselves from the impurity of the nations of the land* unto them, [did eat],—to seek Yahweh, God of Israel; 22 and kept the festival of unleavened cakes seven days, with joy,—for Yahweh had made them joyful, and had turned the heart of the king of Assyria towards them, to strengthen their hands, in the work of the house of God, the God of Israel.

§ 7. Ezra is empowered by a Letter from Artaxerxes to visit Jerusalem.

Now <after these things, in the reign of> [Artaxerxes king of Persia]> [Ezra]—
son of Seraijah, son of Azariah, son of Hilkiah; 2 son of Shallum, son of Zadok, son of Ahitub; 3 son of Amariah, son of

Or: "colleagues."  
* Or: "earth."  
† The words mark an interval of 57 years; if, Student's Commentary.
Azariah, son of Meraioth; 4 son of Zerahiah; 4 son of Uzzi, son of Bukki; 4 son of Abihua, son of Phinehas, son of Eliazer, son of Aaron* the first priest; —

6 [this Ezra] came up out of Babylon, and being a ready a scribe in the law of Moses, which Yahweh God of Israel had given,—and the king gave him, according to the hand of Yahweh his God upon him, all his request.

7 So then there came up some of the sons of Israel, and some of the priests and the Levites and the singers and the doorkeepers and the Nethinim, unto Jerusalem,—in the seventh year of Artaxerxes the king. 8 And he entered Jerusalem, in the fifth month,—the same was the seventh year of the king. 9 For on the first of the first month > was a beginning made of coming up from Babylon,—and on the first of the fifth month > entered he into Jerusalem, according to the good hand of his God upon him. 10 For || Ezra > had settled his heart, to study the law of Yahweh, and to do [it],—and to teach in Israel, statute and regulation.

11 Now || this > is a copy of the letter which King Artaxerxes gave, to Ezra the priest the scribe,—the scribe of the words of the commandments of Yahweh, and of his statutes, for Israel:—

12 || Artaxerxes, king of kings! || Unto Ezra the priest, scribe of the law of the God of the heavens,—To despatch * and so forth.

13 <From me> is issued an edict, that <every one in my kingdom, of the people of Israel, and of their priests and the Levites, who is minded of his own freewill to go to Jerusalem > with thee || let him go.

14 <Forasmuch as > from before the king and his seven counsellors thou art sent, to enquire concerning Judah and as to Jerusalem,—by the law of thy God which is in thy hand; 15 and to carry the silver and gold which the king and his counsellors have freely offered unto the God of Israel, who [in Jerusalem] hath his habitation; 16 and all the silver, and the gold, which thou shalt find, in all the province of Babylon,—with the freewill-offering of the people and of the priests offered willingly for the service of the house of their God which is in Jerusalem > [with thee] || let him go.

17 Therefore || with all diligence shalt thou buy—with this silver—bullocks, rams, lambs, with their meal-offerings, and their drink-offerings,—and shalt offer them upon the altar of the house of your God which is in Jerusalem; 18 and whatsoever unto thee and unto thy brethren shall seem good || with the rest of the silver and the gold || to do > [according to the pleasure of your God] shall ye do.

19 And <the utensils which are freely given to thee for the service of the house of thy God> put thou back, before the God of Jerusalem.

20 And <the rest of the need of the house of thy God, which it shall fall to thee to give> thou shalt give, out of the treasure-house of the king.

21 And || from me myself, Artaxerxes the king || issueth an edict, to all the treasurers who are Beyond the River,—that < whatsoever Ezra the priest || the scribe of the law of the God of the heavens shall ask > [with diligence] shall it be done: 22 unto a hundred talents of silver, and unto a hundred measures of wheat, and unto a hundred baths of wine, and unto a hundred baths of oil,—and salt without limit.

24 <Whatsoever is due to an edict of the God of the heavens> let it be done diligently, for the house of the God of the heavens,—for wherefore should there be wrath against the realm of the king and his sons?

25 And <you> we do certify, that <as touching any of the priests or the Levites, the singers, the doorkeepers, the Nethinim, or the servitors of this house of God > || tribute, excise or toll || shall it not be competent to impose upon them.

26 But <whosoever shall not do the law of thy God and the law of the king > || speedily let || penalty || be exacted from him,—whether to death, or to banishment, 8 or to confiscation of goods, or to imprisonment.

27 Blessed be Yahweh, God of our fathers,—who hath put the like of this into the heart of the king, to beautify the house of Yahweh, which is in Jerusalem; 28 and <unto me> hath extended lovingkindness before the king and his counsellors, yea all the valiant captains of the king, — I therefore have emboldened myself, according to the hand of Yahweh my God upon me, and gathered out of Israel, chief men, to go up with me.


1 Now || these > are their ancestral heads, and 8 their genealogical register,—even of those who came up with me, in the reign of Artaxerxes the king, out of Babylon:—

2 <Of the sons of Phinehas> Gershom, 8 2 <Of the sons of Ithamar> Daniel,—

3 <Of the sons of David> Hattush;

4 <Of the sons of Shecaniah,> 8 <Of the sons of

* Note this sudden run back for 16 generations; and cp. 1 Ch. vi. 23-36.

16 or: "skilled." Cp. Ps. xlv. 2.

4 cp. ver. 1, n.


4 So Fuerst; but T.G. and Davies: "finished," "skilled" (of Ezra).
Parashah: Zechariah, and with him—by genealogical registry of males—a hundred and fifty; 4 Of the sons of Pahath-moth Eliehoenai, son of Zerahiah, and with him two hundred males; 5 Of the sons of Zattu Shecaniah, the son of Jehiel, and with him three hundred males; 6 And of the sons of Adin Ebed, son of Jonathan, and with him fifty males; 7 And of the sons of Elam Jeshaiah, son of Athaliah, and with him seventy males; 8 And of the sons of Shaphatiah Zebadiah, son of Michael, and with him eighty males; 9 Of the sons of Joab Obadiah, son of Jehiel, and with him two hundred and eighteen males; 10 And of the sons of Bani Shelomith, son of Josiphiah, and with him a hundred and sixty males; 11 And of the sons of Bebai Zechariah, son of Bebai, and with him twenty-eight males; 12 And of the sons of Azgad Johanan, son of Hakkatan, and with him a hundred and ten males; 13 And of the later sons of Adonikam these being their names, Eliphelet, Jeuel, and Shemaiah, and with them sixty males; 14 And of the sons of Bigvai Uthai and Zabbud, and with him seventy males.

And I gathered them together unto the river that cometh into Ahava, and we encamped there three days, and I informed myself among the people and the priests, and of the sons of Levi I found I none there. So I sent for Eliezer, for Ariel, for Shemaiah, and for Elathan, and for Jarib, and for Elathan, and for Nathan, and for Zechariah, and for Meshullam, chief men, also for Joiarib and for Elanath, teachers. And I sent them forth unto Iddo, and they delivered me a message of discretion, of the sons of Mahli son of Levi, son of Israel, and of Sherebiah, and his sons and

his brethren, eighteen; and Hashabiah, and with them Jeshaiah, of the sons of Merari, his brethren and their sons, twenty; and of the Nethinim whom David and the rulers had given for the service of the Levites Nethinim two hundred and twenty,—all of them expressed by name. So it should be (w. Sep.)—

21 Then proclaimed I there a fast, by the river Ahava, that we might humble ourselves before our God, to seek of him a smooth way, for us and for our little ones, and for all our substance. 22 For I was ashamed to ask of the king, a band of soldiers and horsemen, to help us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all who seek him for good, But his power and his anger are against all who forsake him. 23 So we fasted and sought of our God, concerning this, and he suffered himself to be entreated by us. 24 Then I separated, from among the rulers of the priests, twelve, even Shebuel, Hashabiah, Hashubiah, and with them, from among their brethren ten; and weighed unto them, the silver and the gold, and the utensils, the heave-offering for the house of our God, which the king and his counsellors and his rulers and all Israel who were present, had offered: I even weighed unto their hand, of silver six hundred and fifty talents, and of utensils of silver a hundred talents, of gold twenty talents, of bowls of gold twenty, of a thousand drams, and of utensils of fine bright bronze two, precious as gold. Then said I unto them, Ye are hallowed unto Yahweh, and the utensils are hallowed, and the silver and the gold are a freewill offering, unto Yahweh, God of your fathers:

29 Watch and guard, until ye weigh [them] before the rulers of the priests and the Levites and the ancestral rulers of Israel in Jerusalem,—in the chambers of the house of Yahweh.

So the priests and the Levites accepted the weight of the silver and the gold, and the utensils,—to bring to Jerusalem, unto the house of our God. 31 Then brake we up from the river of Ahava, on the twelfth of the first month, to journey unto Jerusalem,—and the hand of our God was upon us, and he delivered us from the grasp of the enemy and of the lier in wait, by the way. So we came to Jerusalem, and we rested there, the third day. And on the fourth day, the silver and the gold and the utensils, in the house of our God, unto the hand of Meremoth son of Urijah, the priest, and with him war Eleazar son of Phinhas, and with them were Jozaab son of Jeshaiah and Noadiah son of Binnui, Levites:

Heb. : hahabhabhah, 12 ; 3. Or: "darics." Cp. ch. ii. 69 ; i Ch. xix. 7, a
Then delivered they the decrees of the king, and now, for a very little moment, hath this people a reviving, to set up on high the house of our God, to raise up the desolations there of, and to give us a wall in Judah and in Jerusalem.

But now what can we say, O our God, after this? for we have forsaken thy commandments, which thou didst command by the hand of thy servants the prophets, saying,

As for the land which ye are entering, unto possess, |an impure land| is it, with the impurity of the peoples of the lands, with their abominations, which have filled it from one end to the other, with their uncleanness.

Now therefore, <your daughters> do not ye give to their sons, and <their daughters> do not ye take for your sons, neither shall ye seek their prosperity nor their pleasure, unto times age-abiding,—to the end ye may become strong, and may eat the good of the land, and may suffer your children to possess it, unto times age-abiding.

And after all that hath come upon us, for our wicked doings, and for our great guilt—

For |O our God, hast spared us, punishing us less than our iniquities deserved, and hast given us a deliverance such as this|>

<should we again break thy commandments and join ourselves by affinity of marriage with the peoples of these abominations>—wouldst thou not be angry with us, unto a full end, that there should be neither remainder nor deliverance?

O Yahweh, God of Israel, righteous thou art, for we have had left us a deliverance as at this day,—|here we are| before thee, because of this thing!

The Offenders sorrowfully consenting, Divorce Judges are appointed. A Record of the Guilty Individuals.

Now when Ezra had prayed and when he had made confession, weeping and casting himself down, before the house of God, there gathered unto him out of Israel, an exceeding large congregation—men and women and children, for the people wept with a very bitter weeping.

And now for a very little moment hath come favour from Yahweh our God, in leaving to us a remnant to escape, and in giving to us a nail in his holy place,—that our God may enlighten our eyes, and give us a little reviving in our bondage.

For <bondmen> we are, but <in our bondage> hath our God not forsaken us, but extended unto us lovingkindness before the kings of Persia, to give us a reviving, to set up on high the house of our God, to raise up the desolations there of, and to give us a wall in Judah and in Jerusalem.

For |O our God, hast spared us, punishing us less than our iniquities deserved, and hast given us a deliverance such as this|>

The people of Israel and the priests and the Levites have not kept themselves separate from the peoples of the land,—in view of their abominations,— even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites; for they have taken of their daughters, for themselves and for their sons, so that the holy seed have intermingled themselves among the peoples of the lands,—and the hand of the rulers and the deputies hath, in this unfaithfulness, been rememoriated.

When I heard this thing I rent my garment and my robe,—and I bowed upon my knees, and spread my hands unto Yahweh my God; and said

O my God. I turn pale and am ashamed, to lift up. O my God, my face unto thee,—for our iniquities] have multiplied above the head, and our guilt hath magnified itself unto the heavens.

Since the days of our fathers we have been in great guilt, until this day,—and for our iniquities have we been given up—we, our kings, our priests,—into the hand of the kings of the lands, by sword and by captivity and by spoiling and by a turning pale of face, as at this day.

And now for a very little moment hath come favour from Yahweh our God, in leaving to us a remnant to escape, and in giving to us a nail in his holy place,—that our God may enlighten our eyes, and give us a little reviving in our bondage.

*Or: "palms."  Or: "tent-pin."
Now, therefore, let us solemnise a covenant unto our God—to put away all the women and such as have been born of them, in the counsel of my lord, and them who tremble at the commandment of our God, and according to the law—let it be done.

Arise, for upon thee resteth the thing, but we are with thee, be strong, and act.

Then arose Ezra and made the rulers of the priests, the Levites, and all Israel, swear to do according to this word, and they are aware.

Then arose Ezra from before the house of God, and went into the chamber of Jehohanan son of Eliashib, and when he came thither did he not eat, and did he not drink, for he was mourning over the unfaithfulness of them of the Exile.

Then made they a proclamation throughout Judah and Jerusalem, unto all the Sons of the Exile, to gather themselves together unto Jerusalem; and whoever should not come within three days according to the counsel of the rulers and the elders all his goods should be devoted, and himself be separated from the convocation of them of the Exile.

Then were gathered together all the men of Judah and Benjamin unto Jerusalem, within three days, [the same] was the ninth month, on the twentieth of the month,—and all the people remained in the broadway of the house of God, trembling concerning the thing, and because of the heavy rains.

Then arose Ezra the priest, and said unto them, Ye have acted unfaithfully, and have married foreign women,—to add unto the guilt of Israel.

Now, therefore, make confession unto Yahweh God of your fathers, and do his pleasure, and separate yourselves from the peoples of the land, and from the foreign women.

Then responded all the convocation and said, with a loud voice,—Thus, according to thy word concerning us, must it be done.

Nevertheless the people are many, and the season is that of the heavy rains, and we are not able to stand outside,—and the business is not one for a single day, nor yet for two, for we have abundantly transgressed in this thing.

Let, we beseech thee, our rulers take up their station for all the convocation, and all who, throughout our cities, have married foreign women let them come in at times appointed, and with them the elders of every city, and the judges thereof, until the glow of the anger of our God be turned from us, concerning this matter.

Only Jonathan son of Asahel and Jahaziah son of Tivkah made a stand against this, and Moshullam and Shabbethai the Levite helped them.

But the Sons of the Exile did thus, and Ezra the priest separated to himself certain men—ancestral heads by their ancestral houses, and all of them by name,—and they took their seats on the first day of the tenth month to search into the matter; and they made an end with all the men who had married foreign women,—by the first day of the first month.

Now there were found of the sons of the priests who had married foreign women,—of the sons of Joshua son of Jozadak, and his brethren Maseeiah, and Eliezer, and Jarib, and Gedaliah; and they gave their hand, that they would put away their wives, and being guilty they offered a ram of the flock for their guilt.

And of the sons of Parosh; Eliezer, and Jarib, and Gedaliah:

And of the Levites; Zochariah, and Jehiel and Abii, and Jeremoth, and Elijah.

And of the sons of Zattu; Elioenai, Eliaiah, Maccathiah, and Jeremoth, and Zabad, and Aziza.

And of the sons of Beshai; Jehohanan, Hananiah, Zabbai, Athlai.

And of the sons of Bani; Meshullam, Malluch, Adai, and Jashub, and Sheal, Jeremoth.

And of the sons of Pahath-moab; Adna and Chelah, —Benaiah, Maccathiah, Mattaniah, Bazel, and Binui, and Manasseh.

And of the sons of Harim; Eliezer, Ishjiah, Malchijah, Shemariah, Shimeon; — Benjamin, Malchuch, Shemariah.

Of the sons of Hashum; Mattaniah, Hattattah, Zabad, Eliephlet.

So the Western Masoretic gives: in, but read: according to.—G. Intro. p. 236.

Published: "Adonay"—"the Lord"; and some cod. have: "Yahweh," but GT. edn.: "my lord"—G. N. O. G. thinks ref. to Ezra. p. 11, 3.

Some cod. (w. 1 ear. pr. edn.): "and the L."—G. n.

GT.: "and lodged (or spent the night) there"—G. n.

"Word," "word" (sing.), read—G. n.

Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.: have: "of"—G. n.

 Heb.: iskibiyah, 15: 1, malkiyah, 15: 1, malkiyjah, 15: 1.

 Heb.: shemkrah, 3: 1, shemkrah.

An abbreviation form of malkiyjah, with the divine name Yah obliterates—G. Intro. 20.
THE BOOK OF

NEHEMIAH.

§ 1. Nehemiah's Permit to visit Jerusalem.

1 The story* of Nehemiah, son of Hacaliah,—and it came to pass <in the month Chislev, in the twentieth year, when || was in Shusan the fortress> 2 that Hanani one of my brethren came ||the and certain men out of Judah||,—so I asked them concerning the Jews who had escaped, who were left of the captivity, and concerning Jerusalem. 3 And they said unto me, 

||The remnant who are left of the captivity, there in the province|| are in great misfortune and reproach, ||the wall of Jerusalem|| is broken down, and ||the gates thereof|| are burned with fire.

4 And it came to pass <when I heard these words> that I sat down and wept, and I mourned certain days,—and continued fasting and praying, before the God of the heavens; 5 and said, 6

I beseech thee, O Yahweh God of the heavens, the great and fearful God,—keeping the covenant and lovingkindness for them who love him and keep his commandments:

Let, I pray thee, thine ears be attentive and thine eyes open—to hearken unto the prayer of thy servant—which ||I am praying before thee now, day and night, for the sons of Israel, thy servants, and making confession concerning the sins of the sons of Israel, which we have committed against thee; ||both 

§ II. Artaxerxes' Favor to Nehemiah.

7 I and the house of my father|| have sinned. We have dealt <very corruptly> against thee, —and have not kept the commandments, nor the statutes nor the regulations, which thou didst command Moses thy servant.

8 Remember, I pray thee, the word, which thou didst command Moses thy servant, saying,—

<If> ye are unfaithful ||I will scatter you among the peoples: • <When ye return unto me and keep my commandments and do them> <though it should be that ye have been driven out unto the uttermost part of the heavens> ||from thence|| will I gather them, and bring them into the place that I have chosen to make a habitation for my Name there.

9 They therefore, are thy servants and thy people,—whom thou hast redeemed by thy great power, and by thy firm hand.

10 I beseech thee, O My Lord, let— I pray thee—thine ears be attentive unto the prayer of thy servant, and unto the prayer of thy servants who delight to reverence thy Name, and oh prosperous, I pray thee, thy servant to-day, and grant him compassion before this man. Now || I was cup-bearer unto the king.

1 And it came to pass <in the month Nisan, 2 in the twentieth year of Artaxerxes the king> that ||wine|| was before him,—so I took up the wine, and gave unto the king, and I had never been sad before him. 2 Then said the king unto me,

Wherefore is thy countenance sad, seeing that ||thou|| art not sick? this is nothing else, but sadness of heart. Then feared I exceedingly, 3 and said unto the king—

"If" not expressed in Heb. 44 it shd have been — G.n.
Then the king said to me, "Concerning what do you request? If it seems right to you, and to the king, if it is possible for me, I will go to Judah, to the city of the sepulchres of my fathers, to rebuild it.

Then I prayed to the God of heaven, and said to the king, "If it seems right to you, and if your servant finds favor in your eyes, then let me go, I pray you, to Judah, to the city of my fathers’ sepulchres, that I may build it.

And the king said to me, "For how long will your journey be? and when will you return? It seemed good to the king to send me, and I set him a time.

Then I said to the king, "If it seems right to you, you can give me letters to the king’s officials beyond the River, that they may carry me over, and also letters to Asaph, the keeper of the king’s forest, that he may give me timber to build the gates of the fortress which pertains to the house, and for the wall of the city, and for the houses that I shall enter.

And the king gave me, according to the good hand of my God upon me.

§ 2. Nehemiah’s Arrival. He surveys Jerusalem’s Ruins, and—despite Sanballat—is determined to rebuild.

Then came I unto the pashas beyond the River, and gave them the letters of the king, now the king had sent with me captains of the army, and horsemen.

And when Sanballat the Horonite, and Tobiah the servant of the Ammonite, heard it, it vexed them, with a great vexation—what is this thing which ye would do? against the king would ye rebel?

Then answered I them, and said to them—The God of heaven will prosper us, therefore we his servants will arise and build—But to you pertaineth no portion, nor right, nor memorial, in Jerusalem.

§ 3. Jerusalem’s Wall repaired, in Sections, by Groups of Workers.

Then arose Eliashib the high priest and his brethren the priests, and built the sheep-gate, hallowed it, and set up the doors thereof, even unto the tower of Hammeah hallowed they it, unto the tower of Hananel; and at his hand built, the men of Jericho, and at his hand built Zaccur, son of Imri. And the fish-gate did the sons of Hassenaah build, the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof; and at their hand repaired, Meremoth son of Uriah son of Hakkoz, and at their hand repaired, Meshullum son of Berechiah son of Meshezabel, and at their hand repaired, Zadok son of Baana; and at their hand repaired, the Tekoites, but their chiefs put not their neck into the service of their lords. And the old gate did Joiada son of Paseah, and Meshullam, son of Besodeiah, repair, they laid the beams consumed with fire.

Then passed I over unto the fountain-gate, and unto the pool of the king, but there was no place for the beast that was under me to pass.

Then went I up in the torrent-bed, by night, and viewed the wall, and turned back, and entered by the valley-gate, and so returned.

Now the deputies knew not whether I had gone, nor what I was doing, but not even to the Jews, nor to the priests, nor to the nobles, nor to the deputies, nor to the rest who were doing the work had I as yet told it. So I said unto them, "Ye can see the misfortune that are in, how that Jerusalem lieth waste, and the gates thereof are burned with fire:

Come, and let us build the wall of Jerusalem, that we may remain, no longer, a reproach.


a Some cod. (w. ear. pr. edn., Syr., Vul.) walls.

b Or, "whereunto I shall come."

c "The Adam"—"a human being" or "anybody!"

d So Fuerst. "Fountain of Jackals"—T. O. "Dragon-spring"—O. T. e So read (w. some cod., w. 3 ear. pr. edn.); written (more tautly) "which were," etc.—O. T.

a Or (as pl. of excellence): "their lord" or "Lord."
thereof, and set up the doors thereof, and the locks thereof, and the bars thereof; 7 and <at their hand> repaired, Melatiah the Gibeonite and Jadon the Meronothite, men of Gibeon and of Mizpah,—who pertained to the throne of the pasha Beyond the River; 8 <at his hand> repaired, Uzziel son of Harhaiah, goldsmiths, and <at his hand> repaired, Hananiah son of the perfumers,—and they fortified Jerusalem, as far as the broad wall; 9 and <at their hand> repaired, Hashabiah son of Hur, ruler of a half-circuit b of Jerusalem; 10 and <at their hand> repaired, Jedaiah son of Harumaph, even over against his own house,—and <at his hand> repaired, Hattush, son of Hashanahiah; 11 <a second length> did Malchijah son of Harim and Hasshub son of Pahath-moab, repair,—also the tower of the ovens; 12 and <at his hand> repaired, Shallum son of Hallo-hez, ruler of a half-circuit b of Jerusalem,—the he and his daughters. 13 The valley-gate did Hanan and the inhabitants of Zanoah, repair,—also a thousand cubits in the wall, as far as the dung-gate. 14 And <at the dung-gate> did Malchijah son of Rechab, ruler of the circuit b of Beth-haccherem, repair,—he built it, and set up the doors thereof, the locks thereof, and the bars thereof. 15 And <at the fountain-gate> did Shallun son of Col-hozeh, ruler of the circuit b of Mizpah, repair,—he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, —also the wall of the pool of Shelah, by the garden of the king, even as far as the stairs that go down from the city of David; 16 <after him> repaired, Nehemiah son of Azluk, ruler of the half-circuit b of Beth-zur,—as far as over against the sepulchres of David, even unto the pool which had been made, and unto the house b of heroes; 17 <after him> repaired, the Levites, Rehum son of Bani,—<at his hand> repaired, Hashabiah, ruler of the half-circuit b of Keilah, for his circuit; 18 <after him> repaired, their brethren, Bavvai son of Henadad, ruler of the other half-circuit of Keilah; 19 and there repaired at his hand, Ezer son of Joshua, ruler of Mizpah, a second length,—over against the ascent of the armoury, at the corner; 20 <after him> zealously repaired Baruch son of Zabbai, a second length,—from the corner unto the opening of the house of Elishabib, the high priest; 21 <after him> repaired, Meremoth son of Uriah son of Hakkiz, a second length,—from the opening of the house of Elishabib, even unto the end of the house of Elishabib; 22 and <after him> repaired, the priests, the men of the Circuit; 23 <after him> repaired, Benjamin and Hasshub, over against their own house,—<after him> repaired, Azariah son of Maseiah son of Ananiah, beside his own house; 24 <after him> repaired, Binnui son of Henadad, a second length,—from the house of Azariah, unto the corner, even unto the pinnacle; 25 Palal son of Uzai, from over against the corner, and the tower that projecteth from the upper house of the king, which belongeth to the court of custody,—<after him> Pedaiah son of Parosh. 26 Now ||the Nethinim|| were dwelling in Ophel,—as far as over against the water-gate, on the east, and the tower that projecteth, even unto the wall of Ophel: 27 <after him> repaired, the Tekoites, a second length,—from over against the great tower that projecteth, even unto the wall of Ophel: 28 <after him> repaired, Sheeriah son of Shirat, keeper of the east-gate; 29 <after him> repaired, Hananiah son of Shelemiah, and Hanun sixth son of Zalaph, a second length,—<after him> repaired, Meshullam son of Berechiah, over against his chamber; 30 <after him> repaired, Malchijah son of Zorphi, as far as the house of the Nethinim, and the traders,—over against the manger-gate, even unto the ascent of the pinnacle; 31 and <between the ascent of the pinnacle and the sheep-gate> repaired, the goldsmiths, and the traders.

§ 4. The Sarcasms of Sanballat and Tobiah opposed by Prayer.

1 But it came to pass <when Sanballat heard> that we were building the wall, it angered him, and he was greatly displeased,—and mocked the Jews; 2 and spake before his brethren, and the army of Samaria, and said. 3 Now ||Tobiah the Ammonite|| was beside him,—so he said. 4 Hear, O our God, for we have become a contempt, and turn thou back their reproach upon their own head,—and give them up as a prey, in the land of captivity; 5 and do not allow them. 6 Some cod. (w. 6 ear. pr. edns., Sep., Vul.) foretold:—"and...G.n. 7 Written:" after"; read: 8 Some cod. (w. 6 ear. pr. edns.) omit: "even"—"G.n. 9 Or: "the prepared pool." 10 Or: "place." 11 Or: "with emulation." 12 Some cod. (w. 6 ear. pr. edns.) omit: "hence...G.n. 13 Or: "half the environ." 14 Or: "environ."—T.G. 15 Especially with beams. 16 Some cod. (w. 5 ear. pr. edns., Rep., Vul.): "and at...G.n. 17 Written:" after"; read: 18 Some cod. (w. 5 ear. pr. edns.) omit: "even"—"G.n. 19 Or: "the prepared pool." 20 Or: "place." 21 Or: "with emulation." 22 Some cod. (w. 5 ear. pr. edns., Rep., Vul.) both written and read: "Zakkai." 23 In some cod. (w. 1 ear. pr. edn., Syr., Vul.) both written and read: "Zakkai." 24 Or: "half the environ." 25 Or: "will people let captivity"—G.n. 26 Written:" after"; read: 27 Some cod. (w. 6 ear. pr. edns., Rep., Vul.): "will they...G.n. 28 Or: "will they...G.n. 29 Or: "will they...G.n. 30 Written:" after"; read: 31 Some cod. (w. 6 ear. pr. edns., Rep., Vul.): "will people...G.n. 32 Written:" after"; read: 33 Some cod. (w. 6 ear. pr. edns., Rep., Vul.): "will they...G.n.
§ 5. Sanballat and his Neighbours conspire to Fight. Their Plot discovered and thwarted. Armed Watchers and Workers.

7 But it came to pass <when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard> that the repair of the walls of Jerusalem had gone up, that the breaches began to be stopped> that it angered them exceedingly; 9 and they conspired, all of them together, to come, to fight against Jerusalem,—and to cause it harm; 9 howbeit we prayed unto our God, —and set a watch against them, day and night, because of them. 10 Then said Judah, The strength of the burden-bearer faileth, and the rubbish aboundeth,—and [we] are not able to build at the wall; 11 and our adversaries have said, They shall not know, neither shall they see, until we come into their midst, and slay them,—so shall we cause the work’ to cease.

12 But it came to pass <when the Jews dwelling near them came in> then said they unto us, ten times, <From all places whither ye shall turn> [they will be] upon us!

13 So I set—on the lower slopes of the place behind the wall in the waste grounds,—yes I set the people, by their families, with their swords, their spears and their bows. 14 Then I looked and rose up, and said—unto the nobles and unto the deputies, and unto the rest of the people, Do not ye fear because of them,—<the great and fearful Lord> remember ye, so shall ye fight for your brethren, your sons and your daughters, your wives, and your houses.

15 And it came to pass <when our enemies heard that it was known to us, and that God had overthrown their counsel> then returned we, all of us, unto the wall, every man unto his work. 16 And it came to pass <from that day> [the half of my young men] were working in the work, and [the half of them] were grasping the spears, the bucklers, and the bows, and the coats of mail,—but [the rulers] were behind all the house of Judah. 17 <They who were building at the wall and they who were carrying burdens, they who were lifting> [each man] <with his one hand> was working at the work, and <with the other> was grasping the weapon. 18 <Even they who were building>

8 Or: “compacted.”
9 ML.: “a heart.”
11 So in many cod. and several ear. pr. edn.; G.n.
13 Vul.: “wall” (sing.)—G.n.
17 Cp. O.G. 88, L, 2, 8.

§ 6. The People’s Complaints that they are oppressed by their Brethren call forth stern Remonstrance, immediate Reform, and Nehemiah’s Record of his Own Course.

1 Then came there to be a great outcry of the 5 people and their wives,—against their brethren the Jews. 2 And there were some’ who were saying, <Our sons and our daughters> are we’ pledging,—that we may obtain corn, and eat, and keep ourselves alive.

3 And there were some’ who were saying, <Our fields and our vineyards and our houses> are we’ pledging,—that we may obtain corn in the dearth.

4 And there were others’ who were saying, We have borrowed silver, for the king’s tribute,—[upon] our lands and our vineyards. 9 [Now] therefore, <as is the flesh of our brethren> so is our flesh, <as are our children> so are our children. Yet lo! we’re are putting in subjection our sons and our daughters, for bondservants yes there are some’ of our daughters already trodden down, and we are powerless, and our fields and our vineyards, belong to others.

6 And it angered me greatly,—when I heard their outcry, and these words.

7 So my heart took counsel unto me’ and I contended with the nobles and with the deputies, and said to them, <A loan on interest — every man to his brother> are ye’ making,—So I appointed over them a great assembly; 8 and I said unto them,
NEHEMIAH V. 9—19; VI. 1—10.

19 "Remember unto me, O my God, for good,—all that I have done for this people.

§ 7. Sanballat and other Enemies, seeking a Conference, and hiring a False Prophet, to intimidate Nehemiah, are yet further baffled.

1 And it came to pass <when it was reported> to Sanballat and Tobiah and to Geshem the Arabian and to the rest of our enemies, that I had built the wall, and there was left therein no breach,—though <up to that time, the doors> had I not set up in the gates> 2 that Sanballat and Geshem sent unto me, saying, Come! and let us meet together in the villages, in the valley of Ono,—

But ||they|| were plotting 'to do me harm. 3 So I sent unto them messengers, saying, <A great work> am ||I:| doing, and cannot come down,—wherefore 'should the work cease whilst I leave it, and come down unto you?

Yet they sent unto me, according to this message, four times,—and I replied to them according to this answer.

5 Then Sanballat sent unto me, according to this message, a fifth time,—by his young man,—with an open letter, in his hand: 6 wherein was written—

Among the nations> it is reported, and Gashmu saith it, that thou and the Jews are plotting to rebel, <for which cause> thou art building the wall,—and thou art to become their king, according to these words,

Moreover also <prophets> hast thou set up to make proclamation concerning thee in Jerusalem, saying, He hath become king* in Judah! 7 Now therefore, will it be reported to the king, according to these words.

Moreover also <in this work> of the wall> I repaired, and <no field> did we* buy,—though ||all my young men|| were gathered thereto unto the work. And ||Jews and deputies, a hundred and fifty men, and they who were coming in unto us from among the nations which were round about us|| [depended] upon my table. 15 Now ||that which was prepared for a single day} was—one ox, six choice sheep, also five fowls} were prepared for me, and <apportioned unto ten days> of every sort of wine, in abundance,*—yet ||in spite of this}< the bread of the pasha> demanded I not, because heavy was the bondage upon this people.

9 Then said I,* <Not good> is the thing which ye are doing,—ought ye not <in the fear of God> to walk, because of the reproach of the nations, our enemies? 10 Then, my brethren and my youngmen, let us lend unto them on interest silver and corn! I pray you.let us leaveoff this lending on interest! 11 Restore, I pray you. unto them this very day. their fields, their vineyards, their oliveyards, and their houses,—both the hundredth of silver and corn, new wine and oil, for which ye have been lending to them.

And they said. We will restore them, and <from them> will we require nothing, ||so|| will we do, as thou art saying.

Then called I the priests, and put them on oath, to do according to this promise. 12 Also ||my lap|| shook I out, and said—

<Thus and thus> may God shake out every man who shall not confirm this promise, out of his house and out of his labour, yea <thus and thus> let him be shaken out and empty,—

And all the convocation said, Amen!' and praised Yahweh, and the people did according to this promise.

Moreover <from the day I was commanded to become their pasha in the land of Judah>, from the twentieth year, even unto the thirty-second year of Artaxerxes the king, twelve years> ||I and my brethren|| have not eaten; 18 whereas ||the former pashas, who were before me|| suffered themselves to be a burden upon the people, and took from them in bread and wine, besides forty shekels of silver, even ||their young men|| bare rule over the people,—but ||I|| did not so, because of the fear of God. 16 Moreover also <in this work> of the wall> I repaired, and <no field> did we* buy,—though ||all my young men|| were gathered thereto unto the work. 17 And ||Jews and deputies, a hundred and fifty men, and they who were coming in unto us from among the nations which were round about us|| [depended] upon my table. 15 Now ||that which was prepared for a single day} was—one ox, six choice sheep, also five fowls} were prepared for me, and <apportioned unto ten days> of every sort of wine, in abundance,*—yet ||in spite of this}< the bread of the pasha> demanded I not, because heavy was the bondage upon this people.

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Moreover also <prophets> hast thou set up to make proclamation concerning thee in Jerusalem, saying, He hath become king* in Judah!

Now therefore, will it be reported to the king, according to these words.

Now||, therefore, come, and let us take counsel together.

8 Then sent I unto him, saying, Nothing hath been done, according to these words, which thou art saying,—but <out of thine own heart> art thou feigning them.

9 For ||they all|| were seeking to put us in fear, saying,

Their hands will slacken from the work, and it will not be accomplished.

||Now||, therefore, strengthen thou my hands! 10

When ||I|| came into the house of Shemaiah,
4*4 NEHEMIAH VI. 11—19; VII. 1—26.

son of Deliah, son of Mehetabel. || he || being

shut in> he said.

Let us meet together in the house of God, in the midst of the temple, and let us close the doors of the temple, for they are coming to slay thee, yea <by night> are they coming to slay thee.

Then said I.

Should such a man as I flee? Who then <being such as I> would enter the temple to save his life? I will not enter.

Then perceived I, that lo! it was I who had sent him,— though <a prophecy> he had spoken concerning me, but ||Tobiah and Sanballat|| had hired him: 13 <to this end> a ||hired|| he was, to the end that I might be afraid and do so, and might sin,—and it might serve them for an evil report, to the end they might bring reproach upon me.

Have remembrance, O my God, of Tobiah and of Sanballat, according to these their doings, moreover also of Noadiah the prophetess, and of the rest of the prophets, who would have put me in fear.

So the wall was finished, on the twenty-fifth of Elul,— in fifty-two days. 16 And it came to pass when all our enemies heard, and all the nations that were round about us saw> that they fell greatly in their own eyes, and took knowledge that from God had this work been wrought.

Moreover <in those days> were the nobles of Judah busy with their letters which were going unto Tobiah,— and those of Tobiah were coming unto them; 16 for ||many in Judah|| had taken an oath to him, because he was in marriage affinity with Shecaniah son of Arab,— and ||Jehohanan his son|| had taken the daughter of Meshullam, son of Berechiah. 19 Moreover <his good deeds> were they telling before me, and <my affairs> were they carrying out to him, —<letters> did Tobiah send to put me in fear.

§ 9. Intending to Enrol the People, Nehemiah finds a Register of the First Return.

(Cp. Ezr. ii.)

4 Now the city was broad on both hands, and large, but the people were few in the midst thereof,— and the houses had not been built.

So then my God put it into my heart, and I gathered together the nobles and the deputies and the people, to register their genealogy,— then found I a register roll, of them who came up at the first, and found written therein:—

||These|| are the sons of the province, who came up from among the Captives of the Exile, whom Nebuchadnezzar king of Babylon did exile,— but they came back to Jerusalem and to Judah, every one to his own city; 7 who came in with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshana, Mispar, Bigvai, Nehum, Baanah,— the number of the men of the people of Israel.

§ 8. Nehemiah appoints Governors of the City and Watches for the Gates.

And it came to pass when the wall was built, and I had set up the doors,— and the doorkeepers and the singers and the Levites had been appointed 2 that I gave Hananiah my brother, and Hananiah captain of the castle, charge over Jerusalem, for ||he|| was a truly faithful man, and revered God above many. 3 And I said unto them.

Let not the gates of Jerusalem be opened until <hot> be the sun, and <while they are standing> by let them close the doors, and make them fast,— setting watches, of the inhabitants of Jerusalem, every one in his watch, and every one over against his own house.
NEHEMIAH VII. 27—73.

27 The men of Anathoth a hundred, and twenty-eight; 28 The men of Beth-azmaveth forty-two; 29 The men of Kiriath-jearim, Chephirah and Beeroth seven hundred, and forty-three; 30 The men of Ramah and Geba six hundred, and twenty-one; 31 The men of Michmas a hundred and twenty-two; 32 The men of Bethel and Ai a hundred and twenty-three; 33 The sons of the other Nebo fifty-two; 34 The sons of the other Elam a thousand, two hundred, and fifty-four; 35 The sons of Harim three hundred, and twenty; 36 The sons of Jericho three hundred, and forty-five; 37 The sons of Lod, Hadid, and Ono seven hundred, and twenty-one; 38 The sons of Seraah three thousand, nine hundred, and thirty; 39 The priests; 40 The sons of Jedaiah, of the house of Jeshua, nine hundred, and seventy-three; 41 The sons of Immer a thousand, and fifty-two; 42 The sons of Pashhur a thousand, and seventeen; 43 The Levites; 44 The sons of Jeshua, of Kadmiel, of the sons of Hodevah seventy-four; 45 The singers; 46 The sons of Asaph a hundred, and forty-eight; 47 The doorkeepers; 48 The sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akkub, the sons of the high priest’s house, the sons of Shobai a hundred, and thirty-eight; 49 The Nethinim; 50 The sons of Zeri, the sons of Hasupha, the sons of Tabbooth; 51 The sons of the other Chalcol, the sons of Dara; 52 The sons of the other Kagan, the sons of Hagioth; 53 The sons of Harshemesh; 54 The sons of Bazlith, the sons of Harsha; 55 The sons of Barkos, the sons of Sisera, the sons of Temah; 56 The sons of Neziah, the sons of Hatiph.

57 The Sons of the Servants of Solomon

The sons of Sotai, the sons of Sophereth, the sons of Perizzi; 58 the sons of Jaala, the sons of Darkon, the sons of Giddel; 59 the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Ammon. 60 All the Nethinim, and the Sons of the Servants of Solomon were three hundred, and ninety-two.

And these are they who came up from Tel-melah, Tel-harsha, Cherub, Addon, and Immer,—but they could not tell their ancestral house, nor their seed, whether of Israel they were: 61 the sons of Deliah, the sons of Tobiah, the sons of Nekoda, six hundred and forty-two. And [of the priests] the sons of Hobahiah, the sons of Hakkoz, the sons of Barzillai, who had taken of the daughters of Barzillai the Gileadite to wife, and was called after their name. 62 These sought their writing wherein they were registered, but it was not found, —so they were desacrated out of the priesthood; 63 and the governor told them, they must not eat of the most holy things, —until there should stand up a priest, with Lights and Perfections.

64 All the gathered host together was forty-two thousand, three hundred, and sixty; besides their men-servants and maidservants were these, seven thousand, three hundred, and thirty-seven, —and to them pertained, singing-men and singing-women, two hundred, and forty-five; 65 their horses were seven hundred, and thirty-six, —their mules two hundred, and forty-five; 66 camels four hundred, and thirty-five, —ass six thousand, seven hundred, and twenty.

And a portion of the ancestral chiefs gave unto the work, —the governor gave unto the treasury, of gold a thousand darics, of silver bowls fifty, of tunics for priests five hundred, and thirty; besides their men-servants and maidservants were these, seven thousand, three hundred, and thirty-seven, —and some of the ancestral chiefs gave unto the treasury of the work, of gold twenty thousand darics, —and of silver two thousand and two hundred manehs; 67 and that which the rest of the people gave was of gold twenty thousand darics, and of silver two thousand manehs, —and of tunics for priests sixty-seven.

So the priests and the Levites and the doorkeepers and the singers and some of the people, and the Nethinim and all Israel, took up their abode in their cities.

* Some cod. (w. 2 ear. edns.): "one" or "a certain," [edns.]: "a hundred," instead of other.—G.n.
* Some cod. (w. 1 ear. edns.): "one," or "a certain," instead of other.—G.n.
* So written; read: "Nehushenim."—G.n.
* Some cod. (w. 4 ear. edns.): "Mehire."—G.n. [CP. let. 4, 20, p. 29.]

* Cp. Err. ii. 64, Or.: "convocation." Heb.: מִדָּשָׁה.

* This verse is found in some MSS. (w. 6 ear. pr. edns.): "they were"—G.n.
* Cp. Err. ii. 64, Or.: "convocation." Heb.: מִדָּשָׁה.

For remainder of this ver., see next section and note.
§ 10. In the Seventh Month, at the People's Request, Ezra reads publicly out of the Law; the People weep, but are counselled to rejoice.

And <when the seventh month arrived> the sons of Israel were in their cities.*

8 § Then all the people gathered themselves together, as one man, into the broad way that was before the water-gate,—and they spake unto Ezra the scribe, to bring the book of the law of Moses, which Yahweh had commanded Israel. 

2 So then Ezra the priest brought the law, before the convocation of both men and women, and all that had understanding to hearken,—on the first day of the seventh month; and read therein, before the broad place which was before the water-gate, from the time it was light, until the noon of the day, in presence of the men and the women, and such as had understanding,—and the ears of all the people were unto the book of the law: 4 And Ezra the scribe stood upon a lofty platform of wood, which they had made for the purpose, and there stood, beside him, Mattithiah and Shema and Ananiah and Uriah and Hilkiah and Maaseiah, on his right hand,—and <on his left> Pedaiah and Mishael and Malchijah and Hashum and Hashbaddanah, Zechariah, Meshullam.

5 And Ezra the scribe opened the book before the eyes of all the people, for above all the people was he,—and when he opened it all the people stood up. 6 And Ezra blessed Yahweh the great God,—and all the people responded 'Amen ! Amen ! with the lifting up of their hands,—and they bented their heads and bowed themselves down unto Yahweh, with their faces to the ground. 7 And Joshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiyah, and the Levites did cause the people to understand the law, and the people remaining in their places. 8 So they read in the book of the law of God distinctly,—and, giving the sense, caused them to understand the reading.

9 Then Nehemiah — he was the governor—and Ezra the priest the scribe, and the Levites who were causing the people to understand, said unto all the people,—

'To-day is [holy] unto Yahweh your God, do not mourn, nor weep,—for weeping were all the people, when they heard the words of the law. 10 So he said unto them—

Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared, for holy is the day, unto our Lord,—and be not grieved, for [the joy of Yahweh] is your strength.*

11 And the Levites were quieting all the people, saying—

Hush ! for [the day] is holy,—and be not grieved.

12 And all the people went their way, to eat and to drink, and to send portions, and to make great rejoicing,—because they had understood the words which were made known unto them.

§ 11. The Reading of the Second Day leads to a Revival of Dwelling in Booths, neglected since the days of Joshua.

13 And <on the second day> were gathered together—the ancestral heads of all the people, the priests and the Levites, unto Ezra the scribe,—even to give attention unto the words of the law. 14 And they found written in the law, —that Yahweh gave command through Moses, that the sons of Israel should dwell in booths, during the festival of the seventh month; and that they should publish and send along a proclamation throughout all their cities and throughout Jerusalem, saying, Forth to the mountain, and bring in branches of olive, and branches of oleaster, and branches of myrtle, and branches of palms, and branches of thick trees,—to make booths, as it is written.

16 So the people went forth, and brought in, and made themselves booths, every one upon his roof, and in their courts, and in the courts of the house of God, and in the broad place of the water-gate, and in the broad place of the gate of Ephraim. 17 And all the convocation of them who had returned out of the captivity made booths, and dwelt in booths, for, since the days of Joshua son of Nun, had not the sons of Israel done so, unto that day,—and there was very great rejoicing. 18 So he read in the book of the law of God, day by day, from the first day unto the last day, and they kept the festival seven days, and <on the eighth day> a closing feast, according to the regulation.

§ 12. A Solemn Fast: a Public Prayer; leading to a Written Promise of Reform.

1 Now <on the twenty-fourth day of this month> were the sons of Israel gathered together, with fasting and with sackcloth, having earth upon them. 2 And the seed of Israel separated themselves from all the sons of the foreigner,—and stood and made confession over their own sins, and the iniquities of their

sweet, and send portions unto them for whom nothing is prepared, for holy is the day, unto our Lord,—and be not grieved, for [the joy of Yahweh] is your strength.*

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NEHEMIAH IX. 3—24.

And and statutes and a law> didst thou command them, through Moses thy servant.

And <broad out of the heavens> didst thou give them, for their hunger, and <waters out of the cliff> didst thou bring them, for their thirst,—and bastest them go in to take possession of the land, which thou hadst lifted thy hand to give them.

But <they and our fathers> dealt proudly,— and hardened their neck, and hearkened not unto thy commandments; 37 but refrused to hearken, neither kept in mind thy wonders which thou hadst done with them, but they hardened their neck, and appointed a head that they might return to their servitude, in their perverseness.

But <thou> art a God of forgivenesses, gracious and full of compassion, slow to anger and abounding in lovingkindness; 38 and didst not forsake them.

Yea <although they made them a molten calf, and said, This is thy God, that brought thee up out of Egypt>—

And <wrought great insults> yet <thou> <in thine abounding compassions> didst not forsake them in the desert,— <the pillar of cloud departed not from over them> by day, to lead them in the way, nor the pillar of fire by night, to light up for them the way <wherein> they should go.

And <thy Good Spirit> thou gavest, to instruct them,— and <thy manna> thou withheldest not from their mouth, and <water> thou gavest them, for their thirst.

Yea <forty years> didst thou sustain them in the desert, they lacked nothing,— <their mantles waxed not old and their feet swelled not.>

And thou gavest them kingdoms, and peoples, and allotted to each of them a corner,— and they took possession of the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

<Their children also> didst thou multiply, like the stars of the heavens,— and didst bring them into the land which thou hadst promised their fathers they should enter to possess; 24 so the children entered and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and deliveredst them into their hand,— with their kings, and the peoples of the land, to do with them accord—

Yea thou sawest the affliction* of our fathers, in Egypt, and <their outcry> thou hearest, by the Red Sea; 19 and didst grant signs and wonders against Pharaoh, and against all his servants, and against all the people of his land, for thou hadst taken note, that they ruled proudly over them,— and so thou didst make thee a name, as at this day.

And <the sea> didst thou cleave asunder before them, and they passed through the midst of the sea, on dry ground,— whereas <their pursuers> thou didst cast into the depths like a stone, into the mighty waters; 1

And <in a pillar of cloud> didst thou lead them, by day,— and in a pillar of fire, by night, to light up for them the way where in they should go.

And <upon Mount Sinai> camest thou down, and spakest with them out of the heavens,— and gavest them just regulations, and faithful laws, good statutes and commandments.

And <thy holy sabbath> didst thou make known to them, — and <commandments>

15. Some cod. (w. 6 ear. pr. edns., Syr.) * "out of the land of Egypt."—G.n. (Remisfigiam, instead of Bmisfigiam.)
17. N.B.: Sing. number.
ing to their pleasure; 26 and they captured fortified cities, and a fat soil, and took possession of houses full of every good thing, wells digged, vineyards and olive-yards and fruit-trees, in abundance,— so they did eat and were filled and became fat, and luxuriated in thy great goodness.

27 But they murmured and rebelled against thee, and cast thy law behind their back, and <thy prophets> they slew, who testified against them* that they might turn them back unto thee,—and they wrought great insult.

28 But <as soon as they had rest> they again’ wrought wickedness before thee,—and thou didst leave them in the hand of their enemies, who bare rule over them, yet <when they again’ made outcry unto thee> ||thou|| <from the heavens> didst hear and <according to b thine abounding compassions> gavest them saviours, that they might save* them out of the hand of their adversaries.

29 But <in the time of their distress> they made outcry unto thee, and <thy compassion> didst not come unto them—nor didst thou send any one to save them, nor didst thou deliver them from the hand of their enemies.

30 Therefore didst thou deliver them into the hand of their adversaries, who distressed them,— and <in the time of their distress> they made outcry unto thee, and ||thou|| <from the heavens> didst hear and <according to thy abounding compassions> gavest them saviours, that they might save* them out of the hand of their adversaries.

31 ||Now|| therefore, O our God— the God great, mighty, and fearful—keeping the covenant and the lovingkindness,* let not all the trouble seem little before thee, which hath come upon us—on our kings, on our rulers, and <on our priests, and on our prophets, and on our fathers, and on all thy people,—

from the days of the kings of Assyria, until this day.

32 But thou art righteous, as to all that hath fallen upon us,—for <faithfulness> hast thou wrought, whereas ||we|| have been lawless; 34 and *our kings, our rulers, our priests, and our fathers|| have not kept thy law,—nor given heed unto thy commandments, or unto thy testimonies, wherewith thou hast testified against them.

33 But ||they|| <in their kingdom, and in thine abundant goodness which thou gavest them, and in the broad and fat land which thou didst set before them> did not serve thee, neither turned they from their wicked doings.

34 Lo! ||we|| to-day— are bondmen—in even upon the land which thou gavest our fathers to eat the fruit thereof and the good thereof. 37 ||we|| are bondmen; and ||the increase thereof> abounded unto the kings whom thou hast set over us, for our sins,—and <over our bodies> are they bearing rule, and over our cattle, at their pleasure, and <in great distress> we are'.

35 And ||the Levites||—Jehu, son of Azaniah, Binnui, of the sons of Henadad, Kadmiel; 13 Mica, Rebah, Hashabiah. 12 Zaccur, Sherebiah, Shebaniah; 13 Hodiah, Bani, Benimu.

14 ||The heads of the people||—Parosh, Pahath-moab, Elam, Zattu, Bani; 15 Binnui, Azgad, Bebai; 16 Adonijah, Bigvai, Adin; 17 Ater, Hezekiah, Azzur; 18 Hodiah, Hashum, Beazai;

19 Hariph, Anathoth, Nobai; 20 Mapishah, Meshullam, Hezir; 21 Meshezabel, Zadok, Jaddua;

22 Pelatiah, Hanan, Aniah; 23 Hoshia, Hananiah, Hashub; 24 Halloesh, Pilla, Shobek;

25 Rehum, Hashabnah, Maaseiah; 26 and Ahiah, Hanan, Hanan; 27 Malluch, Hananiah, Bani, Hananiah, Anan; 28 and Mulluch, Harim, Banah.

29 And <the rest of the people—the priests, the construction, Some cod. (w. 7 ear. pr. edns., Sep., Vul.): “in” —G.n. [w. 8 ear. pr. edns.; “and” —G.n.]

* Or: “solemnly admonished them.”

1 Some cod. (w. 7 ear. pr. edns., and Sep.): “in.” Cp. ver. 27.

2 Some cod. (w. 6 ear. pr. edns.; “and” —G.n.

3 Some cod. (w. 6 ear. pr. edns.; “and the saved” —G.n.

4 Some cod. (w. 2 ear. pr. edn.): “in” —G.n.

5 Gr. “yes also” —G.n. [w. 8 ear. pr. edns., Vul.]

6 Some cod. (w. 8 ear. pr. edns.; “and” —G.n.

7 Some cod. (w. 8 ear. pr. edns.; “and” —G.n.]

8 Some cod. (w. 7 ear. pr. edns., Sep., Vul.): “in” —G.n. [w. 8 ear. pr. edns., and Sep.]: “in.” Cp. ver. 27.

9 Some cod. (w. 6 ear. pr. edns.; “and” —G.n.]

10 Some cod. (w. 7 ear. pr. edns.; “and” —G.n.]

11 Some cod. (w. 6 ear. pr. edns.; “and” —G.n.]

12 Some cod. (w. 7 ear. pr. edns.; “and” —G.n.]

13 Some cod. (w. 8 ear. pr. edns.; “and” —G.n.]

14 Some cod. (w. 7 ear. pr. edns., Sep., Vul.): “in” —G.n. [w. 8 ear. pr. edns., and Sep.]: “in.” Cp. ver. 27.

15 Some cod. (w. 7 ear. pr. edns., Sep., Vul.): “in” —G.n. [w. 8 ear. pr. edns., and Sep.]: “in.” Cp. ver. 27.

16 Some cod. (w. 7 ear. pr. edns., Sep., Vul.): “in” —G.n. [w. 8 ear. pr. edns., and Sep.]: “in.” Cp. ver. 27.

17 Some cod. (w. 7 ear. pr. edns., Sep., Vul.): “in” —G.n. [w. 8 ear. pr. edns., and Sep.]: “in.” Cp. ver. 27.

18 Some cod. (w. 7 ear. pr. edns., Sep., Vul.): “in” —G.n. [w. 8 ear. pr. edns., and Sep.]: “in.” Cp. ver. 27.

19 Some cod. (w. 7 ear. pr. edns., Sep., Vul.): “in” —G.n. [w. 8 ear. pr. edns., and Sep.]: “in.” Cp. ver. 27.
the Levites, the doorkeepers, the singers, the Nethinim, and all who had separated themselves from the peoples of the lands unto the law of God, their wives, their sons and their daughters,—every one having knowledge and understanding; were holding fast unto their distinguished brethren, and were entering into a curse and into an oath, to walk in the law of God, which was given through Moses the servant of God,—and to observe and do all the commandments of Yahweh our Lord, and his regulations, and his statutes; and that we would not give our daughters unto the peoples of the land—and their daughters—would we not take for our sons; and if the peoples of the land should be bringing in wares, or any corn on the sabbath day, to sell, we would not buy of them on the sabbath, or on a holy day,—and that we would remit the seventh year, and the loan of every hand. And we laid on ourselves charges, appointing for ourselves the third of a shekel, yearly,—for the service of the house of our God; for the bread to set in array, and the continual meal-offering, and for the ascending-sacrifice, of the Sabbaths, of the new moons, of the appointed feasts, and for things hallowed, and for victims bearing sin, to put a propitiatory-covering over Israel,—and for all the work of the house of our God. Also did we cast, concerning the offering of wood among the priests, the Levites, and the people, to bring it unto the house of our God, by our ancestral houses, at times arranged, year by year,—to burn upon the altar of Yahweh our God, as it is written in the law. And that we would bring in the firstfruits of all fruit of all trees, yearly,—unto the house of Yahweh; also that the firstborn of our sons; and of our cattle, as it is written in the law: and that we would bring in the heave-offering of the sons of Levi, unto the house of our God; also that the heave-offering of the tithe of the tithe, unto the house of Yahweh ; also that the cloth for the priest, for things hallowed, and for victims bearing sin, to put a propitiatory-covering over Israel,—and for all the work of the house of our God.

§ 14. A Record of those who dwell in Jerusalem of the Chiefs of Judah and Benjamin, and of the Priests and Levites; also of the Villages in which men of Judah and Benjamin dwell.

1 And the rulers of the people dwelt in Jerusalem,—and the rest of the people cast lots, to bring in one out of ten to dwell in Jerusalem the holy city, and nine parts in [other] cities. And the people bestowed a blessing on all the men, who willingly offered themselves to dwell in Jerusalem.

2 Now these are the chiefs of the province, who dwelt in Jerusalem, but in the cities of Judah dwelt every man in his possession throughout their cities, Israel, the priests, and the Levites and the Nethinim, and the Sons of the Servants of Solomon. And in Jerusalem dwelt certain of the sons of Judah and of the sons of Benjamin,—

3 Of the sons of Judah Athaiah son of Uzziah, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalleel, of the sons of Perez; and Maaseiah son of Baruch, son of Col-hozei, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite. All the sons of Perez who were dwelling in Jerusalem four hundred and sixty-eight, men of ability.

4 And these are the sons of Benjamin, Sallu son of Meshullam, son of Joel, son of Pedahzur, son of Kolah, son of Maaseiah, son of Ithiel, son of Josiah; and after him Gabbai, Sallai,—nine hundred and twenty-eight. And Joel son of Zichri was in charge over them,—and Judah son of Hassenuh was over the city, as second.

5 Of the priests Jedaiah son of Joiarib, Jachin; Seraijah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, chief ruler of the house of God; and their brethren who were doing the work of the house, eight hundred and twenty-two,—and Adaiah son of Jeroham, son of Pelahiah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah; and his brethren, ancestral chiefs, two hundred and forty-two,—and Amashai son of Azarel, son of Ahazai, son of Meshillemoth, son of Immer; and their brethren, strong men of ability, a hundred and twenty-eight,—and he who was in charge of them, Zabdiel, son of Hagedolim.

6 And of the Levites Shemaiah son of Haarsub, son of Azrikam, son of Hashabiah, son of Bunni; and Shabbethai and Jozaab, over the outside business of the house of God, of the chiefs of the Levites; and Mattaniah son of Mica, son of Zabdi, son of Asaph, leader of the praise who giveth thanks, in prayer, and Bakukiah the second among his brethren,—and Obadiah son of Shemaiah, son of Galal,
son of Jeduthun. All the Levites in the holy city were two hundred and eighty-four.

And the doorkeepers—Akkub, Talmon, and their brethren who were keeping watch in the gates were a hundred and seventy-two.

But the residue of Israel, the priests, the Levites were in all the cities of Judah, every one in his inheritance.

Howbeit the Nethinim were dwelling in Ophel, and Ziha and Gishpah were over them, in wards. 10 And the overseer of the Levites in Jerusalem was Uzziah, son of Bani, son of Hashabiah, son of Mattaniah, son of Asaph, the singers.

And the priests were Zerubbabel son of Shealtiel, and Jeshua, sons of Seraiah, Jeremiah, Ezra; Amariah, Malluch, Hattush; Shecaniah, Rehum, Meremoth; Iddo, Ginnetho, Abijah; Mijamin, Maadiah, Bilgah; Shemaiah, and Jozabad, Jeshua, Seraiah, Elnathan, Meshullam, Balla, and the priests.

The Levites were written in the book of Chronicles, even until the days of Johanan, son of Eliashib.

And the chiefs of the Levites were Hashabiah, Sherebiah, and Johanan, sons of Leon, with their brethren over against them, to praise and to give thanks, by the commandment of David the man of God, toward joining toward.

And Bakbukiah and Unno their brethren were over against them, in wards. And Jeshua begat Joakim, and Joakim begat Eliashib, and Eliashib begat Joiada; and Joiada begat Jonathan, and Jonathan begat Jaddua.

And in the days of Joiakim were priests, ancestral chiefs, of Seraiah, Merar, of Jeremiah, Hananiah; of Ezra, Meshullam, of Amariah, Jehohanan; of Malluch, Jonathan, of Shecaniah; of Joseph; of Harim, Adna, of Meraioth, Helkia; of Iddo, Zechariah; of Ginnethon, Meshullam; of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; of Bilgah, Shammua; of Shemariah, Jehohanan; and of Joiarib, Mattenai, of Jedaiah, Uzzi; of Sallai, Kallai; of Amok, Eber; of Hilkiah, Hashabiah; of Jedaiah, Nethanel.

The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua were recorded as ancestral chiefs, also the priests unto the reign of Darius the Persian. The sons of Levi, ancestral heads were written in the book of Chronicles, even until the days of Johanan, son of Eliashib. And the chiefs of the Levites were Hashabiah, Sherebiah, and Johanan, sons of Kadmiel, with their brethren over against them, to praise and to give thanks, by the commandment of David the man of God, ward joined to ward. The Levites were written in the book of Chronicles, even until the days of Johanan, son of Eliashib. And the chiefs of the Levites were Hashabiah, Sherebiah, and Johanan, sons of Kadmiel, with their brethren over against them, to praise and to give thanks, by the commandment of David the man of God, ward joined to ward. The Levites were written in the book of Chronicles, even until the days of Johanan, son of Eliashib.

The priests and the Levites, who came up with Zerubbabel son of Shealtiel, and Jeshua, son of Seraiah, Jeremiah, Ezra; Amariah, Malluch, Hattush; Shecaniah, Rehum, Meremoth; Iddo, Ginnetho, Abijah; Mijamin, Maadiah, Bilgah; Shemaiah, and Jozabad, Jeshua, Seraiah, Elnathan, Meshullam, Balla, and the priests.

The Levites were written in the book of Chronicles, even until the days of Johanan, son of Eliashib.

The priests and the Levites purified themselves, and purified the people, and the gates, and the wall. Then brought...
I appointed two large choirs, even to go in procession to the right, upon the wall, towards the dung-gate; and after them went Hoshaiah, and half the rulers of Judah; then Azariah, Ezra, and Meehullam; Judah, and Benjamin, and Shemaiah, and Jeremiah; and of the sons of the priests, with trumpets, Zechariah— son of Jonathan— son of Shemaiah— son of Mattaniah, son of Micahiah, son of Zaceur, son of Asaph; and his brethren— Shemaiah and Azarel, Milalai, Gilalai, Maasi, Nethanel, and Judah Hanani, with the instruments of music of David; the man of God, with Ezra the scribe before them; and over the fountain gate and straight before them they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even as far as the water-gate, eastward. And the second choir was going over against them, following it, with the half of the people upon the wall, above the tower of the ovens, even as far as the broad wall; and above the gate of Ephraim, and upon the old gate, and upon the fish-gate, and the tower of Hananel, and the tower of the watchmen, even as far as the sheep-gate, and they came to a stand, at the gate of the guard. So the two choirs came to a stand at the house of God, and I, and half the deputies with me; and the priests— Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah— with trumpets; and Maaseiah and Shemaiah and Eleazar and Azariah and Shecaniah, and Shemaiah, and Jeiel, and Unan, and Hazael, and Shaphat, and Jeralmeel; and the musicians sounded aloud, with the chief of the music, Jezrahiah who was not over them.

And they sacrificed, on that day, great sacrifices, and rejoiced, for, God had caused them to rejoice with great joy, moreover also the women and children rejoiced, so that the rejoicing of Jerusalem was heard afar off. And there were set in charge, on that day, certain men, over the chambers for the treasures, for the heave-offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities, the portions appointed by the law, for the priests, and for the Levites, for the joy of Judah was over the priests and over the Levites, who were remaining. So they kept the charge of their God, and the charge of the purification, and [so did] the singers and the doorkeepers, according to the commandment of David and of Solomon his son. For in the days of David and Asaph, of old there were chiefs of the singers, and songs of praise and thanksgiving unto God. Now all Israel— in the days of Zerubbabel, and in the days of Nehemiah— used to give the portions of the singers and the doorkeepers, the need of a day upon its day, and they hallowed them unto the Levites, and the Levites hallowed them unto the sons of Aaron.

§ 17. The Day of Dedication further distinguished by a Reading in the Law which led to the Expulsion of Tobiah the Ammonite out of the Temple Chambers.

<On that day> a portion was read in the book of Moses, in the ears of the people, and it was found written therein, that the Ammonite and the Moabite should not enter into the convocation of God, unto times age-abiding; because they met not the sons of Israel, with bread and with water, but hired against them Balaam, to curse them, although our God turned the curse into a blessing.

So it came to pass, when they had heard the law, that they separated all the mixed multitude from Israel. Now before this, Eliashib the priest, who was set over a chamber of the house of God, was allied unto Tobiah; so he prepared him a large chamber, where aforetime they used to lay the meal-offering, the frankincense, and the vitals, and the tithes of the horn, the new wine and the oil, in charge of the Levites, and the singers, and the doorkeepers, and the heave-offerings for the priests. But throughout all this time was I not in Jerusalem, for in the thirty-second year of Artaxerxes king of Babylon I came unto the king, and at the end of certain days obtained I leave of the king; and came to Jerusalem, and had intelligence of the wickedness which Eliashib had committed for Tobiah, in preparing for him a chamber, in the courts of the house of God; and it grieved me exceedingly, and I cast forth all the household utensils of Tobiah, outside of the chamber. Then commanded I, and they purified the chambers, and I put back there, the utensils of the house of God, the meal-offering and the frankincense.

§ 18. Neglected Levites, recalled and provided for.

Then came I to know, that the portions of the Levites had not been given [them], so that the Levites and the singers, who had been doing the work, had fled every one to his field. Therefore contended I with the deputies, and said, Wherefore is the house of God forsaken? So I gathered them together, and set them in their place. Then [all Judah] brought in the tithe of corn, and new wine, and oil, unto the treasuries; and I made treasurers over the treasuries—Shelahiah the priest, and Zadok the scribe, and Pedahzur from among the Levites, and next unto them Hanan son of Zaccur.
son of Mattaniah,—for faithful were they accounted, and it was [laid] upon them, to distribute unto their brethren.

14 Remember me, O my God, concerning this,— and do not wipe out my lovingkindnesses, which I have done for the house of my God, and for those keeping charge thereof.


15 <In those days> saw I in Judah—some treading winepresses on the sabbath, and bringing in sheaves and lading asses, moreover also wine, grapes, and figs, and every kind of burden, which they were bringing into Jerusalem on the sabbath day,—so I protested against it, as a day for them to sell provisions. 16 And [men of Tyre] dwelt therein, who were bringing in fish,—and every kind of ware for sale,—and were selling, on the sabbath, to the sons of Judah, and* in Jerusalem; 17 so I contended with the nobles of Judah,—and said unto them, What is this wicked thing which ye are doing, and profaning the sabbath day?

18 Was it not thus your fathers did, and our God brought up upon us all this calamity, and upon this city?—and ye would add indignation against Israel, by profaning the sabbath?

19 And it came to pass <when the gates of Jerusalem made a shadow before the sabbath> then gave I word, and they shut the doors, and I gave word, that they should not open them, until after the sabbath,—and <some of my young men> set I near the gates, so that no burden should be brought in, on the sabbath day. 20 But the traders and sellers of all kinds of wares lodged outside Jerusalem, once or twice. 21 Therefore I testified against them, and said unto them, Wherefore are ye lodging against the wall! if ye do it again |a hand| will I thrust upon you,—

22 From that time they came not on the sabbath. 23 And I gave word to the Levites, that they should be purifying themselves and coming in, as keepers of the gates, to hallow the sabbath day.

§ 20. Mixed Marriages denounced and punished.

24 Moreover <in those days> saw I the Jews who had married women of Ashdod, of Ammon, of Moab; 24 and ||their children|| were one-half speaking the language of Ashdod, and understood not how to speak the language of the Jews,—but after the tongue of both people.

25 So I contended with them, and laid a curse upon them, and I smote, from among them, certain men, and pulled out their hair,—and I put them on oath by God,

Ye shall not give your daughters unto their sons, nor take of their daughters, for your sons nor for yourselves.

26 Was it not <over these things> that Solomon king of Israel sinned,—though <among many nations> there was no king such as he, and he was beloved by his God; and so God gave him to be king over all Israel,—

27 Unto you then, shall we hearken, to do all this great wickedness, to act unfaithfully with our God,—by marry ing foreign wives?

28 And ||one of the sons of Joia da, son of Elia shib the high priest|| was son-in-law to Sanballat the Horonite,—therefore I chased him from me.

29 Remember them, O my God,—on account of the Defilements of the Priesthood, and the Covenant of the Priesthood, and of the Levites.

30 So I purified them from everything foreign,—and appointed charges unto the priests and unto the Levites, every one in his work; 31 also for the offering of wood, at times appointed, and for the firstfruits.

Remember me, O my God, for good!

* Some cod. (w. 6 ear. pr. edn., Syr., Vul.) omit this “and” — G.n. 1 ear. pr. edn., Syr.) from the “day” is both written and read. Cp. ver. 17—G.n.

b A sp. v.r. (syrer) adds: "day." In some cod. (w.}
§ 1. The Disobedience and Fall of Queen Vashti.

1 And it came to pass in the days of Ahasuerus, (the same Ahasuerus that reigned from India even unto Ethiopia, a hundred and twenty-seven provinces: <in those days,—when King Ahasuerus was sitting on the throne of his kingdom, which was in Shusen the palace; in the third year of his reign> he made a banquet unto all his rulers, and his servants,—the power of Persia and Media, the nobles and the rulers being before him; when he showed the riches of the glory of his kingdom, and the splendour of his excellent majesty,—many days, a hundred and eighty days; that <when these days were fulfilled> the king made — for all the people that were present in Shusen the palace, both for great and small— a banquet, seven days,— in the court of the garden of the palace of the king: white stuff, cotton and blue, being held fast with cords of fine linen and purple, upon rods of silver, and pillars of white marble,—the couches being of gold and silver, upon a pavement of alabaster and white marble, and pearl and black marble. And they gave them drink in vessels of gold, vessels, from vessels being diverse,—even the wine of the kingdom in abundance, by the bounty of the king. And the drinking was according to the law, no one compelling,— for [so] had the king appointed unto every chief of his household, that every man [should do according to his pleasure].

9 Also Vashti the queen made a banquet for the women, in the royal house which belonged to King Ahasuerus.

10 <On the seventh day> when merry was the heart of the king with wine> he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar and Carcas, the seven eunuchs who were waiting before King Ahasuerus,— to bring in Vashti the queen, with the royal crown,—to show the peoples and the rulers her beauty, for <of pleasing appearance> was she. But Queen Vashti refused to come in at the command of the king, which was given through the eunuchs,—and the king was exceeding wroth, and [his anger] burned within him.

13 Then said the king unto the wise men having knowledge of the times,—<for [so] was the manner of the king before all having knowledge of law and judgment; and [near unto him] were Carshena, Shethar, Admatha, Tarshish, Mares, Marsena, Memucan,—the seven rulers of Persia and Media, who used to behold the face of the king, who sat first, in the kingdom>—

15 <According to law> what ought to be done, with Queen Vashti,—for that she hath not performed the command of King Ahasuerus, through the eunuchs?

16 Then said Memucan before the king and the rulers,

<Not against the king alone> hath Vashti the queen acted perversely,—but against all the rulers, and against all the peoples, who are in all the provinces of King Ahasuerus. "For the report of the queen will go forth unto all women, so putting contempt upon their lords, in their eyes,—when it is reported to them.

18 King Ahasuerus commanded Vashti the queen to be brought in before him, but she came not. And this day shall the ladies of Persia and Media, who have heard the report of the queen, tell it, unto all the lords of the king.—with enough of contempt and wrath.

19 <If unto the king it seem good> let there go forth a royal declaration from before him, and let it be written among the laws of Persia and Media, so that it shall not pass away,—That Vashti [is not to come in] before King Ahasuerus, and <her royal estate> let the king give unto her neighbour, who is better than she.

20 <When the edict of the king which he shall make, is published' throughout all his kingdom, for [great] it is' then [all wives] will give honour unto their lords, both great and small.

21 And the thing seemed good' in the eyes of the king, and the rulers,—and the king did' according to the word of Memucan. So he sent letters, into all the provinces of the king, into every province according to the writing thereof, and unto every people according to their tongue,— That every man should be ruler in his own
house, and issue his commands, according to the tongue of his people.

§ 2. The Selection of Esther, a Jewess, to be Queen instead of Vashti.

2 After these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said the young men of the king, who waited upon him,—Let them seek out for the king young virgins, of pleasing appearance; and let the king appoint officers throughout all the provinces of his kingdom, and let them gather together every young virgin of pleasing appearance unto Shusan the palace, unto the house of the women, into the custody of Hegai eunuch of the king, keeper of the women, and let there be given them the things needed for their purification; and let the maiden that is pleasing in the eyes of the king, let her be queen instead of Vashti. And the thing seemed good in the eyes of the king, and he did so.

5 A certain Jew was in Shusan the palace, whose name was Mordecai, son of Jair, son of Shimei, son of Kish, a man of Benjamin; who had been exiled from Jerusalem, with the exiles who were carried away with Jeconiah king of Judah,—whom Nebuchadnezzar king of Babylon exiled. And it came to pass, that he was bringing up Hadassah, the same was Esther, his uncle's daughter, for she had neither father nor mother,—and the maiden was of beautiful form and pleasing appearance, and when her father and mother died, Mordecai took her for his own daughter. So it came to pass, when the king's command and decree was heard, and there had been gathered together many maidens unto Shusan the palace, unto the custody of Hegai, that Esther was taken into the house of the king, unto the custody of Hegai, keeper of the women; and the maiden was pleasing in his eyes, and she received lovingkindness before him, and he hardened to give her the things needed for her purification, and things apportioned her, and to give her seven select maidens out of the house of the king,—and he removed her and her maidens to the best place in the house of the women. Esther had not told of her kindred, nor of her people, as Mordecai had laid charge upon her,—and the command of Mordecai, Esther performed, like as when she was being brought up with him. So it came to pass, when virgins were gathered together a second time, then Mordecai was sitting in the gate of the king. Esther had not told of her kindred, nor her people, as Mordecai had laid charge upon her,—and the command of Mordecai, Esther performed, like as when she was being brought up with him. Now when virgins were gathered together a second time, then Mordecai was sitting in the gate of the king. Esther had not told of her kindred, nor her people, as Mordecai had laid charge upon her,—and the command of Mordecai, Esther performed, like as when she was being brought up with him.

§ 3. Mordecai, the Queen's Foster-father, saves the Life of King Ahasuerus.

19 Now when virgins were gathered together a second time, then Mordecai was sitting in the gate of the king. Esther had not told of her kindred, nor her people, as Mordecai had laid charge upon her,—and the command of Mordecai, Esther performed, like as when she was being brought up with him. In those days, when Mordecai was sitting in the gate of the king, Bigthan and Teresh, two of the eunuchs of the king who guarded the threshold, were wroth, and sought to thrust a hand upon King Ahasuerus; but the thing became known to Mordecai, who told it unto Esther the queen,—and Esther told it unto the king, in the name of Mordecai. And when the thing was searched into and found true—then were they two hanged upon the gallows, and it was written, in the book of the chronicles, before the king.

§ 4. Haman made Chief Minister; but, Mordecai refusing to bow down to him, Haman plots to destroy the whole Jewish People.

1 After these things did King Ahasuerus promote to power Haman son of Hammedatha filled the days of their purification,—six months with oil of myrrh, and six months with perfumes, and with things for the purification of the women. Then indeed, the maiden came in unto the king,—whatevery she might mention, was given her, to go with her, out of the house of the women up to the house of the king: in the evening she went in, and in the morning she returned unto the second house of the women, unto the custody of Shashgaz the king's eunuch, who kept the concubines,—she went not in again unto the king, except the king delighted in her, and she were called by name. But when the turn came for Esther daughter of Abihail the uncle of Mordecai—who had taken her as his own daughter—to go in unto the king, she requested nothing, save what Hegai the king's eunuch who kept the women might direct,—but so it was, that Esther obtained favour in the eyes of all who beheld her. So then Esther was taken unto King Ahasuerus, into his royal house, in the tenth month, (the same) was the month Tebeth,—in the seventh year of his reign. And the king loved Esther above all the women, and she obtained favour and lovingkindness before him, above all the virgins,—so that he set the royal crown upon her head, and made her queen, instead of Vashti. Then the king made a great banquet, for all his rulers and his servants, the banquet of Esther,—and a remission for all the provinces made he, and gave a present, according to the bounty of a king.
<p>So then the king took his signet-ring from his hand, and gave it unto Haman son of Hammedatha the Agagite, and exalted him, and placed his seat above all the rulers who were with him. And all the king's servants who were in the king's gate used to bend and bow themselves down unto Haman, for the king had given command concerning him, but not unto Mordecai. 2 Then said the king's servants who were in the king's gate unto Mordecai,—

And it came to pass when they had spoken unto him day by day, and he had not hearkened unto them, that they told Haman, to see whether the account of Mordecai would stand, for he had told them, that he was a Jew. 3 And when Haman saw that Mordecai did not bow nor bow down unto him> then was Haman filled with wrath; 4 but <it was contemptible in his eyes> to thrust forth a hand on Mordecai alone, for they had told him of the people of Mordecai,—and Haman sought to destroy all the Jews who were throughout all the kingdom of Ahasuerus, the people of Mordecai. 5 In the first month—the same was the month Nisan, in the twelfth month of king Ahasuerus—was Pur cast—the same is the Lot, before Haman, from day to day, and from month to month,—and the lot fell on the thirteenth day* of the twelfth month, the same is the month Adar. 6 Then said Haman unto King Ahasuerus, There is a certain people, scattered abroad and dispersed among the peoples, throughout all the provinces of thy kingdom,—whose laws are diverse from every people, and the laws of the king they observe not, for the king therefore, it is not fit to suffer them. 7 If unto the king it seem good, let it be written, to destroy, to slay and to perish, and to cause to perish all Jews, both young and old, little ones and women, in one day, on the thirteenth of the twelfth month, the same is the month Adar,—and the spoil of them to be a prey. 8 A copy of the writing, to be delivered as an edict throughout every province, was published to all the peoples,—that they should be ready against this day. 9 The runners went forth, urged on by the word of the king, and the edict was given in Shushan the palace,—and the king and Haman sat down to drink, but the city of Shushan was perplexed.

§ 5. Mordecai and Esther defeat the Schemes of Haman, who is hung on the Gallows which he had prepared for Mordecai, the latter being honoured in his Adversary's stead, and the Jews being permitted to stand for their Lives, and so are delivered.

1 When Mordecai came to know all that had been done, Mordecai rent his garments, and put on sackcloth, and ashes,—and went forth into the midst of the city, and cried out with an outcry loud and bitter; 2 and went in as far as before the gate of the king,—for none might enter into the gate of the king, clothed with sackcloth. 3 And throughout every province, whithersoever the word of the king and his edict came—was great mourning amongst the Jews, and fasting and weeping, and lamentation,—sackcloth and ashes were spread out for many.

4 So the maidens of Esther and her eunuchs went in and told her, and the queen writhed in great anguish,—and sent garments to clothe Mordecai, and to remove his sackcloth from off him, but he accepted them not. 5 Then called Esther for Hathach, one of the eunuchs of the king whom he had stationed before her, and charged him, concerning Mordecai,—to get to know what this was, and why this was. 6 So Hathach went forth unto Mordecai,—in the broadway of the city, which was before the gate of the king. 7 And Mordecai told him all that had befallen him,—and an exact statement* of the silver, that Haman had promised to weigh out unto the treasuries of the king, for the Jews, to destroy them. 8 Also <a copy of the writing of the edict which had been given in Shusuan to destroy them> gave he unto him, to shew unto Esther, and to tell her,—and to lay charge upon her, to go in unto the king—to make supplication unto him, and to make request before him, for her people. 9 And Hathach came in and told Esther, the words of Mordecai.

* So O.G. Cp. chap. x. 2.

So it shd be (w. Sep.)—G.n.

* So one school of Masoe-
Then spake Esther unto Hathach,—and gave him charge, unto Mordecai:—

All the servants of the king, and the people of the provinces of the king do know, that whatsoever man or woman shall go in unto the king—into the inter-court—who hath not been called> is his law, to put him to death, saving any to whom the king may hold out the golden sceptre, who then shall live,—but have not been called to go in unto the king, these thirty days.

And they told Mordecai, the words of Esther. Then Mordecai commanded to answer Esther,—Do not think in thine own soul, to escape in the house of the king from among all the Jews.

But if thou do indeed hold thy peace at this time—respite and deliverance will be appointed for the Jews, from another place, but thou, and thy father's house will perish,—and who knoweth whether thou hast attained unto the royal estate?

Then Esther commanded, to answer Mordecai:—Do not think in thine own soul, to escape in the house of the king from among all the Jews. But if thou do indeed hold thy peace at this time—respite and deliverance will be appointed for the Jews, from another place, but thou, and thy father's house will perish,—and who knoweth whether thou hast attained unto the royal estate?

Then Mordecai departed,—and did according to the words of Esther.

Then Esther commanded, to answer Mordecai:—Do not think in thine own soul, to escape in the house of the king from among all the Jews. But if thou do indeed hold thy peace at this time—respite and deliverance will be appointed for the Jews, from another place, but thou, and thy father's house will perish,—and who knoweth whether thou hast attained unto the royal estate?

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Then Esther commanded, to answer Mordecai:—Do not think in thine own soul, to escape in the house of the king from among all the Jews. But if thou do indeed hold thy peace at this time—respite and deliverance will be appointed for the Jews, from another place, but thou, and thy father's house will perish,—and who knoweth whether thou hast attained unto the royal estate?

Then Mordecai departed,—and did according to the words of Esther.

So the king with Haman came in, unto the banquet which Esther had prepared. Then said the king unto Esther, during the banquet of wine, What is thy petition, that it may be granted thee?—and what is thy request—unto the half of the kingdom—that it may be performed?

Then answered Esther, and said,—As touching my petition and my request>

If I have found favour in the eyes of the king, and if unto the king it seem good, to grant my petition, and to perform my request> let the king with Haman come in unto the banquet which I will prepare for them, and [to-morrow] I will do, according to the word of the king.

Then went Haman forth on that day, joyful and of a merry heart,—but when Haman saw Mordecai in the gate of the king, that he rose not up nor moved because of him> then was Haman filled with wrath against Mordecai.

Nevertheless Haman restrained himself, and came into his own house,—and sent and brought in his friends, and Zeresh his wife; and Haman recounted unto them the glory of his riches, and the multitude of his children,—and all the things wherein the king had promoted him to power, and how he had advanced him, above the rulers and the servants of the king.

And Haman said,

Moreover Esther the queen did bring in no one with the king into the banquet which she had prepared, saving myself,—yea moreover [even for to-morrow] I am invited unto her, with the king.

Yet [all this] sufficed me not,—so long as I see Mordecai the Jew, sitting in the gate of the king.

Then said Zeresh his wife and all his friends unto him.

Let them make ready a gallows, of the height of fifty cubits, and [in the morning] speak thou unto the king, that they hang Mordecai thereon, then go with the king into the banquet joyfully.

And the thing seemed good before Haman, and he made ready the gallows.

<During that night> the sleep of the king fled,—and he commanded to bring in the book of remembrance, the chronicles, and they were read before the king. And it was found written, how that Mordecai had told concerning Bigthana and Teresh, the two eunuchs of the king guarding the threshold,—who had sought to thrust forth a hand upon King Ahasuerus. Then said the king,

What honour and dignity hath been done unto Mordecai, for this?

Then said the king's young men, who were ministering unto him,

Nothing hath been done for him.

Then said the king,

Who is in the court?

Now Haman had come into the outer court of
the king’s house, to speak unto the king, to hang Mordecai upon the gallows which he had prepared for him. So the king’s young men said unto him, Lo! Haman standing in the court. And the king said, Let him come in.

So Haman came in, and the king said unto him, What shall be done unto the man in whose honour the king delighteth? Then said Haman in his own heart, Unto whom will the king delight to do honour, more than unto me?

So Haman said unto the king,—

<As touching the man in whose honour the king delighteth> let them bring in royal apparel wherewith the king hath clothed himself,—and the horse whereon the king hath ridden, and the royal crown which hath been set upon his own head; and let the apparel and the horse be delivered unto the hand of one of the king’s rulers, one of the nobles, and so let them array the man, in whose honour the king delighteth,—and cause him to ride upon the horse through the broadway of the city, and let them proclaim before him,

<Thus and thus> shall it be done unto the man in whose honour the king delighteth!

Then said the king unto Haman, Haste, take the apparel and the horse, just as thou hast said, and do even so unto Mordecai the Jew, who is sitting in the king’s gate,—do not let fail a thing, of all which thou hast spoken!

So Haman took the apparel and the horse, and arrayed Mordecai,—and caused him to ride through the broadway of the city, and proclaimed before him,

<Thus and thus> shall it be done unto the man in whose honour the king delighteth!

Then Mordecai returned unto the gate of the king,—but Haman hurried unto his own house, mourning, and with covered head. And Haman recounted unto Zeresh his wife, and unto all his friends, everything that had befallen him. Then said his wise men, and Haman’s wife, unto him,

<If of the seed of the Jews is Mordecai before whom thou hast begun to fall> thou shalt not prevail against him, but shalt utterly fall before him.

<While yet they were speaking with him> the eunuchs of the king had come,—and they hastened to bring Haman, unto the banquet which Esther had prepared.

1 So the king and Haman came in, to banquet with Esther the queen. Then said the king unto Esther, on the second day also, during the banquet of wine, What is thy petition, Queen Esther, that it may be granted thee? and what is thy request—unto the half of the kingdom—that it may be performed?

Then answered Esther the queen, and said,

<If I have found favour in thine eyes, O king, and if unto the king> it seem good, let my life be granted me, as my petition, and my people, as my request;

For we are sold, and my people, to be destroyed, to be slain and to be caused to perish. <If indeed for bondmen and for bondwomen we had been sold> I had held my peace, although the adversary could not have made good the damage to the king.

Then spake King Ahasuerus, and said unto Esther the queen,— Who is he now, and where is he, whose heart is set to act thus?

And Esther said, A man who is an adversary and enemy, this wicked Haman.

And Haman was terrified, before the king and the queen. <Now the king> arising in his wrath from the banquet of wine, and going into the palace garden> Haman stood to make request for his life from Esther the queen, for he saw that ruin was determined against him by the king. When the king returned out of the palace garden into the place of the banquet of wine> Haman was lying prostrate upon the couch whereon Esther was. Then said the king, Will he (even dare to force the queen) while I am in the house?

<No sooner had the word gone forth out of the mouth of the king> than <the face of Haman> they had covered.

Then said Harbonah,—one of the eunuchs before the king,— Yea lo! the gallows that Haman made ready for Mordecai, who had spoken well for the king, is standing in Haman’s house, of a height of fifty cubits.

Then said the king, Hang him thereon.

So they hanged Haman on the gallows which he had prepared for Mordecai,—and the wrath of the king was appeased.

1 <On that day> did King Ahasuerus give unto Esther the queen, the house of Haman, the adversary of the Jews,—and Mordecai came in before the king, for Esther had told, what he was to her. And the king took off his signet-ring, which he had taken from Haman, and gave it unto Mordecai,—and Esther set Mordecai over the house of Haman.

2 <Yet again> spake Esther before the king, and fell down at his feet,—and wept and made supplication unto him, to cause the mischief of Haman the Agagite to pass away, even the plot which he had plotted against the Jews. And the king held out unto Esther, the golden sceptre,—so Esther arose, and stood before the king; and said—

<If unto the king> it seem good, and if I have found favour before him, and the thing
be approved before the king, and if I myself be pleasing in his eyes, let it be written, to reverse the letters plotted by Hammedatha, the Agagite, which he wrote to destroy the Jews, who are in all the provinces of the king.

6 For how can I endure to see the ruin that shall overtake my people? or how can I endure to see the destruction of my kindred?

7 Then said King Ahasuerus unto Esther the queen, and unto Mordeca the Jew,— Lo! the house of Haman have I given unto Esther, and <him> have they hanged upon the gallows, because he thrust forth his hand against the Jews.

8 Ye therefore, write concerning the Jews as may seem good in your own eyes, in the name of the king, and seal it with the king’s signet-ring,— for a writing which hath been written in the king’s name, and sealed with the king’s signet-ring none can reverse.

9 Then were called the king’s scribes at that time—in the third month, [the same] is the month Siwan,— on the twenty-third thereof, and it was written according to all that Mordecai commanded unto the Jews, and unto the satraps and pashas and rulers of the provinces, which are from India even unto Ethiopia, a hundred and twenty-seven provinces, every province according to the writing thereof, and every people according to their tongue; and he wrote in the name of King Ahasuerus, and sealed it with the king’s signet-ring, and sent letters by the hand of runners on horses, riding the swift steeds used in the king’s service, bred of the stud: 11 That the king had granted unto the Jews who were in every city, to gather them together, and to stand for their life, 12 upon one day through all the provinces of King Ahasuerus,— upon the thirteenth of the twelfth month, [the same] is the month Adar; 13 A copy of the writing to be given, as an edict, throughout every province; was published to all the peoples,— and that the Jews be ready against that day, to avenge themselves on their enemies. 14 The runners that rode on the swift steeds used in the king’s service went forth, being urged forward and pressed on, by the word of the king,— and [the edict] was given in Shusan the palace.

15 And Mordecai went forth from the presence of the king, in royal apparel, of blue and white, with a large diadem of gold, and a mantle of fine linen and purple,— and the city Shusan was bright and joyful.

3 And in every province, and in every city, whithersoever the word of the king and his edict did reach, joy and gladness had the Jews,— a banquet and a happy day,— and many from among the peoples of the land became Jews, for the dread of the Jews had fallen upon them.

1 And in the twelfth month, [the same] is the month Adar, on the thirteenth day thereof, when the word of the king and his edict arrived to be put in execution,— on the day when the enemies of the Jews hoped to have power over them, though it was changed so that the Jews themselves should have power over them who hated them; 2 the Jews assembled themselves together in their cities, throughout all the provinces of King Ahasuerus, to thrust forth a hand against them who were seeking their hurt, and no man stood before them, for the dread of them had fallen upon all the peoples.

3 And all the rulers of the provinces, and the satraps and the pashas, and the doors of business that pertained to the king, were extolling the Jews,— for the dread of Mordecai had fallen upon them; 4 since great was Mordecai, in the house of the king, and his fame was going forth throughout all the provinces,— for the man Mordecai went on waxing great.

5 So then the Jews smote all their enemies, with the smiting of the sword and slaughter, and destruction,— and they dealt with them according to their pleasure. 6 Yea in Shusan the palace did the Jews slay and destroy five-hundred men. 7 And

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So the Jews who were in Shusan assembled themselves together, on the fourteenth day also, of the month Adar, and slew in Shusan three hundred men,—but <on the spoil> thrust they not forth their hand.

And [the remainder of the Jews who were in the provinces of the king] assembled themselves together and stood for their life,* and then had rest from their enemies, having slain of them that hated them seventy-five thousand,—but <on the spoil> thrust they not forth their hand; on the thirteenth day of the month Adar,—and then had rest on the fourteenth day thereof, and made it a day of banqueting and rejoicing. But [the Jews who were in Shusan] assembled themselves together on the thirteenth day thereof, and on the fourteenth day thereof,—and then had rest on the fifteenth day thereof, and made it a day of banqueting and rejoicing. <For this cause> | the country Jews, who dwelt in the country towns, were making the fourteenth day of the month Adar one of rejoicing and banqueting, and a day of happiness,—and of sending portions every one to his neighbour.

§6. The Feast of Purim is established to commemorate the Preservation of the Jewish People.

And Mordecai wrote these things,—and sent letters unto all the Jews who were in all the provinces of King Ahasuerus, near, and far off; to establish for them, that they should continue to observe the fourteenth day of the month Adar, and the fifteenth day thereof,—always year by year; according to the days wherein the Jews found rest from their enemies, and the month which was turned for them, from sorrow to joy, and from mourning to a happy day,—that they should make them days of banqueting and rejoicing, and of sending portions, every one to his neighbour, and gifts unto the needy. And the Jews took upon them that which they had begun to do,—and that which Mordecai had written unto them; because Haman, son of Hammedatha, the Agagite, the adversary of all the Jews, had plotted against the Jews, to cause them to perish,—and had cast Pur, [the same] is the Lot, to terrify them, and to destroy them; but <by [Esther's] going in* before the king> he commanded by letter, that his wicked plot which he had plotted against the Jews, [should return] upon his own head,—and that he and his sons should be hanged upon the gallows. <For this cause> called they these days Purim, after the name Pur, <for this cause>—for all the words of this epistle,—and what they had seen concerning such a matter, and what had reached unto them. The Jews established' and took upon themselves—and upon their seed, and upon all who should join themselves unto them, that it might not pass away, that they would continue to keep these two days, according to the writing concerning them and at their set time,—always year by year. And [these days] were to be remembered and to be kept, always from generation to generation, by every family, every province, and every city,—that [these days of Purim] should not pass away, out of the midst of the Jews, and the memorial of them not cease from their seed.

Then wrote Esther the queen daughter of Abihail and Mordecai the Jew, with all authority,—to confirm this second epistle concerning the Purim; and he sent letters unto all the Jews, throughout the hundred and twenty-seven provinces of the kingdom of Ahasuerus,—words of peace and stability: to establish these days of the Purim, in their set times, according as Mordecai the Jew and Esther the queen had enjoined upon them, and according as they had enjoined upon their own soul, and upon their seed,—the story of the fastings and of their outcry. And the command of Esther confirmed the story of these Purim,—and it was written in a book.

And King Ahasuerus laid tribute upon the 10 land, and upon the shores of the sea. But <all the acts of his authority, and his might, and the clear story of the promotion of Mordecai, wherewith the king promoted him> are <they> not written in the book of the chronicles of the kings of Media and Persia? For [Mordecai the Jew] was next unto King Ahasuerus, and became great among the Jews, and accepted by the multitude of his brethren,—seeking happiness for his people, and speaking peace to all his* seed.
THE BOOK OF

JO B.  

A Narrative Introduction to the Book of Job.

1 There was in the land of Uz a man named Job who was just and upright; and there was none like him among the patriots of the East. He was the owner of seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred ass-yams, and a hundred servants. Job was the richest man in the land.

2 Now there came a certain day, when Job was sitting under a tree, and his three eldest sons were sitting by him, and his eldest daughter was sitting under a large tree near by.

3 And suddenly a messenger came in, and said to Job: "The oxen were plowing, and the ass-yams were feeding beside them; and the Sabeans swooped down and took them, and the young men smote them with the edge of the sword, and escaped only I alone to tell thee."

4 And Job arose, and rent his robe, and shaved his head, and fell to the earth and worshipped:

5 "Naked came I forth from the womb of my mother, and naked must I return thither. The name of Yahweh be blessed!"

But in very deed I put forth, I pray thee, thy hand, and smite all that he hath,— verily <unto thy face> will he curse thee.

12 And Yahweh said unto the accuser:

Lo! all that he hath is in thy hand, only <against himself> do not put forth thy hand.

So the accuser went forth from the presence of Yahweh.

13 And there came a certain day,—when his sons and his daughters were eating, and drinking wine, in the house of their eldest brother. And <a messenger> came in unto Job, and said,—

14 A fire of God fell out of the heavens, and burned up the sheep and the young men, and consumed them; and escaped am I alone to tell thee.

15 Yet was this one speaking when another came in and said,—

16 Then Job arose, and rent his robe, and shaved his head, and fell to the earth and worshipped; and said—

Naked came I forth from the womb of my mother, and naked must I return thither. The name of Yahweh be blessed!

11 Or: "straightforward." Mt.: "straight."

b Sep. adds: "and one bullock for a sin-offering, for their souls"—G.n.

c It holds the Heb. here was originally mišlo, properly "to curse": but that the Sopherim deliberately altered it euphemistically to marat, properly "to bless"—G.n. and G. Intro. 385-7.

d Sep.: "walking about <under the heavens> am I come"—G.n.
JOB I. 22; II. 1—13; III. 1—15.

In all this Job sinned not,* nor imputed folly unto God.

And there came a certain day when the sons of God entered in, to present themselves unto Yahweh,—so the accuser also entered in their midst, to present himself unto Yahweh. And Yahweh said unto the accuser, Whence comest thou? And the accuser answered Yahweh, and said, From going to and fro in the earth, and from wandering about therein.

And Yahweh said unto the accuser, Hast thou applied thy heart unto my servant Job, that there is none like him in the earth, a man blameless and upright, one who revereth God, and avoideth evil; and still he is holding fast his integrity, although thou movest me against him, to swallow him up without cause.

Then the accuser answered Yahweh, and said, Skin for skin, and so all that a man hath will he give for his life.*

7 |In very deed| put forth. I pray thee, thy hand, and smite unto his bone, and unto his flesh,— verily unto thy face will he curse thee.

And Yahweh said unto the accuser, Behold him! in thy hand,—only his life preserve thou!

So the accuser went forth from the presence of Yahweh, — and smote Job with a sore boil, from the sole of his foot, unto his crown. And he took him a potsherd, to scrape himself there with; he being seated in the midst of ashes. Then said his wife unto him, Art thou still holding fast thine integrity? Curse God, and die!

And he said unto her, As one of the base women speakest thou? Speakest thou? |Blessing| shall we accept from God, and |misfortune| shall we not accept?

But in all this Job sinned not with his lips.

Now when the three friends of Job heard of all this misfortune which had befallen him,—they came, every man from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,—for they had by appointment met together to come to shew sympathy with him, and to comfort him. And when they lifted up their eyes afar off, and knew him not> they lifted up their voice, and wept, — and rent, every one his robe, and sprinkled dust upon their heads, toward the heavens. And they sat with him upon the ground, seven days and seven nights,—and none was speaking unto him a word, for they saw that |exceeding great| was the stinging pain.

Job curses the Day on which he was Born.

1 |After this| opened Job his mouth, and cursed his day. So then Job began,* and said:—

2 |Perish| the day wherein I was born, And the night it was said, Lo! a manchild! b

4 |That day| be it darkness,— Let not enquire after it from above, May there shine upon it no clear beam: Let darkness and death-shade buy it back; May there settle down upon it a cloud, Let a day's dark eclipse cause it terror:

6 |That night| darkness take it,— May it not rejoice among the days of the year, <Into the number of months> let it not enter.

7 Lo! <that night> be it barren, Let no joyous shouting enter therein:

8 Let day-cursers denounce it, Those skilled in rousing the dragon of the sky:

9 Darkened be the stars of its twilight,— Let it not see the eyelashes of the dawn:—

10 Because it closed not the doors of the womb wherein I was,— And so hid trouble from mine eyes.

11 Wherefore in the womb was I not die? From the womb come forth and cease to breathe?

12 For what reason were there prepared for me— knees? And why—breasts, that I might suck?

13 Surely at once had I lain down, and been quiet,

14 With kings, and counsellors of the earth,

15 Or with rulers possessing |gold|,—

Some other corrections and observations. — G.n. * Or: "responded"—O.G. ** Or: "breast", "breasts"—G.n. *** Or: "ruins"—Davies.'s H.I. 

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Who had filled their houses with silver:
16 Or that <like an untimely birth hidden away> I had not come into being. Like infants that never saw light:

There' the lawless cease from raging, and there' the toil-worn are at rest:

At once' are prisoners at peace, they hear not the voice of a driver:
19 <Small and great> are they, and <life> is free from his master.

Wherefore' give, to the wretched, light? or life to the embittered in soul?

Who long for death, and it is not, and have digged for it, beyond hid treasures:

Who rejoice unto exultation, are glad, when they can find the grave:

To a man, whose way is concealed, and <life> hath strictly enclosed him!

For <in the face of my food> is my sighing cometh in, and <poured out like water> are my groans:

For <a dread> I breathed, and it hath come upon me, and <that from which I shrank> hath overtaken me.

I was not careless, nor was I secure, nor had I settled down,—when there came—consternation!

Job's Three Friends, essaying to comfort him, assume his Guilt as the Cause of his Chastisement, and provoke bitter Replies from the Sufferer.

Then responded Eliphaz the Temanite, and said:—

If one attempt a word unto thee wilt thou be impatient?

But <to restrain speech> who can endure?

Lo! thou hast admonished many, and <slack hands> hast thou been wont to uphold:

Him that was stumbling have thy words raised up, and <sinking knees> hast thou strengthened.

But <now> it cometh upon thee, and thou despairrest, it smiteth even thee, and thou art dismayed.

Is not thy reverence thy confidence? and is not thy hope the very integrity of thy ways?

Remember, I pray thee, who hath perished,

Or when' <the upright> have been cut off.

So far as I have seen

They who plow for iniquity
And sow misery, reap the same:

By the blast of <God> they perish, and <by the breath of his nostrils> are they consumed:

<Notwithstanding> the roaring of the lion, and the noise of the howling lion:

Yet <the teeth of the fierce lions> are broken:

The strong lion perishing for lack of prey: even the whelps of the lioness are scattered.

But <unto me> something was brought by stealth,—and mine ear caught a whispering of the same:

When there were thoughts, from visions of the night,—When deep sleep falleth upon men>

Dread came upon me, and trembling,

The multitude of my bones it put in dread:

Then <a spirit> floated along over my face, the hair of my flesh bristled up:

I looked, but there was no form before mine eyes.

A whispering voice I heard:—

Shall <mortal man> be more just than <God>?

Or a man be more pure than <his Maker>?

Lo! <in his own servants> he trusteth not, and <his own messengers> lie charged with error:

How much more' the dwellers in houses of clay; which <in the dust> have their foundation, which are crushed sooner than a moth:

Betwixt morning and evening are they broken in pieces, with none to save they utterly perish:

Is not their tent-peg within them torn away?

They die, disrob'd of wisdom!

Call, I pray thee—is there one to answer thee? Or to which of the holy ones wilt thou turn?

For <to the foolish man> death is caused by vexation, and <the simple one> is slain by jealousy.

The Sep. here reads:—But if there had been anything true in thy words:

None of those misfortunes would have come upon thee ['"Nor would mine ear," etc.].

So it shd be <w. Sep.>—<O. G.>

Ml.: "muster," but "pru. of excellence."<It hope!"

Cp. Pro. xxvii. 18; xxx. <tr. "who it is that being innocent." Cp. O. G.>

Cp. Intro. Chap. II., 216, 4, b, β.

"A whisper and a voice." Cp. chap. x. 15.

Cp. chap. x. 9; xxxi. 8; 2 Cor. v. 1. 

Cp. "from before."—G. G.

So it shd be <w. Sep.>—<O. G.>

Pers. [with different reading]: "tent-peg." Cp. O. G. 422.
3 hillhaveseenthefoolish taking root,  
4 And then hath his home decayed in a moment:  
5 <Whose harvest> [the hungry] eateth up,  
6 And [even out of thorn hedges] he taketh it.  
7 And the snare gapeth for their substance.  
8 For sorrow cometh not forth out of the dust,  
9 Nor [out of the ground] sprouteth trouble.  
10 <Though man> [to trouble] were born,  
11 As [sparks] [on high] do soar>  
12 Yet indeed [I] would seek unto El,  
13 And [unto Elohim] would I set forth my cause:—
14 Who doeth great things, beyond all search,—  
15 Wondrous things, till they cannot be recounted;  
16 Who giveth rain, upon the face of the earth,  
17 And sendeth forth waters over the face of the open fields;  
18 Setting the lowly on high,  
19 And [mourners] are uplifted to safety;  
20 Who doth frustrate the schemes of the crafty,  
21 That their hands cannot achieve abiding success;  
22 Who captureth the wise in their own craftiness,  
23 Yea the headlong counsel of the crooked:  
24 <By day> they encounter darkness,  
25 And [as though it were night] they grope at high noon.  
26 But he saveth from the sword, out of their mouth,  
27 And [out of the hand of the strong] the needy.
28 Thus to the poor' hath come hope',  
29 And [perversity] hath shurt her mouth.  
30 Lo! how happy is the man whom God correcteth!  
31 Therefore [the chastening of the Almighty] do not thou refuse;  
32 For [the] woundeth that he may bind up,  
33 He smiteth through, that [his own hands] may heal.  
34 [In six troubles] he will rescue thee,  
35 And [in seven] there shall smite thee no misfortune:  
36 [In famine] he will ransom thee from death,  
37 And [in battle, from the power of the sword;  
38 And thou shalt know that <at peace> is thy tent,  
39 And thou shalt know that <at peace> is thy tent,  
40 And shall visit thy fold, and miss nothing;  
41 And thou shalt know, that numerous is thy seed,  
42 And [thine offspring] like the young shoots of the field.  
43 Thou shalt come, yet robust, to the grave,  
44 As a stack of sheaves mounteth up in its season.
45 Lo! as for this, we have searched it out—  
46 [so it is',  
47 [Hear it, and know thou for thyself.  
48 Then responded Job, and said:—
49 Oh that [weighed] were my vexation,  
50 And [my engulphing ruin— into the balances> they would lift up all at once!  
51 For [now] [beyond the sand of the sea> would it be heavy,  
52 <On this account> [my words] have wandered.  
53 For [the arrows of the Almighty] are in me.  
54 [The heat whereof> my spirit is drinking up,  
55 The terrors of God: array themselves against me.  
56 Doth the wild ass' bray over grass?  
57 Or loweth the ox' over his fodder?b  
58 Can that which hath no savour be eaten without salt?  
59 Or is' there any taste in the white of an egg?c  
60 [My soul hath refused to touch,  
61 [Those things] are like disease in my food.  
62 Oh that my request would come!  
63 And [my hope] oh that God would grant!  
64 That it would please God to crush me,  
65 That he would set free his hand, and cut me off!  
66 So might it still be my comfort,  
67 And I might exult in the anguish he would not spare,—  
68 That I had not concealed the sayings of the Holy One.
69 What is my strength, that I should hope?  
70 Or what mine end, that I should prolong my desire?d
71 <During the scourge of the tongue> shalt thou be bid,  
72 Neither shalt thou be afraid of destruction when it cometh;  
73 <At destruction and at hunger> shalt thou laugh,  
74 And [of the wild beast of the earth> be not thou afraid;  
75 For <with the stones of the field> shall be thy covenant,  
76 And [the wild beast of the field> hath been made thy friend;  
77 And thou shalt know that <at peace> is thy tent,  
78 And shall visit thy fold, and miss nothing;  
79 And thou shalt know, that numerous is thy seed,  
80 And [thine offspring] like the young shoots of the field.  
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91 For [the arrows of the Almighty] are in me.  
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101 And [my hope] oh that God would grant!  
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103 That he would set free his hand, and cut me off!  
104 So might it still be my comfort,  
105 And I might exult in the anguish he would not spare,—  
106 That I had not concealed the sayings of the Holy One.
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112 And [of the wild beast of the earth> be not thou afraid;  
113 For <with the stones of the field> shall be thy covenant,  
114 And [the wild beast of the field> hath been made thy friend;  
115 And [at peace> is thy tent,  
116 And shall visit thy fold, and miss nothing;  
117 And thou shalt know, that numerous is thy seed,  
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122 [so it is',  
123 [Hear it, and know thou for thyself.
Is my strength the strength of stones? Or is my flesh of bronze? Is there any help at all in me? Is not [my abiding success] driven from me? The despairing [from his friend] should have lovingkindness, Or <the reverence of the Almighty> he may forswake. Mine own brethren have proved treacherous like a torrent, Like a channel of torrents which disappear: Which darken by reason of the cold, <Over them> is a covering made by the snow: <By the time they begin to thaw> they are dried up, <As soon as it is warm> they have vanished out of their place. Caravans turn aside by their course, They go up into a waste, and are lost: The caravans of Tema looked about, The travelling companies of Sheba hoped for them: They are ashamed that they had trusted, They have come up to one of them, and are confounded. For ||now|| ye have come to him, Ye see something fearful, and fear: Is it that I said, Make me a gift, Or <out of your abundance> offer a bribe on my behalf; And deliver me from the hand of the adversary? And <out of the hand of tyrants> ransom me! Shew me, and I will hold my peace, And <wherein I have erred> cause me to understand. How pleasant are the sayings that are right! But what can a decision from you decide? To decide words do ye intend, When <to the wind> are spoken the sayings of one in despair? Surely <the fatherless> ye would assail, And make merchandise of your friend! But now I will be pleased to turn to me, That it may be <to your faces> if I speak falsehood. Reply, I pray you, let there be no perversity, Yea speak even yet, my vindication is in it!
That thou shouldst inspect him morning by morning,
How long wilt thou not look away from me?
Wilt thou not let me alone, till I can swallow my spittle?
I have sinned.
What can I do for thee, thou watcher of men?
Wherefore hast thou set me as thine object of attack?
Or have I become, unto thee, a burden?
And why wilt thou not remove my transgression. And take away mine iniquity?
For now || in the dust | should I lie down, And thou shouldst seek me diligently, and I should not be. a

Then responded Bildad the Shuhite, and said:—
How long wilt thou speak these things? Or <as a mighty wind> shall be the sayings of thy mouth?
Should ||God|| pervert justice? Or ||the Almighty|| pervert righteousness?
<Though thy children|| sinned against him, And he delivered them into the hand of their transgression> 
Yet || thou thyself || wilt diligently seek unto || God,|| And unto the Almighty> wilt make supplication; 
If <pure and upright> || thou thyself || art> Surely || now || will he answer thy prayer, c And will prosper thy righteous habitation:
So shall thy beginning appear small,— When <thy latter end> he shall greatly increase!
For inquire, I pray thee, of a former generation, And prepare thyself for the research of their fathers;— 
For <of yesterday> are we, and cannot know, For <a shadow> are our days upon earth: 
Shall || they || not teach thee—tell thee,— And <out of their memory> || bring forth words?
Can the paper-reed grow up, without a marsh? Or the rush grow up, without water?
<Though while still || in its freshness|| it be not plucked off> Yet <before any kind of grass> it doth wither: 

So shall be the latter end* of all who forget || God, And ||the hope of the impious|| shall perish: Whose trust shall be contemptible, b 14 And <a spider's web> his confidence: He leaneth upon his house, and it will not stand, He holdeth it fast, and it will not remain erect.
Full of moisture' he is', before the sun, And <over his garden> his shoot goeth forth: 
<Over a heap> his roots are entwined, <A place of stones> he descrieth; f <If one destroy him out of his place> Then will it disown him [saying]— I have not seen thee.
Lo! || that; is the joy of his way,— And <out of the dust> shall others spring up.
Lo! ||God|| will not reject a blameless man, d Neither will he grasp the hand of evil-doers: 
At length he shall fill with laughter thy mouth, And thy lips, with a shout of triumph:
||They who hate thee|| shall be clothed with shame, * But ||the tent of the lawless|| shall not be!

Then responded Job, and said—
||Of a truth|| I know that so' it is, But how can a mortal be just with || God? 
||If he choose to contend with him> He cannot answer him, one of a thousand: 
||Wise in heart, and alert in vigour> What man hath hardened himself against him, and prospered !
Who removeth mountains, unawares, Who overturneth them in his anger; 
Who shaketh the earth, out of its place, And ||the pillars thereof|| shudder; 
Who commandeth the sun, and it breaketh not forth, g And ||about the stars> he putteth a seal; 
Who spreadeth out the heavens, by himself alone! And marcheth along, on the heights of the sea; 
Who made the Bear, b the Giant, and the Cluster, k And the chambers of the south; 
Who doeth great things, past finding out, And marvels, beyond number. 
Lo! he cometh upon me, yet can I not see him, 

a Cp. chap. xiv. 6.
b Or: "thy butt."
c "According to the testimony of the ancient record," this || i.e. || "the" was the original reading"; but as "bordering on blasphemy" the Sopherim altered it to "unto my self," by simply dropping the letter Kaph — G. Intro. 969. 
N.B.: almost = annihilation. 
So it shd be (w. Sep.) — G. n.

*So it shd be (w. Sep.)— G. n. 
Or: "be cut off."— T. G. 
But cp. G. 306. k 1 Or: "Orion." 
2 Or: "man of integrity." 
Cp. chap. i. 1.
Cp. Ps. cxvii. 18. 
The celebrated Mynah 

Or: "the Wain." 
1 Or: "Orion." 
2 "Specially of stars, hence the Pleiades" — T. G. 
Yea he passeth on, yet can I not discern him.  
Lo! he snatcheth away, who can bring it back?  
Who shall say unto him, What wouldst thou do?

As for God if he withdraw not his anger  
Under him will have submitted themselves—the proud helpers.

How much less that [I] should answer him,  
Should choose my words with him?

Whom though I were righteous yet would I not answer;  
To be absolved I would make supplication.

Though I had called, and he had answered me  
I could not believe that he would lend an ear to my voice.

For with a tempest would he fall upon me,  
And would multiply my wounds without need;  
He would not suffer me to recover my breath,  
For he is not a man like myself, whom I might answer,  
Nor could we come together into judgment:

There is not between us, a mediator,  
Who might lay his hand upon us both.

Let him take from off me his rod,  
And his terror let it not startle me:

I could speak, and not be afraid of him,  
Although not so am I in myself!

My soul doth lose the my life,—  
I let loose my complaint,  
I speak, in the bitterness of my soul.

I say unto God,  
Do not hold me guilty,  
Let me know, on what account thou contendest with me!

Is it seemly in thee, that thou shouldest oppress?  
That thou shouldest despise the labour of thine own hand,  
When upon the counsel of the lawless thou hast abone?

Eyes of flesh hast thou!  
Or as a mortal seest thou?  
Or [thy years] as the days of a man?

That thou shouldest seek for mine iniquity,  
And for my sin shouldst make search:

Though it is within thine own knowledge that I would not be lawless,  
And [none] out of thy hand can deliver!

Thine own hands shaped me, and made me,  
All in unison round about, and yet thou hast confounded me.

Remember, I pray thee, that as clay thou didst make me,  
And un to dust thou wilt cause me to return.

Dost thou not, like milk, pour me forth?  
And as cheese curdle me?

With skin and flesh clothe me?  
And with bones and sinews interweave me?

Life and lovingkindness thou didst bestow upon me,—  
And thy watchful care preserved my breath.

Yet these things thou didst hide in thy heart,  
Know, that [this] hath been with thee!

If I have sinned then couldst thou watch me,  
And from mine iniquity thou wouldst not acquit me:

If I have been lawless alas for me!

1. Or: "the helpers of Rahab (Egypt)"
2. Or: "the helpers of Rahab (Egypt)"
3. Or: "arbiter"—T.G.
4. Or: "spirit."
Or <if I am righteous> I will not lift up my head,
<Surfeited with shame> look thou then on my humiliation.  

<When it is lifted up> |like a howling lion| thou dost hunt me,
Then again thou dost shew thyself marvellous against me.

Thou renewest thy witnesses before me,
And dost increase thy vexation with me,
<Relays—yes an army> is with me.

Wherefore then <from the womb> didst thou bring me forth?
I might have breathed my last, and ||no eye|| have seen me.

<As though I had not been> should I have become,—
From the womb to the grave might I have been borne.  

Are not my days ||few||—then forbear,° And set me aside, that I may brighten up for a little;
Before I go, and not return,
Unto a land of darkness and death-shade:
A land of obscurity, like thick darkness, Of death-shade and disorder,
And which shineth like thick darkness.

Then responded Zophar the Naamathite, and said:—

1 Should ||the multitude of words| not be answered?
Or should ||a man full of talk|| be justified?
Shall ||thy prating§|| cause men to hold their peace?
When thou hast mocked> shall there be none' to put thee to shame?
Since thou hast said, Right' is my doctrine, And pure' am I in his° eyes.
But <in very deed> oh that God would speak, That he would open his lips with thee:
He that would declare to thee the secrets of wisdom,  
For they are double to that which actually is,—
Know then that God could bring into forgetfulness for thee, a portion of thine iniquity.

The hidden depth of God canst thou discover?
Or <unto the furthest limit of the Almighty> canst thou attain?  

The heights of the heavens> what canst thou do?
<Depths deeper than hades> what canst thou know?
<Longer than the earth> is the measure thereof, And broader than the sea.

If he sweep over, or shut up, or call together>
Who then shall hinder him?
For ||he knoweth men of falsity, And seeth iniquity, and him that doth not diligently consider.
But ||an empty person will get sense,° When ||a wild ass's colt is born a man !b

<If thou hast prepared thy heart, And wilt spread forth, unto him, thy hands—
<If iniquity> be in thy hand, Put it far away, And let there not dwell in thy tent§ perversity>

Surely ||then shall thou lift up thy face free from blemish, And shalt be established, and not fear.
For <now|d shalt thou forget ||sorrow>, Like waters passed away> shalt thou remember it.

<Above high noon> shall rise life's continuance, |<like a morning> shall appear, And thou shalt be confident, that there is' hope, And <when thou hast searched>* securely' shalt thou lie down;
And shalt rest, with none' to put thee in terror,—
And many shall entreat thy favour.

But ||the eyes of the lawless> shall fail,— And ||place of refuge> shall have vanished from them, And ||their hope|| be a breathing out of life.°

Then responded Job, and said:—

Of a truth> ||are the people, And <with you> wisdom | will die.|| I also|| have a mind## like you, ||I|| fall not short ||of you, But who' hath not' such things as these?
A laughing-stock—to one's neighbour> do I become, One who hath called upon God and he hath answered him! A laughing-stock—a righteous man without blame!  

<For ruin> there is contempt, in the thought of the man at ease,— Ready, for such as are of faltering foot!  
At peace' are the tents that belong to the spoilers, And there is security to them who provoke God, To him who bringeth a sword in his hand.
But ||in very deed|| ask, I pray thee, the beasts, and they will teach thee, And the bird of the heavens, and it will tell thee;

°° So it shd be (w. Syr.)—G.n.  
°°° "a mind" (w. Syr.)—G.n.  
°°°° Cp. chap. iii. ii.-18.  
°°°°° "a mind" (w. Syr.)—G.n.  
"Shall an empty man get a mind or a wild ass's colt be born a man?" —O.G. 539.  
°°°°°° Cp. 1 Cor. ii. 10.  
"Shall all the ends of the earth be called, and the riches of the seas|| be counted out|| by the슷|| —G.n.  
°°°°°°°° Cp. Prov. vi. 32, n.
Or address the earth, and it will teach thee,
And the fishes of the sea will recount it to thee:
Who knoweth not, among all these,
That the hand of Yahweh hath done this?
In whose hand is the soul of every living thing,
And the spirit of all the flesh of men.
Dost not the ear try words?
Even as [the palate] tasteth for itself: food?
In the Ancient is wisdom,
And [in Length of Days] understanding:
With Him are wisdom and strength,
To Him pertain counsel and understanding.
Lo! He pulleth down, and it cannot be built,
He closeth up over a man, and it cannot be opened:
Lo! He holdeth back the waters, and they dry up,
Or sendeth them out, and they transform the earth:
With Him is strength and effective wisdom,
To Him belong he that erreth, and he that causeth to err.
Who leadeth away counsellors [as] a spoil,
And [judges] He befooleth:—
Who leadeth away priests [as] a spoil,
And [men firmly seated] He overturneth:
Setting aside the speech [of the trusty],
And [the discernment of elders] He taketh away:
Pouring contempt upon nobles,
And [the girdle of the mighty] hath He loosed:
Laying open deep things, out of darkness,
And bringing out to light, the death-shade:
Who giveth greatness to nations, or destroyeth them,
Who spreadeth out nations, or leadeth them into exile:
Who taketh away the sense [of the chiefs of the people of the earth],
And hath caused them to wander in a pathless waste:
They grope about in the dark, having no light,
And He hath made them to reel, like a drunken man.

13
Lo! <all [this]> hath mine own eye seen,—
Mine ear hath heard and understood it:
But indeed I unto the Almighty would speak,
And <unto direct my argument unto God> would I be well pleased.
For [in truth] ye do besmear with falsehood,
Worthless physicians, all of you!
Oh that ye would altogether hold your peace,
And it should serve you for wisdom!
Hear, I pray you, the argument of my mouth,
And <to the pleadings of my lips> give heed:—
Is it <for God> ye would speak perversely?
And <for him> would ye speak deceit:
Even <for him> would ye be partial?
Or <for God> would ye [so] plead?
Would it be well, when he searched you out?
Or <as one might jest with a mortal> would ye jest [with him]?
He will severely rebuke you,
If ye are secretly partial.
Shall not his majesty overwhelm you?
And [the dread of him] fall upon you?
Are not your memorable sayings, proverbs of ashes?
<Breastworks of clay> your breastworks?
Quietly let me alone, that I may speak out,
Then let come on me what may:
In any case I will put in my hand:
Lo! he may slay me, [yet] will I wait,—
Nevertheless <unto my ways—unto his face> will I shew to be right:
Even he will be on my side—unto salvation,
For <not before his face> shall any impious person come.
Hear ye patiently my speech,
And be my declaration in your ears.
Lo! I pray you, I have set forth in order a plea,
I know that I shall be found right.
Who is it that shall contend with me?
For now: <if I should hold my peace> why! I should breathe my last!
Only <two things> do thou not with me,
Then; <from thy face> will I not hide me:
Thy hand—from off me—take thou far away,
And <thy terror> let it not startle me!
Then call thou, and I will answer,  
Or I will speak, and reply thou unto me.

How many' are mine iniquities and sins?  
<My transgression and my sin> let me know!

Wherefore' <thy face> shouldst thou hide?  
Or count me, as an enemy to thee?

<A driven leaf> wilt thou cause to tremble?  
Or <dry stubble> wilt thou pursue?

For thou writest against me, bitter things,  
And dost make me inherit the iniquities of my youth;

And thou dost put—in the stocks—my feet,  
<Against the roots of my feet> thou dost cut out a bound;

And [a man himself;] <as a rotten thing> weareth out,  
As a garment which the moth' hath eaten.

14 1 Man that is born of a woman;  
Is of few days, and full of trouble:

2 <As a flower> he cometh forth—and fadeth,  
He flieth also as a shadow, and continueth not.

3 <And yet upon such a one as this> hast  
thou opened thine eye?*

And <him> wouldst thou bring into judgment with thee?

4 Who can bring a clean thing out of an unclean?  
Not one!

5 <If determined' are his days> [the number  
of his months] is with thee,

6 <Fixed times> for him thou hast appointed  
and he cannot go beyond.

7 Look away from him,* that he may rest,  
Till he shall pay off, as a hireling, his day.

8 <Though there is— for a tree—hope,—  
If it should be cut down> that it will grow,

And [the tender branch thereof] will not cease;

9 If its root [should become old in the earth],  
And [in the dust] its stock should die':

9 <Through the scent of water> it may break forth,  
And produce branches like a sapling>

10 Yet [man] dieth, and is prostrate,*

Ye a the son of earth doth cease to breathe, and where is he?

11 <Waters> have failed from |the sea|,

And [a river] may waste and dry up;

12 So [a man] hath lain down, and shall not arise,—

<Until there are no heavens> they shall not awake,  
Nor be roused up out of their sleep.

13 Oh that [in hades] thou wouldest hide me!  
That thou wouldest keep me secret, until  
the turn of thine anger,
Or canst thou attain* for thyself unto wisdom?

What knowest thou that we know not?
[What] understandest thou and the same* is not with us?!

Both hoary and venerable are among us,
One mightier than thy father in days!

<Too small for thee> are the consolations of God?

Or a word spoken gently with thee?

How doth thine own heart carry thee away, And how thine eyes do roll!

For thy spirit replieth against God, And thou bringest forth—out of thy mouth—words!

What is a mortal, that he should be pure?
Or that righteous' should be one born of a woman!

Lo! <in his holy ones> e he putteth not confidence,
And ||the heavens|| are not pure in his eyes:

How much less when one is detected and corrupt,
A man who drinketh in—like water—perversity.

I will tell thee—hear me,
<Since this I have seen> e I must needs declare it.

Which wise men tell,
And deny not [that which is] from their fathers.

<To them alone> was the earth given,

And no alien passed through their midst:

<All the days of the lawless man> he doth writhe with pain,

And <the number of years> is hidden from the tyrant;

A noise of dreadful things is in his ears,
<In prosperity> the destroyer cometh upon him;

He hath no confidence to come back out of darkness,
||He being destined' to the power of the sword;

A wanderer, for bread, [saying]
Where [is it]?

He knoweth that <prepared by his own hand> is the day of darkness;

Distress and anguish shall startle him,

It shall overpower him, like a king ready for the onset;

Because he had stretched out—against God—his hand,
And <against the Almighty> had been wont to behave himself proudly;

He used to run against him with uplifted neck.

With the stout bosses of his bucklers;

For he had covered his face with his fatness,

And had gathered a superabundance on his loins;

And had inhabited demolished cities,

Houses wherein men would not dwell,

That were destined to become heaps.

He shall not be rich, nor shall his substance continue,

Neither shall their shadow's stretch along on the earth;

He shall not depart out of darkness,

<His young branch> shall the flame' dry up,

And he shall depart, by the breath of his own mouth!

Let no one trust in him that—by vanity—is deceived,

For <vain> shall be his recompense;

<Before his day> shall it be accomplished,
With <his palm-top> not covered with leaves;

He shall wrong—like a vine—his sour grapes. b

And shall cast off—as an olive-tree—his blossom.

For the family of the impious is unfruitful,

And <a fire> hath devoured the tents of bribery;

Conceiving mischief, and bringing forth iniquity,

Yea their inmost soul prepareth deceit.

Then responded Job, and said:—

I have heard many such things,
<Wearisome comforters> are ye all!

Is there to be an end to windy words?
Or what so strongly exciteth thee, that thou must respond?

<If your soul were in the place of my soul> I could string together words' against you,

And could therewith shake over you my head.

I could make you determined, by my mouth,

And then my lip-solaces should restrain you.*

Though I do speak unassuaged is my stinging pain,—

And if I forbear of what am I relieved?

But now hath he wearied me,

Thou hast destroyed all my family;

And <having captured me> it hath served [as a witness];

And so my wasting away hath risen up against me,

<In my face> it answereth.

* So it shd be (w.Sep.)— G.n.

So Fuettel. Others: "assemblies.

"wink."

"holy one" G.n.

* So it shd be (w.Sep.)—

G.n.

Cp. chap. iv. 18.

Or: "That which I have seen." Cp. O.G. 380, 8.

U.: "assembly."

"What sickness thee (what disturbs, vexes thee; that thou answerest." G.G.

Some [with a change of reading]: "the motion of my lips (in expressing sympathy) would I not restrain." Cp. O.G. 380, 827.

ML.:" what goeth from me?"

Or: "illness; less prob., my lying; i.e., my affliction regarded as a lying witness." O.G. 471.
His anger hath torn and persecuted me. He hath gnashed upon me with his teeth, Mine adversary hath sharpened his eyes for me. They have gaped upon me with their mouth, with reproach have they smitten my cheek, Together, against me, have they closed their ranks. God doth abandon me to him that is perverse. And the hands of the lawless he throweth me headlong. At ease was I when he shattered me. Yea he seized me by my neck, and dashed me in pieces.

Then set me up for himself as a mark: His archers came round against me. He clave asunder my reins, and spared not, He poured out, on the earth, my gall: He made a breach in me, breach upon breach. He ran upon me, like a mighty man.

Sackcloth sewed I on my skin, and rolled— in the dust— my horn: My face is reddened from weeping, and upon mine eyelashes is the death-shade:— Though no violence was in my hands, and ||my prayer|| was pure. O earth! do not cover my blood, and let there be no place for mine outcry.

Even now I lo! in the heavens is my witness, and ||my purposes|| are broken off, the possession of my heart! Night for day they appoint, Light is near, by reason of darkness! If I wait for hades as my house, In darkness have spread out my couch; To corruption have exclaimed, My father thou!

My mother! And my sister! to the worm>

Then responded Bildad the Shuhite, and said:—

How long will ye make a perversion of words? Ye should understand, and afterwards we could speak. Wherefore are we accounted like beasts? Or appear stupid, in thine* eyes?

One tearing in pieces his own soul in his anger— For thy sake shall the earth be forsaken.

Or the rock be moved out of its place? Even the light of the lawless shall go out,— Neither shall shine the flame of his fire; The light hath darkened in his tent, Yes his lamp above him goeth out; The stepplings of his strength are hemmed in, And his own counsel casteth him down; For he is thrust into a net by his own feet, And <upon a trap> he marcheth;

Some cod. (w. Syr. and Vul.) : "you"—G.n. So it shall be (w. Sep.)—T.G.

Some suggest that friends had by this time rallied to Job’s side.
There catcheth him—by the heel—a gin,
There holdeth him fast—a noose:
Concealed in the ground is a cord for him,—
And a snare on the path.
	Round about terrors have startled him,
And have driven him to his feet.
Let his strength be famished,
And calamity be ready at his side;
Let it devour the members of his body,
Let the firstborn of death devour his members;
Uprooted, out of his tent, be his confidence,
And let it drive him down to the king of terrors;
There shall dwell in his tent, what is naught-of-his,*
Let brimstone be strewn over his dwelling;
Beneath let his roots be dried up,
And be cut off his branch;
His memorial have perished out of the land,
And let him have no name over the face of the open field;
Let them thrust him out of light into darkness,
Yes out of the world let them chase him;
Let him have neither scion nor seed among his people,
Neither any survivor in his place of sojourn:
Over his day have they been astounded who come behind,
And who are in advance a shudder hath seized.
Surely these are the dwellings of him that is perverse,
And this is the place of him that knoweth not God.

19 Then responded Job, and said:
How long will ye grieve my soul?
Or crush me with words?
These ten times have ye reviled me,
Shameless, ye wrong me.*
And even if indeed I have erred
With myself I lodgeth mine error.
If indeed against me ye must needs magnify yourselves,
And plead against me, my reproach>
Know then, that hath overthrown me,
And within his net enclosed me.
Lo! I cry—out Violence! but receive no answer,
I cry aloud but there is no vindication;
My way hath he walled up, that I cannot pass,
And upon my paths hath he made darkness rest;
My glory—from off me hath he stripped,
And hath removed the crown of my head;

* Or: “Terror shall dwell in his tent so that it is no more his.” Cp. O.G. 116, n.
So it shd be (w. Sep., Syr., Vul.)—G.n.
* Cp. T.G. “Sense very dubious”—O.G. Perh. kaker for kaker (injure) —Davies’ H.L.
* Or: “wronged” —T. G. & Fu.; “subverted” —O.G.
* A sp. v.r. (peevic); “your” —G.n.
* Or: “my near of kin”; or, as included in this: “my vindicator.”

10 He hath ruined me on every side, and I am gone,
And he hath taken away—like a tree—my hope;
Yes he hath kindled against me his anger,
And accounted me towards him like unto his adversaries:
Together enter his troops,
And have cast up, against me, their mound,
And have encompassed all around my tent;
My brethren—from beside me—hath he moved far away,
And mine acquaintance are wholly estranged from me;
Failed me have my near of kin,
And mine intimate acquaintances have forgotten me;
Ye guests of my house and my maidens:
A stranger have ye accounted me,
An alien have I become in their eyes;
To mine own servant I called, and he would not answer,
With mine own mouth I called, and he would not answer,
My breath is strange to my wife,
And I am loathsome to the sons of my own mother;
Even young children despise me,
I rise up, and they speak against me;
All the men of mine intimate circle abhor me,
And whom I loved I have turned against me;
Unto my skin and unto my flesh have my bones’ cleaved,
And I have escaped with the skin of my teeth.
Pity me! pity me! ye, my friends:
For the hand of hath stricken me!
Wherefore should ye persecute me as God?
And with my flesh should not be satisfied?
Oh, then, that my words could be written,
That with a stylus of iron and with lead>
For all time—in the rock—they could be graven!
But I know that my redeemer liveth,
And as the dust over [my] dust will he arise;
And though after my skin is struck off this [followeth]>
Yet apart from my flesh shall I see God:
JOB XIX. 27—29 ; XX. 1—29 ; XXI. 1—5.

27 Whom [I myself] shall see, on my side, And [mine own eyes] [shall] have looked upon, and not [those of] a stranger. 

Exhausted are my deepest desires in my bosom! 

28 Surely ye should say— Why should we persecute him? Seeing [the root of the matter] is found in me. 

29 Be ye afraid—on your part—of the face of the sword. Because [wrath] [bringeth] the punishments of the sword, To the end ye may know the Almighty. 

20 Then responded Zophar the Naamathite, and said:— 

1 Not so! do my thoughts answer me, And to this end, is my haste within me: 

2 <The correction meant to confound me> I must hear, But [the spirit—out of my understanding] will give me a reply. 

3 Knowest thou [this]—from antiquity, From the placing of man upon earth:— 

4 [If] [the joy-about of the lawless] is short, And [the rejoicing of the impious] for a moment? 

5 Though his elevation mount up to the heavens, And [his head] <to the clouds> doth reach> 

6 [Like his own stubble] shall he utterly perish, [They who had seen him] shall say, Where is he? 

7 [Like a dream] shall he fly away, and they shall not find him, Yea he shall be chased away, as a vision of the night. 

8 [The eye that hath scanned him] shall not do it again, Neither [any more] shall his place' behold him: 

9 [His children] shall seek the favour back of the poor, And [his own hand] shall give back his wealth. 

10 [His bones] are full of youthful vigour, Yet <with him—in the dust> shall it lie down. 

11 [Though [a sweet taste in his mouth] be given by vice, Though he hide it under his tongue; 

12 Though he spare it, and will not let it go, But retain it in the midst of his mouth> 

13 [His food] [in his stomach] is changed, The gall of adders, within him! 

14 [Wealth] hath he swallowed, and hath vomited the same, 

15 <Out of his belly> shall [Gom] drive it forth: 

16 <The poison of adders> shall he suck, The tongue of the viper' shall slay him; 

17 Let him not see in the channels 

The flowings of torrents of honey and milk. 

18 <In vain> he toiled, he shall not swallow, <Like wealth to be restored> in which he cannot exult! 

19 For he hath oppressed—hath forsaken the poor, <A house> hath he seized, which he cannot rebuild. 

20 Surely he hath known no peace in his inmost mind,— <With his dearest thing> shall he not get away: 

21 Nothing escaped his devouring greed,— <For this cause> shall his prosperity' not continue: 

22 <When his abundance is gone> he shall be in straits, [All the power of distress] shall come upon him. 

23 It shall be that <to fill his belly> he will thrust at him the glow of his anger, And rain [it] upon him for his punishment.? 

24 He shall flee from the armour of iron,— There shall pierce him, a bow of bronze! 

25 He hath drawn it out, and it hath come forth out of his back,— 

26 Yea the flashing arrow-head, out of his gall, There shall march on him—[terrors]: 

27 [Every misfortune] is laid up for his treasures,— There shall consume, a fire [not blown up];— It shall destroy what remaineth in his tent: 

28 The heavens shall reveal' his iniquity, And [the earth] be rising up against him: 

29 The increase of his house shall vanish, Melting away* in the day of his anger. 

30 [This] is the portion of the lawless man, [from God], And the inheritance decreed him from the Mighty One.* 

1 Then responded Job, and said:— 

2 Hear ye patiently my words, And let this be your consolation: 

3 Suffer me, that I may speak, And <after I have spoken> thou canst mock! 

4 Did I <unto man> make my complaint? Wherefore', then, should my spirit not be impatient? 

5 Turn round to me, and be astonished, And lay hand on mouth! 

* So it shd be (w. Sep.):— G.n. 

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514 JOB XXI. 6—34; XXII. 1—8.

6 |When I call to mind> then am I dismayed, And there seizeth my flesh a shuddering:—
7 Wherefore do |lawless men| live, Advance in years, [even wax mighty in power]|?
8 ||Their seed|| is established in their sight |[along with them]|, Yes their offspring, before their eyes;
9 ||Their houses|| are at peace, without dread, Neither is ||the rod of God|| upon them;
10 ||His bull|| covereth,* and causeth not averse-
11 sion, His cow safely calveth, and casteth not her young;
12 They send forth—like a flock—their young ones, And |their children| skip about for joy;
13 They rejoice aloud as with timbrel and lyre, And make merry to the sound of the pipe;*
14 They complete, in prosperity, their days, And <in a moment to hades> they sink down.
15 Yet they said unto God, Depart from us, and <In the knowledge of thy ways> find we no pleasure.
16 What is the Almighty, that we should serve him? Or what shall we profit, that we should urge him?
17 Lo! <not in their own hand> is their welfare, The counsel of lawless men is far from me!
18 ||How oft*| the lamp of the lawless| goeth out, And their calamity |cometh upon them|, <Sorrows> apportioneth he in his anger;
19 They become as straw before the wind, And as chaff, which the storm stealeth away. Shall God ||reserve|| for his children| his sorrow?
20 Let him recompense him' so that he may know it;
21 ||His own eyes'| shall see his misfortune, And <the wrath of the Almighty> shall he drink.
22 For what shall be his pleasure in his house after him, When ||the number of his months|| is cut in twain?
23 Is it <to God> one can teach knowledge, Seeing that ||he|| shall judge |them who are on high|?
24 ||This man dieth, in the very perfection of his prosperity, Wholly' tranquil and secure;
25 ||His veins| are filled with nourishment,* And ||the marrow of his bones| is fresh;
26 Whereas ||this other man|| dieth, in bitterness of soul, And hath never tasted good fortune:
27 ||Together|| in [the dust] they lie down, And ||the worm| spreadeth a covering over them.
28 Lo! I know your plans, And the devices, wherewith ye would do me violence!
29 For ye say, Where is the house of the noble-minded? And where the dwelling'-tent of the law-
30 less?
31 Have ye not asked' the powers-by in the way? And <their signs> can ye not recognise?
32 That <to the day of calamity> is the wicked reserved, <To the day of indignant visitation> are they led.
33 Who can declare—to his face—his way? And <what ||he|| hath done> who shall recompense him?
34 Yet ||he|| <to the graves> is borne, And <cover the tomb> one keepeth watch; Pleasant to him are the mounds* of the torrent-bed,— And <after him> doth every man march, As <before him> there were, without' number.
35 How then should ye comfort me with vanity, Since <as for your replies> there lurketh [in them] treachery?

Then responded Eliphaz the Temanite, and 29 said:—
2 <Unto God> can a man act as friend? Surely a discreet' man befriendedth himself!
3 Is it a pleasure to the Almighty, that thou sin(midst her righteous? Or any profit, that thou shouldst be blameless in thy ways?
4 Is it <for thy reverence> that he will accuse thee? will enter with thee into judgment?
5 Is not thy wickedness* great? And <without end> [are not] thine iniquities?
6 Surely thou hast been wont to put thy brother in pledge [for nothing], And <the garments of the ill-clad> hast thou stripped off:
7 <No water—to the weary> hast thou given to drink, And <from the hungry> thou hast withheld bread:
8 <A man of might> ||to him|| pertaineth the land,

"Impregnate"—O.G. 6 So (kethaph) many Mss., and 3 ear. edns.; but some cod. (w. 8 ear. pr. edns.): (kethaph) [simply] "with timbrel"—O.G. (555g). 7 Written: "eye"; read: "eyes." In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "eyes" (pl.) is both written and read.—G.n. 8 Or: "reed," "flute." 9 Written: "wear out"; but read: "complete." Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "eyes" (pl.) is both written and read.—G.n. 24 Or: "His sides are full of fat"—T.G. 35 Or: "[No] for"—O.G. 47t. c.
And the favourite dwelleth therein:

9 <Widows> thou hast sent away empty,
And the arms of the fatherless thou dost crush.

10 <For thy cause> 'round about thee are snares,
And a dread startleth thee suddenly;
Or darkness—thou canst not see,
And ||a flood of waters|| covereth thee.

11 <For thin cause> round about thee are snares.
And a dread startleth thee suddenly;
Or <the vault of the heavens> doth he walk?

15 <The path of the ancient time> wilt thou mark,
Which the men of iniquity* trod?
Who were snatched away before the time,
And ||a stream|| washed away their foundation?

17 Who had been saying unto God,
Depart from us! and—
What can the Almighty do for himself?
Yet ||had filled their houses with good!
||The counsel of the lawless|| then, is far from me:

19 The righteous shall see and rejoice,
And <the innocent> shall laugh them to scorn:
If our assailants' do not vanish>
Then <their abundance> a fire' consumeth!

21 Thou shalt make entreaty unto <him>, and he will hear thee,
And thy vows shalt thou pay;

26 And thou shalt decree a purpose, and it shall be fulfilled unto thee,
And <upon thy ways> shall have shone a light;

29 <When men cast themselves down> then shalt thou say Up!
And <him that is of downcast eyes> shall he save;
He shall deliver the innocent,*
And thou shalt escape by the purrence of thy hands.

Then responded Job, and said:—

1 <Even to-day> is my complaint rebellion?* ||His hand|| is heavier than my groaning.

2 Oh that I knew where I might find him!
I would come even unto his dwelling-place;
I would set out, before him, a plea,
And <my mouth> would I fill with arguments;

3 I would note the words wherewith he would respond to me,
And would mark what he would say to me.

6 Would he <with fulness of might> contend with me?
Nay, surely ||he|| would give heed to me!
||There' an upright man|| might reason with him,
So should I deliver myself completely from my judge.
Behold <eastward> I go, but he is not there,
And <westward> but I perceive him not;
On the north, where he worketh but I get no vision,
He hideth himself on the south that I cannot see him.

10 But ||he|| knoweth the way that I choose, O having tried me as gold I shall come forth.

11 <Of his steps> my foot taketh hold,
And <his way> have I kept, and not swerved;
And <in my bosom>' have I treasured the words of his lips.

13 But ||he|| is one, * and who can turn him?
||What his soul desired|| he hath done.

14 Surely he will accomplish what is decreed for me,
And <many such things> hath he in store.

15 ||For this cause|| <from his presence> am I driven in dread:

a Some cod. (w. Aram., Heb., Syr., Vul.)：“shall thy gain be blessing”—G.n.
||not ||God||

b So it shd be (w. Sep.)—G.n.
So in many MSS. (w. 4 ear. pr. edns., Sep., Syr., Vul.) but in some cod.
(w. 7 ear. pr. edns.)：“tents” (pl.)—G.n.
So Forset, “Heepe of silver”—T.G. “Silver mined with greata labour”
—Davies. *Very dubious, perhaps baras (ingots,)”—G.n.

19 Then lay up in the dust, precious ore,
And <among the stones of the torrent-beds> fine gold:

20 So shall ||the Almighty|| become ||thy precious ore;||
Yea, glittering silver* unto thee!
For ||then|| <in the Almighty> shalt thou take exquisite delight,
And shalt lift up—unto ||God||—thou face;

27 Thou shalt make entreaty unto him, and he will hear thee,
And <thy vows> shalt thou pay;


So it shd be (w. Sep.)—G.n.
So it shd be (w. Sep., Syr., Vul.)—G.n.

So O.G.: “bitterness,” “an outcry”—T.G. “harshness,” “violence”
—Davies. *“a protest”
—Forset.

So it shd be (w. sep. and Vul.): “the way with me,”

* Ml.: “the way with me.”

So it shd be (w. Sep. and Vul.): “a protest”—G.n.

So O.G. 88, 7, a.
* Ml.: “are with him.”
Yea, God hath made timido my heart, And the Almighty hath put me in terror. Because I was not cut off before the darkness, Nor did the gloom form a shroud.

Wherefore have this knowing ones no vision of his days? Boundaries men move back, Flocks they seize and consume; The assof the fatherless they drive off, They take in pledge the ox of the widow;

Wherefore since from the Almighty times are no hid Have his knowing ones no vision of his days? Boundaries men move back, Flocks they seize and consume; The assof the fatherless they drive off, They take in pledge the ox of the widow;

Flocks they seize and consume; The asso of the fatherless they drive off, They take in pledge the ox of the widow; They turn aside the needy out of the way, And these are the humbled of the land made to hide themselves. Lo! wild asses in the wilderness they go forth with their work, Eager seekers for prey,
The waste plain yieldeth them food for their young; In the field—a man's fodder they cut down, And the vineyard of the lawless they strip of its late berries;

With the sweeping rain of the mountains they are wet, And through having no shelter they embrace a rock. Men tear, from the breast, the fatherless, And over the poor they take a pledge; Naked they go about without clothing, And have no covering in the cold; With the sweeping rain of the mountains they are wet, And through having no shelter they embrace a rock.

Men tear, from the breast, the fatherless, And over the poor they take a pledge; Naked they go about without clothing, And have no covering in the cold; With the sweeping rain of the mountains they are wet, And through having no shelter they embrace a rock.

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Men tear, from the breast, the fatherless, And over the poor they take a pledge; Naked they go about without clothing, And have no covering in the cold; With the sweeping rain of the mountains they are wet, And through having no shelter they embrace a rock.
And there is no covering to destruction;  
7 Who stretcheth out the north over emptiness,*  
Hangeth the earth upon nothingness;
8 Who bindeth up the waters in his thick clouds,  
And the cloud is not rent beneath them;  
9 Who shutteth in the face of the throne,  
He spreadeth over it his cloud;  
10 A boundary hath he circled on the face of the waters,  
As far as where light ends in darkness;  
11 The pillars of the heavens are shaken,  
And are terrified at his rebuke:  
12 <By his strength> hath he excited the sea,  
And <by his skill> hath he shatted the Crocodile;  
13 <By his spirit> hath he arched the heavens,*  
His hand hath pierced the fleeing serpent.*  
14 Lo! these are the fringes of his way,*  
And what a whisper of a word hath been heard of him!  
But <the thunder of his might> who could understand?*  

27 And Job again took up his measure, and said:—  
1 <As God liveth' who hath taken away my right,  
Even the Almighty, who hath embittered my soul;  
2 All the while my inspiration is in me,  
And the spirit of God is in my nostrils>  
4 Verily my lips shall not speak perversity,  
Nor shall my tongue utter deceit.  
5 Far be it from me that I should justify you,—  
<Even until I breathe my last> will I not let go mine integrity from me:  
8 On my righteousness have I taken fast hold, and will not give it up,  
My heart shall not reproach any of my days.  
9 Let mine enemy lie a veritably lawless one!  
And he that lifteth him up against me I!  
one veritably perverse!  
11 <That which is with the Almighty> will I not conceal.  
12 Lo! <ye> have |all of you| seen,  
Wherefore, then, is't <that ye are utterly without purpose>?  
13 [This] is the portion of a lawless man with God,  
That <the heritage of tyrants—from the Almighty> he shall receive.  
14 <If his children be multiplied> [for them]  
[there is] the sword,  
And [his offspring] shall not be filled with bread;  
15 <His survivors> <by pestilence> shall come to the grave,  
And [his widows] shall not weep;  
16 <Though he heap up silver' like dust,>  
And [like a pile] he prepare clothing>  
17 He may prepare, but <the righteous> shall put on,  
And <the silver> shall the innocent appor- tion.*  
18 He hath built, like a moth, his house,—  
Like a hut, which a watcher' hath made.  
19 <If his children be multiplied>,; for them shall  
[there is] the sword,  
12 <Out of his hand> shall he* <swiftly flee;  
He shall clap over him his hands,  
And shall hiss him forth out of his place.  
23 <Though there is>' <for silver> a vein,  
And a place for the gold they refine;  
25 And [stone] poureth out copper;  
28 <An end> hath one set to the darkness,  
And <into every extremity> is || he|| making search,  

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1 In some cod. (quoted in the Masor.) (w. 1 ear. pr. edn. Aram., and Sep.):  "him" (or "it") — G.-n.  
2 Unto the end of (= boundary between) <light and darkness> — O.-G.  
3 So O.-G. "Comprehend" > — Davia.  
4 Or: "breath."  
6 Cp. Dan. vii. 15. But <it> that, by regrouping the letters, it shall be: "When he lifteath up God to his soul"; or, "When God demandeth his soul (life)."—G.-n.  
7 Or: "Though he call on God continually."
Ravenous beasts have not made a track thereof,
Neither hath the lion marched thereon:
He hath turned up mountains by the roots;
And <every precious thing> hath his eye seen:
Yet where can <Wisdom> be found?
And where is the place of understanding?
Mortal knoweth not the way thereof.

And <pure gold> cannot be given in its stead,
Neither can silver be weighed as the value thereof;
It cannot be put into the scales against the gold of Ophir,
With costly onyx, or sapphire;
Neither gold nor crystal can compare with it,
Nor can the exchange thereof be a vessel of pure gold,
Yea <a possession> is wisdom, above red coral;
The topaz of Ethiopia cannot compare with it,
Whence then cometh <Wisdom>?
And where is the place of understanding?

And said to the son of earth,
Lo! <the reverence of the Lord> is wisdom,
And <to avoid evil> is understanding.

And <Round about me> were my young men;
When my steps were bathed in milk,
And <the rock> poured out beside me, riuvels of oil:
When <I went out to the gate unto the city,>
In the open place, made ready beside me, riuvels of oil:
Young men saw me, and hid themselves,
And <the aged> arose—they stood;
<Rule> restrained speech,
And <a hand> laid they on their mouth;
<Rule> the voice of nobles; was hushed,
And <the tongue> did cleave;
When <I heard>, then it pronounced me happy,
When <I saw> then it bare rot witness;
Because I used to deliver the oppressed who was crying out for aid,
The fatherless also, and him that had no helper;
<Righteousness> I put on, and it clothed me.
Like a robe and turban was my justice,
<Like a stem> shall I grow old.'

Then said I,

<Like a stem> shall I grow old.'

Yea <as the sand> shall I multiply day:
My root is laid open to the waters,
became incarnate in me.
And the dew shall lodge for the night in my boughs;
And my bowels be renewed.

To me men hearkened, and waited, and kept silence for my counsel;
And they waited as for rain; and their mouths opened wide for the spring-rain;
I laughed at them—they lost confidence, and the light of my countenance they suffered not to fail;
I chose out their way, and sat chief,—And abode, as king, in an army, as one who, to mourners, giveth comfort.

But now they who are of fewer days than I, have poured derision upon me; Whose fathers I refused— To set with the dogs of my flock.

Even the strength of their hands wherefore was it mine? Upon them vigour was lost;* In want and hunger they were lean,—Who used to gnaw the dry ground,* A dark night of desolation! Who used to pluck off the mallow* by the bushes, With the root of the broom for their food;
Out of the midst were they driven, Men shouted after them, as after a thief;
In the fissures of the ravines* had they to dwell, In holes of dust and crag;
Among the bushes used they to shriek,† Under the bramble were they huddled together:
Sons of the base, ye sons of the nameless—They were scourged out of the land.
But now their song* have I become, Yea I serve them for a byword; They abhor me—have put themselves far from me, And from my face have not witheld—spittle!
Because my girdle† he had loosened and had humbled me Therefore the bridle— in my presence— cast they off;
On my right hand the young brood rose up,—<My feet they thrust aside, And cast up against me their earthworks of destruction;
They brake up my path,—

Only against a heap of ruins will one not thrust a hand! Surely when one is in calamity—for that very reason is there an outcry for help.
Verily I wept, for him whose lot was hard, Grieved was my soul, for the needy.
Surely for good I looked, but there came in evil, And I waited for light, but there came in darkness;
I boiled within me,* and rested not, There confronted me— days of affliction; In gloom I walked along, without sun, I arose— in the convocation I cried out for help;
A brother became to me the brutes that howl, And a companion* to the birds that screech:
My skin turned black, and peeled off me, And my bones burned with heat:
Thus is attuned to mourning— my lyre, And my flute, to the noise of them who weep.

* Or: "my mantle disfigured."
† Or: "bray."
‡ Or: "music." *T.G. "Mocking song."
§ Or: "place."  
¶ Or: " mangrove.
\| Or: "place."
\* Or: "place."
\+ Or: "place.
\[ Or: "place."
\} Or: "day."
\} Or: "sage."
\} Or: "light."
31 "A covenant did I solemnise for mine eyes,—
How then could I gaze upon a virgin;
Or what would have been my portion of God from above?
Or what inheritance of the Almighty from on high?
Is there not calamity, for the perverse?
And misfortune, for the workers of iniquity?
Would not my voice rise above?
Or what inheritance of the Almighty from on high?

3 Is there not calamity, for the perverse?
And misfortune, for the workers of iniquity?
Would he see my ways?
And of all my steps take account?

4 Verily I walked not in falsity,
Nor did my foot haste unto deceit:
Let him weigh me in balances of righteousness,
And let God take note of mine integrity!
If my goings have swerved from the way,
And after my eyes hath gone my heart,
And to my hands hath adhered any stain.

7 If my heart hath been enticed unto a woman,
Or by the door of my neighbour I have lain in wait,
Let my wife grind to another,
And over her let others bend!
Surely that hath been a shameful thing!
And that an iniquity for the judges!
Surely a fire had that been, which unto destruction would have consumed,
And of all mine increase had it torn up the root.

10 If I refused the right of my servant, or my handmaid,
When they contended with me,
What then could I have done when God rose up?
And when he visited, what could I have answered him?
Did not he who, in the womb, made me make him?
And is not he who formed us in the body one?
If I withheld— from pleasure— the poor,
Or the eyes of the widow I dimmed;
Or used to eat my morsel alone, so that
the fatherless did not eat thereof;
Surely from my youth he grew up to me, as to a father,
And from my birth I acted as guide to her:

19 If I saw one perishing for lack of clothing,
Or that the needy had no covering;
If his loins did not bless me,
Or if with the fleece of my lambs he did not warm himself;
If I shook against the fatherless— my hand,
When I saw, in the gate, his need of my help,
Let my shoulder from the shoulder-blade fall,
And my arm from the upper bone be broken;
For a dread unto me was calamity from God,
And from his majesty I could not escape.
If I made gold my stay,
And to precious metal said, My confidence!
If I rejoiced because great was my substance,
And an abundance my hand had discovered:
If I looked at the sun, when it flashed forth light,
Or at the moon, majestically marching along;
And befooled secretly was my heart,
So that my hand kissed my mouth:
That too had been a judicial iniquity.
For I should have been false to God above.
If I rejoiced in the misfortune of him that hated me,
Or exulted when calamity found him:
Neither did I suffer my palate to sin.
By asking, with a curse, for his life:
If the men of my household had not said,
Oh for some of his flesh— we cannot get filled,
Outside the sojourner lodged not for the night,
My doors— to the weary— I threw open.
If I covered, like Adam, my transgressions,
By hiding in my bosom mine iniquity:
Then let me be made to tremble at a great throng,
Yea let the contempt of families terrify me,
So that, keeping silence, I shall not go out of the door!
Oh that I had one to hear me.
Lo! my crossmark.
May the Almighty answer me!
And would that a book mine opponent had written!

* Or: "prescribed I to.
* Or: "blamelessness."  
** ML: "kneel."

Some cod. (w. 2 ear. pr. edns.): "a judicial iniquity." Cp. ver. 23. In some cod. the Mass. says, "read judicial."  

ML: "from the womb of my mother."

Written: "loin" (sing.); read: "loins" (dual, as usually). In some cod. (w. 2 ear. pr. edns.): "loins" (dual both written and read—O.n.  
"Where the clothed loins are conceived as blessing charitable giver."—O.G. 392.

Or: "And because of his loftiness I can do nothing."  
"Men of my tent."  
Or perh.: "a man of low degree."

Or, as we shd say: "an iniquity in the eye of the law."  
Some cod. (w. 2 ear. pr. edns., Sep., Vol.): "a man of low degree."

A sp. v.r. (sev.): "their."

In some cod. a Mass. note: "Read, 'my life'".

Or: "C. "soul."  
ML: "men of my tent."  
Or perh.: "a man of low degree."

A sp. v.r. (sev.): "their."

In some cod. a Mass. note: "Read, 'my life'".

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A sp. v.r. (sev.): "their."

In some cod. a Mass. note: "Read, 'my life'".  

G.n.  

G.n.
Oh! would I not <upon my shoulder> lift it,  
Or bind it as a crown upon me;  
If <against me> my ground used to cry out,  
And <together> my ridges did weep;  
<If <the strength thereof> I used to eat,  
without payment,  
And <the soul of the holders thereof> I made groan>;  
<Instead of wheat> let there come forth bramble,  
And <instead of barley> a bad-smelling weed!

Lo! I waited for your words,  
I kept giving ear for your reasons,  
Until ye should search out what to say;  
Yea <unto you> gave I diligent heed,—  
But lo! there was, for Job, nothing to convince,  
Nor could one of you answer his speeches.  
<Lo ye should say> We have found out wisdom >.  
(God) must put him to flight, not man.  
Since he directed not to me discourse>  
Therefore <with your speechess> will I not reply to him.  
They were dismayed, they responded no more,  
They suffered speech to forsake them;  
<Though I waited> yet could they not speak,  
Surely they came to a stand, they responded no more.

32 So these three men ceased to respond to Job, because [he] was righteous in their eyes.  
Then was kindled the anger of Elihu, son of Barachel the Buzite of the family of Ram,— <against Job> was kindled his anger, because he justified his own soul rather than God;  
and <against his three friends> was kindled his anger,—because that they found not a response, and condemned God.  
But <Elihu> had waited for Job with words, because the others were older than he.  
Howbeit <when Elihu saw that there was no response in the mouth of the three men> then was kindled his anger.  
So then Elihu, son of Barachel, the Buzite, responded and said:—

[Young] am I; whereas [ye] are aged,  
<For this cause> I faltered, and feared—  
To show my knowledge unto you:

I said,  
[Days] should speak,—  
And [the multitude of years] should make known wisdom.  
Yet surely there is a spirit in men,  
And [the inspiration of the Almighty] giveth them understanding;  
[Great men] may not be wise,  
Nor [elders] understand justice.

Therefore [I said],  
Hearken unto me,  
I will show my knowledge— [even I].

Elihu, a Young Man, perceiving the Failure of Job's Three Friends to answer the Afflicted One, thinks to succeed where they have failed, and makes a Series of Eloquent Speeches.

1 So these three men ceased to respond to Job, because [he] was righteous in their eyes.  
Then was kindled the anger of Elihu, son of Barachel the Buzite of the family of Ram,— <against Job> was kindled his anger, because he justified his own soul rather than God;  
and <against his three friends> was kindled his anger,—because that they found not a response, and condemned God.  
But <Elihu> had waited for Job with words, because the others were older than he.  
Howbeit <when Elihu saw that there was no response in the mouth of the three men> then was kindled his anger.  
So then Elihu, son of Barachel, the Buzite, responded and said:—

Young am I; whereas ye are aged,  
<For this cause> I faltered, and feared—  
To show my knowledge unto you:

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[Days] should speak,—  
And [the multitude of years] should make known wisdom.  
Yet surely there is a spirit in men,  
And [the inspiration of the Almighty] giveth them understanding;  
[Great men] may not be wise,  
Nor [elders] understand justice.

Therefore [I said],  
Hearken unto me,  
I will show my knowledge— [even I].

[Days] should speak,—  
And [the multitude of years] should make known wisdom.  
Yet surely there is a spirit in men,  
And [the inspiration of the Almighty] giveth them understanding;  
[Great men] may not be wise,  
Nor [elders] understand justice.

Therefore [I said],  
Hearken unto me,  
I will show my knowledge— [even I].

11 Lo! I waited for your words,  
I kept giving ear for your reasons,  
Until ye should search out what to say;  
Yea <unto you> gave I diligent heed,—  
But lo! there was, for Job, nothing to convince,  
Nor could one of you answer his speeches.  
<Lo ye should say> We have found out wisdom >.  
(God) must put him to flight, not man.  
Since he directed not to me discourse>  
Therefore <with your speeches> will I not reply to him.  
They were dismayed, they responded no more,  
They suffered speech to forsake them;  
<Though I waited> yet could they not speak,  
Surely they came to a stand, they responded no more.

17 I will respond [even I]—on my part,  
I will show my knowledge, [even I]!  
For I am full of discourse,  
The spirit in my bosom presseth me on,  
Lo! [my bosom] is like wine not opened,  
Like new wine-skins it will burst.

33 But <in very deed> hear, I pray thee, Job,  
my discourse,  
And <to all my words> give thou ear.

4 Lo! I pray thee, I have opened my mouth,  
My tongue, with my palate, hath spoken,  
Mine utterances come straight from mine own heart,  
And <what I know> my lips have truly spoken;

8 [The spirit of God] hath made me,  
And [the inspiration of the Almighty] giveth me life.

5 [If thou art able to answer me]  
Set in order before me—take thy stand!  
Lo! I am like thyself toward God,  
<From clay> have I been nipped off [even I],  
Lo! [my terror] will not startle thee,  
Nor [my hand] upon thee be heavy.

9 But thou hast spoken in mine ear,  
And <the sound of words> I heard:

5 [If thou art able to answer me]  
Set in order before me—take thy stand!  
Lo! I am like thyself toward God,  
<From clay> have I been nipped off [even I],  
Lo! [my terror] will not startle thee,  
Nor [my hand] upon thee be heavy.

9 But thou hast spoken in mine ear,  
And <the sound of words> I heard:

10 Pure am I, without transgression,—  
Clean am I, and have no iniquity;  
Lo! <occasions of hostility> would he find against me,  
He counteth me an enemy to him;
He putteth—in the stocks—my feet,
He watcheth all my paths.

Lo! <in this> thou hast not been right—let me answer thee,
For [God] is greater than <man>.

Wherefore <against him> hast thou contended?
For <with none of his reasons> will he respond.

For <in one way> God may speak,—
And <in a second way> one may not heed it—
In a dream, a vision of the night.
When a deep sleep falleth upon men,
In slumberings upon the bed>
[Then] uncovereth he the ear of men,
And <on their correction> afflieth a seal;
To turn a son of earth from his< deed,
His flesh wasteth away out of sight,
And bared are the bones once unseen;
Sodoth his soul'draw near to thepit,
And hit life'to the inltictersof death:
If there hath been near him a messenger who could interpret—
One of a thousand,
To declare to the son of earth His uprightness—
Then hath he showed him favour, and said,
Set him free from going down to the pit,
I have found a price of redemption!
Hi.- flesh hath been made fresher than a child's,
He hath returned to the days of his youth;
He made supplication unto (Roll who hath accepted him.
And he hath beheld his face with a shout of triumph,
Thus hath he given back to man his righteousness.
He sang before men, and said,
I sinned, and <uprightness> I perverted.
Yet he required me not;
He hath ransomed my< soul from passing away into the pit,>
And <my life> <in the light> shall have vision.

Lo! <all these things> doth God work,
Two ways, three, with a man;
To bring back his soul from the pit,
To enlighten with the light of the living.

Mark well, O Job, and hearken to me,
Be silent, and <if I> will speak:
If there is anything to say> reply to me,
Speak, for I desire to justify thee;
If not do <thou> hearken unto me,
Be silent, that I may teach thee wisdom.

Furthermore Elihu responded, and said:—
Hear, ye wise men, my words,
And [eye who know] give ear unto me;
For <if the ear> trieth words,
As <the palate> tasteth in eating.
What is right> let us choose for ourselves,
Let us know, among ourselves, what is good;
For Job hath said—
I am righteous,
But <God> hath turned away my right;
Concerning mine own right> shall I tell a falsehood?
Incurable is my disease—not for any transgression.

What man is like Job?
He drinketh in scoffing like water;
And is on the way to keep company with the workers of iniquity,
And to walk with lawless men.
For he hath said,
It profiteth not a man,
When [his good pleasure] is with God.
Wherefore, ye men of mind, hearken unto me,—
Far be it, that [God] should be lawless,
Or [the Almighty] be perverse!
For <what any son of earth doeth> lie repayeth him,
And <according to every man's course> be causeth him to find.
Nay, verily [God] will not condemn unjustly,—
Nor [the Almighty] pervert justice.
Who set him in charge of the earth?''
Or who appointed [him] the whole world?
If he should set against him his heart,
<His spirit and his inspiration> |unto him self| he should withdraw >
All flesh together |would cease to breathe,
And |the earth-bornunto dust I would return.11
If then [thou hast] understanding hear this,
Give thou ear to the teaching of my words:—
Shall |the very hater of right!| control?
Or <the just—the mighty one> wilt thou condemn?

Aram.): "his" is both written and read—
[Num.]: "heart"—by us in the preceding;
[Gen.]: "who said charre" on earthwards:
Cp. O.G. 677, 8, a. 1.

U. : "heart"—by us
Job xxxiv. 18—37; xxxv. 1—16; xxxvi. 1—4.

18 Doth one say to a king, Abandoned one!*
   Or Lawless one! unto nobles?
   Neither hath he recognised the rich rather than the poor!
   For <the work of his hands> are they all.
   <In a moment> they die, even in the middle of the night,—
   A mighty one is removed without hand; ||
   For ||his eyes are on the ways of a man,
   And <all his footsteps> he beholdeth,—
   No' darkness, and no' death-shade.
   Where the workers of iniquity may hide.
   For <unto no man> doth he appoint a repetition,—
   In going unto God, in judgment;
   He shattereth mighty ones unsearchably,
   And setteth up others in their stead:
   Therefore he observeth their works,
   And overturneth [them] in a night, and they are crushed;
   In the place of lawless men hath he chastised them.
   In presence of beholders,
   Forasmuch as they turned from following him.
   And <none of his ways> did they teach;
   Causing to reach him the outcry of the poor,
   Yea <the outcry of the oppressed> he heareth.
   <When hell giveth quiet> who then shall condemn?
   <If thou art righteous> what canst thou give unto him.
   Or what <at thy hand> can he accept?
   <Unto a man like thyself> might thy lawlessness [reach],
   And <unto a son of the earth-born> thy righteousness.
   <By reason of the multitude of oppressions> [men] make outcry,
   They cry for help, by reason of the arm of the mighty; c
   But none saith—
   Where is my maker, Who giveth songs in the night;
   Who teacheth us more than the beasts of the earth.
   <By reason of the multitude of oppressions> men make outcry,
   They cry for help, by reason of the arm of the mighty; c
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   Who teacheth us more than the beasts of the earth.
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   Who teacheth us more than the beasts of the earth.
   <By reason of the multitude of oppressions> [men] make outcry,
   They cry for help, by reason of the arm of the mighty; c
   But none saith—
   Where is my maker, Who giveth songs in the night;
   Who teacheth us more than the beasts of the earth.

Moreover Elihu responded, and said:—

2 <This> dost thou think to be right?
   Thou hast said—
   My righteousness is more than God's.
   For thou dost say,
   How can one profit by thee?
   How can I benefit, more than by my sin?
   I will answer thee plainly,*
   And thy friendsb with thee.
   Look at the heavens and see,—
   And survey the skies—they are higher than thou.
   <If thou simnest> what canst thou work against him?
   Or <if thy transgressions be multiplied> what canst thou do unto him?
   <If thou art righteous> what canst thou give unto him?
   Or what <at thy hand> can he accept?
   <Unto a man like thyself> might thy lawlessness [reach],
   And <unto a son of the earth-born> thy righteousness.
   <By reason of the multitude of oppressions> [men] make outcry,
   They cry for help, by reason of the arm of the mighty; c
   But none saith—
   Where is my maker, Who giveth songs in the night;
   Who teacheth us more than the beasts of the earth.
   But now <because it is not so> thou sayest thou wilt not regard him!
   His anger hath punished,
   And yet hath he not at all known of transgression;
   Thus [Job] vainly openeth his mouth,
   <Without knowledge> he multiplieth words.

1 And Elihu added and said:—

2 Restrain thyself for me a little, and I will shew thee,
   That <yet—for God> there is justification.*
   I will bring my knowledge from afar,
   And <to my Maker> will I attribute righteousness.
   For <of a truth—not false> are my words,
   One of competent knowledge; is with thee.
   The cause is before him, and thou must wait for him.
   Thus [Job] vainly openeth his mouth,
   <Without knowledge> he multiplieth words.
Lo! [God] is mighty, yet will he not despise,  
Mighty in vigour of mind;*  
He will not keep alive one who is lawless,  
But <the right of oppressed ones> will he grant;  
He will not withdraw—from a righteous one  
his eyes,—  
But <with kings on the throne>  
He hath seated men triumphantly, and  
and they have been exalted.  
But <if, bound in fetters,>  
They have been captured with cords of affliction >  
Then hath he declared to them their deed,  
And their transgressions—that they were  
worthy to behave themselves proudly;  
Thus hath he uncovered their ear to a warning,  
And said—that they should turn from iniquity.  
If they would hearken, and serve>  
They should complete their days, in prosperity,  
And their years, in pleasantness;  
But <if they would not hearken>  
By a weapon should they pass away,  
And breathe their last, no one knowing;  
Yea ||the impious in heart|| should store up anger;**  
They should not cry for help, when he bound them.  
Their soul should die in youth,  
And their life, among the unclean.***  
He would deliver the humbled in his humiliation,  
And would uncover—in oppression—their ear.  
Yea he might even have allured thee—  
Out of the mouth of straitness,  
[Into a wide space—no narrowness there,—  
And the food set down on thy table] should have been full of fatness.  
But <with the plea of a lawless one> thou art full,  
Plea and sentence will take fast hold.  
Because there is wrath  
[Beware] lest he take thee away with a stroke,  
Then let not [a great ransom] mislead thee.  
Will he value thy riches?  
Nay not precious ore,  
Nor all the forces of strength.  
Do not pant for the night,  
When peoples disappear from their place.  
Beware, do not turn unto iniquity,  
For <this> thou hast chosen rather than affliction.  
Lo [God] exalteth himself by his strength,  
Who' like him' doth teach?  
Who' enjoined on him' his way?  
And who' ever said,  
Thou hast wrought perversity?  

Remember, that thou extol his work,  
Of which men have sung;  
Every son of earth] hath viewed it,  
Mortal man! looketh at it afar.  
Lo [God] is greater than we can know,  
The number of his years] even past finding out!  
For he draweth up drops of water,  
They trickle as rain through his mist;  
With which the clouds flow down,  
They drop on man in abundance.  
But surely none can understand the burstings* of the cloud,  
The crashing of his pavilion!  
Lo! he hath spread out over it, his lightning,  
The bed of the sea] hath he covered.  
For <by those things> he executeth judgment on peoples,  
He giveth food in abundance:  
Upon both hands> he putteth a covering of lighting,  
And layeth command upon it against an assailant:  
His rolling thunder telleth concerning him,—  
The cattle, even, concerning him that is coming up.**  
Yea <at this> my heart quaketh,  
And starteth up out of its place.  
Hear! oh hear! the raging of his voice,  
[A growling sound also] <out of his mouth> goeth forth;  
Under the whole heavens he letteth it loose,  
[His lightning also] unto the wings* of the earth;  
After it roareth a voice,  
He thundereth with his voice of majesty,  
Nor will he hold them back, when his voice is heard.  
God thundereth with his voice, wonderfully,  
Doing great things, which we cannot know;  
For <to the snow> he saith, Fall earthwards,—  
Also to the downpour of rain, yea the downpour of his mighty rains.  
On the hand of every man> he setteth a seal,  
That all men may take note of his doing.***  
So then the wild-beast hath gone into covert,  
And <in its lairs> doth it remain.  
Out of a chamber cometh a storm-wind,  
And <out of the north>* cold.  
By the breath of God] is given—frost,  
And <the breadth of waters> is congealed;*  
With moisture burdeneth he the thick cloud,  
He disperseth his lightning'cloud;

*a U.: "heart"; but cp.  
**Mi.: "devotees," "male  
*Prov. vi. 32.  
*b cp.: "them."  
*c Cp. Rom. ii. 5.  
*d U.: "extremities."  
*Or: "north winds." mistranslations:

*"sawdust"—T.G. and O.G.  
*"Northern constellations"—Fuerst.  
*f. e.: "sounding out"—O.G.  
*"in the storm."  
*Or: "The broad water is in a narrow channel"—Davies.  
*"Frosted"—O.G.
JOB XXXVII. 12—24; XXXVIII. 1—26.

12 Yea [the same] <in circles> turneth itself to
and fro, by his steering them to their work,
Whithersoever he commandeth them, over
the face of the world, towards the earth.*

13 Whether <as a rod, or for his earth,
Or in lovingkindness> he causeth it to come.

14 Give thou ear unto this, O Job,
Stay, and consider well the wonders of
God —

15 Canst thou get to know of God’s giving
charge over them,
Or of the causing of the lightning of his cloud
to shine forth?

16 Canst thou get to know concerningb the
poisingsc of the thick cloud,
The wonders of one who is perfect in
knowledge?

17 That thy garments should be hot when he
quieteth the earth from the south?

18 Didst thou spread out, with him, the skies,
Strong as a molten mirror?

19 Let usa know what we shall say to him,
We cannot set in order, by reason of darkness.

20 Shall it be declared to him — that I would
speak?

21 Yet men see not the light.
Bright’though it is’in the skies,
When a wind hath passed over, and
cleansed them.

22 Out of the north a golden light’ cometh,
Upon the isle is fearful splendour:
The Almighty, whom we have not fully
found out, isgreat in vigour,—
Neither <justice nor abounding righteous-
ness> will he weaken.'

23 Therefore do men revere him,
He will not regard any who are wise in
heart.\n
A Divine Voice Interposes.

38 Then Yahweh responded to Job, out of a
storm, and said:—

2 Who’ is’ itthat darkeneth counsel.
By words, without knowledge?

3 Who, I pray thee — like a strong man — thy
loins,
That I may ask thee, and inform thou me:

4 Where wast thou, when I founded the earth?
Tell, if thou knowest understanding!

5 Who set the measurements thereof, if thou
knowest?\n
---G.n.

6 Whereon' were the pedestals thereof sunk?
Or who laid the corner stone thereof?

7 When the morning stars sang together,
And all the sons of God shouted for joy?

8 When [who] shut in, with double doors, the sea,
When, bursting out of the womb, it came forth;
When I put a cloud as the garment thereof,
And a thick cloud as the swaddling-band thereof;

9 And brake off for it my boundary,
And fixed a bar and double doors;

10 And said —

<If hitherto> shalt thou come, and no
further,—
And <here> shalt thou set a limit to the
majesty of thy waves? .

11 Since thy days [began] hast thou com-
manded the morning;
Or caused the dawn to know its place;
That it might lay hold of the wingsd of the
earth,
And the lawless be shaken out of it?

12 It transformeth itself like the clay of a seal,
So that things stand forth, like one arrayed;
That their light may be withdrawn from the
lawless,
And the lofty arm || be shivered.

13 Hast thou entered as far as the springs of the
sea?
Or <through the secret recesses of the
resounding deep> hast thou wandered?

14 Have the gates of death been disclosed to thee?
And <the gates of the death-shade> couldst
thou desery?

15 Hast thou well considered, even the breadths
of the earth?
Tell — if thou knowest it all!

16 Where then is the way, the light shall abide?''
And <the darkness > where then is its place?

17 Tell, if thou knowest understanding!
And that thou mayest perceive the paths to
its house.

18 Thou knowest, for then hadst thou been
born!
And <in number> thy days are many!

19 Hast thou entered into the treasuries of the
snow?
And <the treasuries of the hail> couldst
thou see?

20 Which I have reserved for a time of distress.
For the day of conflict and of war?

21 Where then is the way the lightning is parted?
The east wind spreadeth itself abroad over
the earth.

22 Who’ hath cloven— for the torrent— a channel?
Or a way for the lightning of thunders;
To give rain over the no-man’s land.

--- G.n., Ml. : "swallowed up."
23 Some cod. (w. Sep. and Syr.) have
me "written" and "us" "read; but some cod. (w.
Sep. and Syr.) have
me "written and read
---G.n.
24 Poet. = "ends," Or: "rest."
25 Cited: "Canst thou fly on"
---G.n.
26 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
27 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
28 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
29 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
30 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
31 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
32 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
33 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
34 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
35 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
36 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
37 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
38 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
39 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
40 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
41 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
42 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
43 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
44 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
45 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
46 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
47 Some cod. (w. Sep. and Syr.) have
me "written and read
---G.n.
The desert, where no son of earth is;
To satisfy the wild and the wilderness,
To cause to spring forth the meadow of young grass?

Hath the rain a father?
Or who hath begotten the drops of dew?

<Out of whose womb> came forth the ice?
And <the hoar-frost of the heavens> who hath given it birth?

<Like a stone> are the waters congealed,
And [the face of the roaring deep] becometh firm!

Canst thou bind the fetters of the Pleiades?
Or <the bands of Orion> canst thou unloose?
Canst thou bring forth the signs of the Zodiac each in its season?
Or <the Bear> and her Young canst thou lead?

Knowest thou, the statutes of the heavens?
Or didst thou appoint his dominion over the earth?
Canst thou lift up, to the thick cloud, thy voice,
And the overflowing of waters cover thee?
Canst thou send forth the lightnings,
So that they go, and say to thee, Behold us?

Who hath put—into cloud-forms—wisdom?
Or who hath given—to the meteor—understanding?

Who can count the thin clouds, in wisdom?
And <the bottles of the heavens> who can empty out;
When the dust is cast into a clod,
And the lumps are bound together?

Wilt thou hunt—for the Lioness—prey?
Or <the craving> of the Strong Lion wilt thou satisfy;
When they settle down in dens, abide in covert, for lying in wait?

Wilt thou prepare for the Raven his nourishment?
When his young ones—unto God—cry out,
[When] they wander for lack of food?

Knowest thou the season when the Wild Goats of the crags beget?
<The bringing forth of the hinds> canst thou observe?

Canst thou count the months they fulfil?
Or knowest thou the time when they give birth?
They kneel down, <their young> they bring forth,
<Against him> whiz [the arrows of] the quiver,
The flashing head of spear and javelin;
With stamping and rage he drinketh up
the ground,—
He will not stand still when the horn soundeth;
As oft as the horn soundeth he saith,
Aha!
And from afar he scenteth the battle,—
The thunder of commanders and the war-cry.
Is it by thine understanding that the Bird of Passage betaketh him to his pinions?
Spreadeth out his wings to the south?
Or at thy bidding that the Eagle mounteth,
And that he setteth on high his nest?
The crag he inhabiteth, and so lodgeth himself.
On the tooth of the crag, and high fort;
From thence he searcheth out food,
Far away his eyes do pierce:
And his young brood suck up blood,
And where the slain are there is he!

The Divine Voice again speaks.

And Yahweh responded to Job, and said:

Shall a reprover contend with the Almighty?
He that disputeth with thee let him answer it!

Then Job responded to Yahweh, and said:
Lo! I am of no account, what shall I reply to thee?
My hand have I laid on my mouth: Once have I spoken, but I will not proceed,* Yea twice, but I will not add.

The Divine Voice resumes.

So then Yahweh responded to Job, out of a storm, and said:

Gird, I pray thee, as a strongman—thy loins,
I will ask thee, and inform thou me.
Wilt thou even frustrate my justice?
Wilt thou condemn me, that thou mayest appear right?
But if an arm like God thou hast,
And with a voice like his thou canst thunder,
Deuk thyself, I pray thee, with majesty and grandeur,
[Job XXXIX. 23—30; XL. 1—24; XLI. 1—7. 52*]

Yea with dignity and splendour thou shalt clothe thyself;
Pour out thy transports of anger,
And look on every one who is high, and lay him low;
Look on every one who is high, and humble him,
Yea tread down the lawless, on the spot;
Hide them in the dust all together,
Their faces: bind thou in darkness;
And even I myself will praise thee,
In that thine own right hand can bring thee salvation.

Behold, I pray thee, the Hippopotamus, which I made with thee,
Grease—like the ox he eateth;
Behold, I pray thee, his strength in his loins, And his force, in the muscles of his belly;
He bendeth down his tail like a cedar,
The sinews of his thighs are twisted together;
His bones are barrels of bronze,
His frame is like hammered bars of iron:
He is the beginning of the ways of God,
Let his maker present him his sword:
Surely the mountains bring produce to him,
Where all the wild beasts of the field do play;
Under the lotus-trees he lieth down,
In a covert of reed and swamp;
The lotus-trees cover him with their shade.
The willows of the torrent-bed compass him about;
Lo! the river becometh insolent—he is not alarmed!
He is confident, though a Jordan burst forth to his mouth:
Before his eyes shall he be caught?
With a hook can one pierce his nose?

Canst thou draw out the Crocodile with a fish-hook?
Or with a cord canst thou fasten down his tongue?
Wilt thou put a rush-cord on his nose?
Or with a thorn wilt thou pierce his jaw?
Will he multiply unto thee supplications,
Or will he speak unto thee softly?
Will he solemnise a covenant with thee?
Wilt thou take him for a life-long servant?
Wilt thou sport with him, as with a little bird?
Or wilt thou bind him, for thy maidens?
Shall the companions bargain over him?
Or will they part him among the traders?
Wilt thou fill, with darts his skin?
Or, with fish-spears, his head?

* Perh. = "halloweth"—O.U.
* Or: "in no hurry."—Bo D.G.
* Or: "in their place."—T.G., Davies.
* Or: "soreth"—T.G., Davies.
* Or: "in no hurry."—O.U.
* Or: "chief."—T.G., Davies.
* Or: "in no hurry."—O.U.
* Or: "in no hurry."—Bo D.G.
* Or: "in no hurry."—O.U.
Lay thou upon him thy hand, 
Remember the battle—no more! 
Lo! [any hope of him] hath been found deceptive, 
<Even at the sight of him> shall not one be overwhelmed? 
None so bold] that he will rouse him! 
Who' then is he' that <before me> can stand?* 
Who' hath forestalled me, that I may repay him! 
Under all the heavens> mine' it is! 
I will not pass by in silence his parts, 
Or the matter of strength, or the grace of his armour.b 
Who' hath removed his outer garment, 
<Through his double row of teeth> who' would enter? 
The doors of his face > who' hath opened? 
The circles of his teeth] are a terror! 
||A pride]] are his arched sides, 
Closed up, with a firm seal; 
<One to another> they join, 
And [air]] cannot enter between them; 
Each to its fellow > they cleave, 
They grasp each other, and cannot be parted; 
His sneezings]] flash forth light, 
And [air]] eyes]] are like the eyelashes of the dawn; 
||Out of his mouth > torches dart forth, 
||Sparks of fire]] escape; 
||Out of his nostrils > proceedeth smoke, 
Like a blown pot and rushes; 
His breath]] setteth coals ablaze, 
And [a flame]] out of his mouth] proceedeth; 
<In his neck > lodgeth strength, 
And <before him> danceth dismay; 
The dewlaps of his flesh]] cleave together, 
<Hardened upon him> they cannot be moved; 
His heart]] is hardened like a stone, 
Yes hardened, [like the nether millstone]; 
<At his rising up> mighty men are afraid, 
<By reason of terror> they are beside themselves: 
As for him that assaileth him > the sword availeth not,* 
Spear, dart, or coat of mail : 
He counteth iron' as broken straw, 
And bronze' as rotten' wood'; 
The arrow > [will not make him flce], 
<Into chaff> are sting-stones' changed by him: 
<As a straw > is a club' accounted, 
And he laugheth at the whir of the javelin; 
<His underparts]] are points of potsherd, 
A pointed threshing roller spreadeth out upon the slime: 
He causeth to boil, as a cauldron, the raging deep, 
<The sea > he maketh like a brewing vessel:* 
<After him > he lighteth up a path, 
One might think the resounding deep to be hoary! 
There is not—upon the dust—his like, 
That hath been made to be without fear; 
<Every thing lofty > he beholdeth, 
||He]] is king over all ravenous beasts.c 

Job again humbles himself.

Then Job responded to Yahweh, and said:— 49 
I know* that <all things> thou canst do, 
And that no purpose can be withheld from thee. 
Who' is' it that hideth* counsel without knowledge? 
Therefore have I declared, but not understood, 
Things too wonderful for me, which I could not know. 
Hear thou, I pray thee, and ] I ]] will speak, 
I will ask thee, and inform thou me. 
<By the hearing of the ear > had I heard thee, 
But [[now]] mine own eye] hath seen thee. 
<For this cause > I tremble* and repent, 
On dust and ashes. 

A Divine Adjustment between Job and his Three Friends.

And it came to pass <after Yahweh had spoken these words unto Job> that Yahweh said unto Eliphaz the Temanite, 
Kindled is mine anger against thee and against thy two friends, for ye have not spoken concerning me the thing that is right, like my servant Job. 
Now therefore, take unto you seven bullocks and seven rams, and go unto my servant Job, and ye shall offer up an ascending-sacrifice in your own behalf, and ] Job my servant]] shall pray over you,—for <him> will I accept,* that I may not deal out to you disgrace, because ye have not spoken concerning me the thing that is right, like my servant Job. 
So Eliphaz the Temanite and Bildad the Shuhite [and]b Zophar the Naamathite went, and did' according to that which Yahweh hath commanded. 

* Or: "||Who]] can stand before me?" ] Cp. O.G. 210, 4, b, b. 
* So Davies; "armature" 
* — T.G.; "frame" ] Fuerst. 
* Grace of his proportions = his symmetry'—Cp. O.G. 536, 789. 
* Ml.: the furrows of his shields—of which there are 17 rows—Fuerst. 
* One made for fearlessness—O.G. 
* Ml. (and more poetically, the' not quite so intelligibly): "all the sons of pride," as in chap. xxviii. 8, wh. see. 
* "Thou knowest," written; but "I know," read. In some cod. (w. 3 ear. pr. edns.) "I know" is both written and read. 
* Fig.: "darkeneth" ] Davies; "mistaketh" ] Fuerst; "obscureth" ] O.G. 
* So Fuerst. "Despise" 
* Ml.: his face will I uplift. 
* Some cod. (w. Sep., Syr., Vul.) have this: "and" ] —O.G. 
* So Fuerst; "unguent-pot," for boiling ointment—in T.G. and Davies. 
* Ml.: (more poetically, the' not quite so intelligibly): "all the sons of pride," as in chap. xxviii. 8, wh. see. 
* Cp. O.G. 579. 
* See O.G. 679. 
* Lit.: "son of the bow."
Job restored to Prosperity.

10 And Yahweh himself turned the captivity of Job, when he prayed in behalf of his friends, and Yahweh increased all that Job had possessed, unto twice as much.

11 Then came unto him all his brethren and all his sisters, and all his foremen acquaintances, and they did eat bread with him in his house, and shewed sympathy with him and comforted him, over all the calamity which Yahweh had brought upon him, and they gave him, every one a weight of money, and every one, a ring of gold.

12 And Yahweh blessed the latter end of Job more than his beginning, and so he came to have fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. And he came to have seven sons, and three daughters;

13 And he called the name of the first Jemima, and the name of the second Kezia, and the name of the third, Keren-happuch.

14 And there were found no women so fair as the daughters of Job, in all the land, and their father gave them an inheritance, in the midst of their brethren. And Job lived, after this, a hundred and forty years; and saw his sons and his sons' sons, four generations.

17 So Job died, old and satisfied with days.

The Psalms.

BOOK THE FIRST.

PSALM 1.

1 How happy the man* Who hath not walked in the counsel of the lawless,— And <in the way of sinners> hath not stood, And <in the seat of scoffers> hath not sat; 2 But <in the law of Yahweh> is his delight,— And <in his law> doth he talk with himself day and night.*

3 So doth he become like a tree planted by streams of waters,— That yieldeth its fruit in its season, Whose leaf also doth not wither, And whatsoever he doeth prospereth.

4 Not so the lawless,— But as chaff which is driven about by the wind:

5 <For this cause> shall the lawless not stand in the judgment,— Nor sinners' in the assembly of the righteous.

6 For Yahweh doth acknowledge the way of the righteous; But (the way of the lawless) shall vanish.

PSALM 2.

1 Wherefore have nations assembled in tumult? Or should <peoples> mutter an empty thing?

2 The kings of earth take their station, And <grave men> have met by appointment together,— Against Yahweh And against his Anointed One [saying]:

3 Let us break asunder their bonds,— And cast from us their cords:

4 He that sitteth in the heavens will laugh,— My Lord will mock at them:

5 Then will he speak unto them in his anger, And <in his wrath> confound them:

6 Yet I have installed my king,— On Zion my holy mountain.

7 Let me tell of a decree,— Yahweh hath said unto me, <My son thou art';

8 Ask of me, and let me give Nations' as thine inheritance, And <as thy possession> the ends of the earth:

9 Thou shalt shepherd them* with a sceptre of iron,— As a potter's vessel shalt thou dash them in pieces.
PSALMS II. 10—12; III.; IV.; V. 1—11.

10 || Now therefore, ye kings, shew your prudence, 
   Be admonished, ye judges of earth: 
11 Serve Yahweh with reverence, 
   And exult with trembling: 
12 Kiss the son, lest he be angry, and ye perish by 
   the way, 
   For soon might be kindled his anger,— 
   How happy are all who seek refuge in him!

PSALM 3.

A Melody of David, when he fled from 
   before Absalom his son.  ¹
1 Yahweh! how have mine adversaries multiplied, 
   Multitudes are rising against me; 
   Multitudes are saying of my soul,— 
   No' salvation for him in God.  [Selah. ²
3 But thou, Yahweh art a shield about me, 
   My glory, and the lifter up of my head.  [Selah.
4 With my voice—unto Yahweh do I cry, 
   And he hath answered me out of his holy' mountain. [Selah.
5 || laid me down and slept,— I awoke, 
   Surely [Yahweh] sustaineth me! 
6 I will not be afraid of myriads of people, 
   Who round about have set themselves against me. 
7 Rise! Yahweh, Save' me, my God. 
   Surely thou hast smitten all my foes on the cheekbone, 
   The teeth of the lawless hast thou broken. 
8 To Yahweh belongeth Salvation! 
   Upon the people be thy blessing.  [Selah.

PSALM 4.

To the Chief Musician: with stringed 
   instruments.  A Melody of David. 
1 When I cry> answer me, O mine own 
   righteous' God,f 
   In a strait place> thou hast made room for me, 
   Shew me favour, and hear my prayer.  
2 Ye sons of the great! how long, turning my 
   glory to contempt, 
   Will ye love emptiness, will ye seek falsehood?  [Selah.
3 Know ye, then, that Yahweh hath set apartx 
   the man of lovingkindness for himself: 
   || Yahweh! will hear, when I cry to him. 
4 Be deeply moved, but do not sin,— 
   Ponder in your own heart upon your bed, and 
   be silent.  [Selah.
5 Sacrifice the sacrifices of righteousness; 
   And put your trust in Yahweh. 
6 || Multitudes are saying, 
   Who will shew us prosperity? 
   Lift thou upon us the light of thy countenance, 
   O Yahweh. 
7 Thou hast put gladness in my heart,— 
   Beyond the season when [their corn and their 
   new wine] have increased. 
   In peace> will I lay me down and at once 
   sleep; 
   For thou, Yahweh alone, wilt cause me <in 
   security> to dwell.

PSALM 5.

To the Chief Musician. For the Flutes.* 
   A Melody of David.
1 To my words> give ear, O Yahweh, 
   Understand thou my softly murmured prayer: 
2 Attend to the voice of my cry, my King and my 
   God, 
   For unto thee> do I pray. 
3 O Yahweh! in the morning> shalt thou hear 
   my voice, 
   In the morning> will I set in order unto thee, 
   and keep watch; 
4 For not a God finding pleasure in awleness— 
   art thou', 
   And wrong' can be no guest of thine: 
5 Boasters shall not station' themselves [before 
   thine eyes],— 
   Thouatest all workers of iniquity: 
6 Thou wilt destroy' them who speak falsehood,— 
   The man of bloodshed and of deceit> Yahweh 
   abhorreth. 
7 But || in the abounding of thy lovingkind- 
   ness> will enter thy house, 
   I will bow down towards thy holy temple, in 
   reverence of thee. 
8 O Yahweh! lead me in thy righteousness, 
   because of mine adversaries, 
   Make even, before me, thy way: 
9 For in his mouth is nothing worthy of trust, ²
   Their inward purpose is engulphing ruim,— 
   An opened sepulchre> is their throat, 
   With their tongue> speak they smooth 
   things. 
10 Declare them guilty, O God, 
   Let them fall by their own counsels,— 
   Into the throng of their own transgressions> 
   thrust them down, 
   For they have rebelled against thee:— 
11 That all may rejoice> who seek refuge in thee, 
   To times age-abiding> may shout in triumph, 
   that thou wilt protect them, 
   And they' may leap for joy in thee who are 
   lovers of thy Name. 

* Or: "pipes" — T.G., — "flutes" — O.G. 
² Or: "uprightness" — O.G. 
³ Or: "pipes" — T.G., "pipes" — O.G. 
⁴ Or: "rapture" — Fuerst. "Mean 
⁵ Or: "rapture" — Fuerst. "Mean 
⁶ Or: "pipes" — T.G., — "flutes" — O.G. 
⁷ Or: "rapture" — Fuerst. "Mean 
⁸ Or: "pipes" — T.G., — "flutes" — O.G. 
⁹ Or: "rapture" — Fuerst. "Mean 
¹⁰ Or: "pipes" — T.G., — "flutes" — O.G. 
¹¹ Or: "rapture" — Fuerst. "Mean
PSALMS V. 12; VI.; VII.; VIII. 1, 2.

For Ithoii, wilt bless the righteous man, O Yahweh,
As with an all-covering shield*— with good pleasure wilt thou encompass him.

PSALM 6.
To the Chief Musician, with stringed Instruments upon the eighth. A Melody of David.
O Yahweh! do not in thine anger correct me,
Nor in thy wrath chastise me.
Show me favour, O Yahweh, for languishing am I:
Heal me, O Yahweh,— for dismayed are my bones:
Return, O Yahweh, deliver my soul, Save me, for the sake of thy lovingkindness;
For in death is no remembrance of thee,—In hades who shall give thanks unto thee?
I am weary with my sighing: I flood, through the whole night, my couch,—With my tears I cause my bed to dissolve:
My face is all sunken with sorrow; It hath aged, because of all mine adversaries.
Depart from me, all ye workers of iniquity, For Yahweh hath heard the voice of my weeping:
Yahweh hath heard my supplication, Yahweh will receive [my prayer].
Let all my foes turn pale and be greatly dismayed, Again let them turn pale in a moment.

PSALM 7.
An Ode of David: which he sang unto Yahweh, on account of the words of Cush the Benjamite.
O Yahweh my God, in thee have I sought refuge,—Save me from all my pursuers, and deliver me:
Lost one tear, as a lion, my soul,—And there be no deliverer* to rescue.
O Yahweh my God If I have done this, If there hath been perversity in my hands:
If I have required my friend with wrong,—Or have oppressed* mine adversary without need>
Let an enemy pursue my soul, and overtake it,
That he may tread down, to the earth, my life,—And mine honour—in the dust> he may cause to dwell.

Rise! Yahweh! in thine anger, Lift thyself up, because of the haughty outbursts of mine adversaries,
Stir up for me the justice* thou hast commanded:
Then above it—on high> do thou return!
Yahweh will judge the peoples,—Do me justice, O Yahweh, According to my righteousness,
And according to mine integrity upon me,
Let the wrong of the lawless, I pray thee, come to an end,
And establish thou him that is righteous,—
For [a trier of hearts and reins] is God the righteous one.
My shield* is held by God,* Who is ready to save the upright in heart:
A God to vindicate the righteous,—And yet a God to be indignant throughout every day.

If he turn not* <his sword> will he whet,—<His bow> hath he bent, and made ready:
But <for himself> hath he made ready the weapons so deadly,
<His arrows> he so fiery would make:
<His word> will he hew them<His bow> hath he bent; and made ready:
<His sword> will he hew them:
<His weapon> so deadly was prepared:
<His arrows> he so fiery would make:
Lo! he gendereth trouble, And conceiveth mischief,
But giveth birth to a disappointment:
<As a pit> he cut out and digged it, And then fell into the ditch he had made:
His mischief turneth back on his own head, —And <on his own crown> <his violence> descendeth.
I will praise Yahweh according to his righteousness,— And will praise in song the Name of Yahweh Most High.

PSALM 8.
To the Chief Musician. On "the Gittith." A Melody of David.
O Yahweh, our Lord! How majestic is thy Name, in all the earth, Who hast set* thy splendour upon the heavens.
<Out of the mouth of children and sucklings> hast thou laid a foundation of strength,—Because of thine adversaries, To make foe and avenger be still.

* Or: "vindication."
* Or: "octave," or "base."
* Or: "life."
* Or: "a large shield, covering the whole man."
* Or: "hymn."
* Or: "a loud hymn, an enthusiastic song."—Dev. H.L.
* "The plan is followed by w. Sep., Syr., Vul.). Cp. Lxx. v. 8—4n.
* Cp. Lxx. v. 8—4n.
* So it shd be (w. Aram. and Syr.)—G.n.
532 PSALMS VIII. 3—9 ; IX. ; X. 1—3.

<p>When I view thy heavens, the work of thy fingers, Moon and stars, which thou hast established;
What was weak man, that thou shouldst make mention of him? Or the son of the earthborn, that thou shouldst set him in charge?
That thou shouldst make him little less than messengers of God, with glory and honour shouldst crown him?
Shouldst give him dominion over the works of thy hands,— All things shouldst have put under his feet:
The bird of the heavens, and the fishes of the sea,— The passer-by on the paths of the seas?

O Yahweh, our Lord! How majestic is thy Name, in all the earth.
</p>

**PSALM 9.**

To the Chief Musician. On “ Muth-labben.” A Melody of David.

1 I will praise Yahweh with all my heart, I will recount all thy wonderful doings:
2 I will rejoice and exult in thee, I will praise in song, thy Name, O most High.
3 <When mine enemies turned back> They stumbled and perished from before thee;
4 For thou hast executed my right and my cause, Thou hast sat on the throne, judging righteously:
5 Thou hast rebuked the nations Thou hast destroyed the lawless one, Their name hast thou wiped out, to times age-abiding and beyond.

O enemy! complete are the desolations, evermore,—
Even cities hast thou uprooted, The memory of [them] hath perished.

7 But [Yahweh] <unto times age-abiding> will sit,*<Ready for judgment> is his throne; And he will judge the world in righteousness, He who is put confidence in thee,
Thus be Yahweh a refuge for the crushed one. A refuge for times of destitution:*b
Thus let them who know thy Name put confidence in thee,
That thou hast not forsaken the searchers for thee, O Yahweh.

Sing ye praise to Yahweh, who is seated in Zion, Tell among the peoples his doings.

2 <When he was making inquisition for blood> Of them [had he remembrance, He forgot not the outcry of the oppressed.>

Shew me favour, O Yahweh! Behold my humiliation due to them who hate me, Lift me on high out of the gates of death;
That I may recount all thy praises,*<In the gates of the daughter of Zion> may exult in thy salvation.

The nations have sunk in the pit they had made, <In the net which they had hidden> is caught their own foot.
To be known is Yahweh, by the sentence he hath executed, <By the doing of his own hands> is he about to strike down the lawless one.
[Resounding music. Selah.

The lawless shall return to hades, All nations forgetful of God!
For [not always] shall the needy be forgotten, — [Nor] the hope of the oppressed perish for ever.
Rise! Yahweh! let man not prevail, Let the nations be judged before thee.
Appoint, O Yahweh, a terror for them,— Let the nations know [That] they are men. [Selah.

**PSALM 10.**

Wherefore, O Yahweh, shouldst thou stand afar off? Wherefore [hast thou hid thyself, in times of destitution? 2 <In the pride of the lawless one> he hotly pursueth the poor, Let them be caught in the plots which they have devised !
For the lawless one hath boasted over the longing of his soul, And the robber hath blasphemed Yahweh.*

* Or: “endure.”
* Or: “dearth.”
* Or: “patient.”
* Some cod. w. 5 ear. pr. eds. [4 Exh.]: “praise” (sing.—G.n.
* Or: “some awe-inspiring exhibition of power; poss., set them a teacher, master; neither altogether satisfactory” — O.G. 432.
* The primitive reading —G. Intro. 385.
PSALMS X. 4—18; XI.; XII. 1—5. 533

*iiThe lawlessone; Anthe loftinessof his countenance; will not enquire, God is not in any of his plots: s His ways are firm at all times, <On high> are thy righteous regulations, out of his sight, <As for all his adversaries> he puffeth at them: 6 He hath said in his heart, I shall not be shaken,— <From generation to generation> shall I be in no misfortune. 7 <With curving> his mouth is full, and with deceptions and oppression, <Under his tongue> are trouble and mischief: 8 He abideth in the lurking-place of villages, <In the hiding-places> he murdereth the innocent,— His eyes <for the unfortunate> are on the watch: 9 He lieth in wait in a hiding-place, like a lion in his covert, e He lieth in wait to catch the humbled, He catcheth the humbled, by drawing him into his net: 10 He croucheth, he lieth down, Then falleth he with his strong claws upon the unfortunate. 11 He hath said in his heart, God hath forgotten,— He hath veiled his face. Oh he hath never seen!

12 Arise! Yahweh! O God! raiseth thy hand, 0— Do not forget the patient! 13 Wherefore hath the lawless one blasphemed God? He hath said in his heart, Thou wilt not require [it]!

14 Thou hast seen! For [thou] <mischief and misery> dost discern, To requite with thine own hand, 1 <Unto thee> doth [the unfortunate one] give himself up, To the fatherless> thou thyself hast become a helper. 15 Shatter thou the arm of the lawless one, And <as for the wrongfui> wilt thou not enquire for his lawlessness—wilt thou not find [it]? 16 Yahweh is king, to times age-abiding and beyond, The nations have perished’ out of his land. 17 <The longing of the patient> thou hast heard, O Yahweh, Thou wilt establish their heart, Thou wilt make attentive thine ear:

* Or perf.: “All his thoughts [are]—There is no God!” 5 “His way,” written “his ways,” cond. in some cod. (w. 8 ear. pr. edns.): “ways” both written and read—G.n. 4:13 “his thickened.” Cp. Jer. iv. 7. 5 “host of afflicted ones”

To vindicate the fatherless and the crushed, A man of the earth shall no further cause terror!

PSALM 11.

To the Chief Musician * David’s.

1 <In Yahweh> have I sought refuge, How can ye say to my soul, Flee to a mountain, like b a little bird ; 2 For lo! ||the lawless|| bend the bow, They have fixed their arrow upon the string, To shoot, in the darkness, at the upright in heart:

3 When <the pillars> are overthrown What could ||a righteous man|| do?

4 ||Yahweh|| is in his holy temple, ||As for Yahweh|| <in the heavens> is his throne, ||His eyes|| behold— ||His eyelashes|| test’ the sons of men.

5 ||Yahweh|| puttest [the righteous] to the test,— But <the lawless one and the lover of violence> his soul’ doth hate. 6 He will rain, upon the lawless, live-coals,— ||Fire and brimstone, and a burning wind|| are the portion of their cup.

7 For righteous’ is Yahweh, ||Righteousness|| he loveth,— ||The upright|| shall behold his face.

PSALM 12.

To the Chief Musician. On the Octave.* A Melody of David.

1 O save, Yahweh, For the man of lovingkindness |is no more|,* For the faithful |have vanished| from among the sons of men.

2 <Deception> speak they, every one with *his neighbour,— With lips utterings smooth things—with a heart and a heart> do they speak.

3 May Yahweh cut off All the lips that utter smooth things,— The tongue that speaketh swelling words;

4 Them who say— <With our tongue> will we prevail Our lips: are our own, Who is our master?

5 <Because of violence done to the poor, Because of the crying of the needy> ||Now! will I arise! O may Yahweh say,— I will place [him] in safety—let him puff at him!:

* Or: “afflicted.”


Cp. 1 Ch. xii. 33. 3 A sp. v.r. (april): “Y. hath said”—G.n. 4 Or: “he pantheth for it,” Cp. O.G. 906.
The words of Yahweh are words, that are pure.
Silver refined in a crucible of earth.
Purified seven times!
Thou wilt keep them, from this generation unto times age-abiding.
On very side the lawless march about,—When worthlessness is exalted by the sons of men.

Thou wilt guard him, from this generation unto times age-abiding.
When worthlessness is exalted by the sons of men.

How long wilt thou wholly forget me?
How long wilt thou hide thy face from me?
How long shall I lay up cares within my soul,
Sorrow in my heart, day by day?
How long shall mine enemy lift himself up over me?
Have regard! answer me, O Yahweh my God,—Light up mine eyes, lest I sleep on into death:
Lest mine enemy say I have prevailed over him!
And mine adversaries exult, that I totter.
But in thy lovingkindness have put my trust.
My heart shall exult in thy salvation:
I will sing to Yahweh,
For he hath dealt bountifully with me.

The impious hath said in his heart—There is no God!
They have acted corruptly.
They have done an abominable deed,
There is none that doeth good.
Yahweh looked down over the sons of men,—To see whether there was one that shewed wisdom,
Enquiring after God:
The whole have turned aside,
Together have they become tainted,—There is none that doeth good,
Not so much as one!
Are all the workers of iniquity without knowledge?
Devouring my people, [as] they devour food!
Upon Yahweh have they not called.
There be none that doeth good,
Not even one!

The righteous shall be establisht in the earth;
The meek shall possess it.
The poor that are of pure heart shall inherit it.
The meek that doeth nothing amiss.
The meek that stand in awe of his God.
The meek that seek his will.
The meek that doeth nothing amiss.
The meek that stand in awe of his God.
The meek that seek his will.

Preserve me, O Goi,
For I have sought refuge in thee.
Thou hast said unto Yahweh, My Lord art thou!
And the poor that is of pure heart shall possess it.
In whom is all his delight.
They multiply their idols,—another have they purchased!
I will not pour out their drink-offerings of blood,
Nor will I take up their names' on my lips.
PSALMS XVI. 5—11; XVII.; XVIII. 1—7.

5 Yahweh is mine allotted portion and my cup;
Thou art maintaining my lot.

6 The lines have fallen unto me, in pleasant places,
Verily an inheritance that delighteth me.

7 I will bless Yahweh, who hath counselled me,—
Surely by night shall mine impulses admonish me.

8 I have set Yahweh before me continually,
<Because he is on my right hand> I shall not be shaken!

9 Therefore hath my heart rejoiced,
And mine honour exulted.
Yea my flesh shall settledown securely;
Forthou wilt not abandon my soul to hades,
Neither wilt thou suffer thy man of loving-kindness,
to see corruption:
Thou wilt cause me to know, the path of life,—
Fulness of joys before thee,
Pleasures at thy right hand evermore.

PSALM 17.
A Prayer of David.

1 Hear, 0 Yahweh, the right,
Attend to my loud cry.
Give ear unto my prayer,
On lips that would not deceive:
Thine eyes behold with equity.

2 <From before thee> let my sentence come forth,
<Thine eyes> behold with equity.

3 Thou hast tested my heart.
Hast made inspection by night.
Hast refined me until thou couldst find nothing,
<Had I devised evil> my mouth should not have transgressed:

4 <As for the workings of men>
<By the word of thy lips> have I taken heed of the paths of the violent one.

5 Thou hast held fast my goings on thy ways;
My footsteps have not been shaken:
I have called upon thee, for thou wilt answer me, 0 God,—
Incline thine ear unto me, hear thine speech:
Let thy loving-kindness be distinguished; thou Saviour of such as seek refuge
From them who lift themselves up against thy righthand.

6 Guard me, as the pupil of the eye,—
<Under the shadow of thy wings> wilt thou hide me:

7 "As for the working of men against the word of thy lips."  
Or: "tracks," "ruts."  
Some cod. (w. 1 ear. pr. edns.). read in the singular—G. n.
Lit.: "the munnikin of the daughter of the eye."  
From the face of lawless ones who have treated me with violence,
The foes of my soul, who came round against me:
<Their own fat [heart]> have they shut up,—
<With their mouth> have they spoken proudly.
<As for our own goings> now: have they surrounded us,—
<Their eyes> they fix, bending to the earth:
<His likeness> is as a lion, that longeth to rend,
And as a young lion, lurking in secret places.

B Rise, Yahweh!  
Confront his face,  
Bring him down,  
Deliver my soul from the lawless one [who is] thy sword:
From men [who are] thy hand, 0 Yahweh.
From the men of this age,
<Whose portion> is O Yahweh,
<With thy treasure> thou hind their bosom,—
They must be satisfied with sons,
And must leave their abundance to their children:—
<In righteousness> shall behold thy face,
Shall be satisfied when awakened by a vision of thee.

PSALM 18.
To the chief Musician. Of the servant of Yahweh, of David,—who spake unto Yahweh the words of this song,—in the day when Yahweh had rescued him out of the hand of all his enemies, and out of the hand of Saul; and he said:—

1 I will love thee, 0 Yahweh my strength!
2 Yahweh was my mountain crag and my stronghold, and my deliverer:
My God was my rock,
Sought refuge in him,
My shield, and my horn of salvation, my high tower.

3 <As one worthy to be praised> called I on Yahweh,—
And <from my foes> was I saved.

4 The meshes of death encompassed me,
The torrents of perdition made me afraid;  
The meshes of hades had surrounded me,
The snares of death had confronted me,
<In my distress> called I on Yahweh,
And <unto my God> made outcry for help,
He heard, out of his temple, my voice,
And my outcry for help came before him—entered into his ears!

7 Then did the earth shake and quake,
PSALM XVIII. 8—46.

Even the foundations of the mountains were deeply moved,
Yea they did shake, because he was angry.

8 There went up a smoke in his nostrils,
And a fire out of his mouth did devour,
||Live coals were kindled from it:
9 Then he stretched out the heavens, and came down,—
And ||thick gloom was under his feet;
10 Then he rode on a cherub, and flew,
And darted on the wings of the wind;
11 Made darkness his hiding-place,
Round about him—his pavilion,
Darkness of waters, clouds of vapours.
12 <Out of the brightness before him> his clouds rolled along;
Hail* and live coals of fire.
13 Then did Yahweh thunder in the heavens,
And the Highest uttered his voice,—
Hail* and live coals of fire.
14 And he sent forth his arrows and scattered them,
Yea lightnings he shot out, and confused them.
15 Then appeared the channels of waters,*
Were uncovered the foundations of the world,—
At thy rebuke, O Yahweh,
At the blast of thy nostrils.
16 He sent from on high, he took me,—
He drew me out of many waters.
17 He rescued me from my foe, in his might,
And from them who hated me, because they were too strong for me:
18 They confronted me, in the day of my necessity,
Then became Yahweh my stay:
19 And brought me out, into a large place,
He delivered me, because he delighted in me.
20 Yahweh rewarded me according to my righteousness,
According to the cleanness of my hands he repaid me;
21 For I had kept the ways of Yahweh,
And not broken away from my God;
22 For all his regulations were before me,
And his statutes did I not put from me:
23 So became I blameless with him,
And kept myself from mine iniquity.
24 Yahweh therefore repaid me according to my righteousness,
According to the pureness of my hands, before his eyes.
25 <With the loving> thou didst shew thyself loving,—
<With the blameless man> thou didst shew thyself blameless;
26 <With the pure> thou didst shew thyself pure,
But <with the perverse> thou didst shew thyself ready to contend.

For <as for thee> <an oppressed people> thou didst save;
But <looks that were lofty> layedst thou low;
For <thou> didst light up my lamp,
||Yahweh my God enlightened my darkness;
For <by thee> I ran through a troop,*
And <by my God> I leapt over a wall.

<As for God> blameless is his way,
The speech of Yahweh hath been proved,
<A shield> he is to all who seek refuge in him.

For who is a God, save Yahweh?
And who is a Rock, save our God?
I w The God who girded me with strength,
I And set forth, as blameless, my way:
33 Planting my feet like hinds' feet,
Yea on my high places he caused me to stand:
34 Teaching my hands to war,—
So that a bow of bronze was bent by mine arms.

Thus didst thou grant me, as a shield, thy salvation,—
And thy right hand sustained me,
And thy condescension made me great.
Pursued my foes, and overtook them,
And returned not, till they were consumed:
I crushed them, and they were unable to rise,
They fell under my feet.
Thus didst thou gird me with strength, for the battle,
Thou subduedst mine assailants under me.
(As for my foes thou didst give me their neck,
And as for them who hated me I destroyed them.
They cried out,
But there was none to save,
Unto Yahweh.
But he answered them not.
Then did I beat them in pieces, likedust on the face of the wind.
Like the mire in the lanes did I scatter them.
Thus didst thou rescue me from the contents of a people,—
Didst appoint me to be the head of nations.
A people had not known I served me:
At the hearing of the ear they submitted to me,
The sons of the foreigner came cringing unto me:
The sons of the foreigner lost heart,
And came quaking out of their fortresses.
Yahweh liveth and blessed be my Rock.
Yea exalted be the God of my salvation:

* Gt.: "brake down a fence"—G.n.
* Some cod.: "the sea." Cp. 2 S. xxii. 16—G.n.
* Some cod.: "and there were kindled." etc. Cp. 2 S. xxii. 13.

**Gt.: **like the dust of the earth.** (Cp. 2 S. xxii. 43.**
* Gt.: "brake down a fence"—G.n.

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PSALMS XVIII. 47—50; XIX.; XX.; XXI. 1.

47 The God, who hath avenged me,*—
   And subdued peoples under me:
   Who hath delivered me from my foes,—
   From the man of violence hath thou
   rescued me.
48 [For this cause] will I praise thee among the
   nations, O Yahweh,
   And <to thy Name> will I sweep the
   strings:—
   Who hath made great the victories of his
   King,
   And shewn lovingkindness to his Anointed
   One.
   To David and to his Seed,
   Unto times age-abiding.

PSALM 19.

To the Chief Musician. A Melody of
David.

1 The heavens are telling the glory of God,
   And <the work of his hands> the expanse¹
   is declaring ;
2 Day unto day doth pour forth speech,
   And [night] unto night doth breathe out
   knowledge.
3 There is no speech, and there are no'words,—
   Unheard is their voice !
4 Yet through all the earth hath gone forth
   their voice,—
   And to the end of the world their sayings,—
   For the sun hath set up a tent therein ;
5 And he is like a bridegroom coming out of
   his chamber,
   He rejoiceth as a hero to run a race ;
6 From one end of the heavens is his going
   forth,
   And his circuit to the other end thereof,—
   And nothing is hid from his glowing heat.
7 The law of Yahweh is complete.
   Bringing back the soul,
   The testimony of Yahweh is confirmed.
   Making wise the simple ;
8 The precepts of Yahweh are right,¹
   Rejoicing the heart,
   The commandment of Yahweh is pure.
   Enlightening the eyes ;
9 The reverence of Yahweh is clean,
   Enduring evermore,—
   The decisions of Yahweh are faithful,
   They are righteous altogether :
10 More desirable than gold,
   Yea than much fine gold,
   [Sweeter] also than honey.
   Or than droppings from the comb.²

PSALM 20.

To the Chief Musician. A Melody of
David.

1 Yahweh answer thee, in the day of distress,
   The Name of the God of Jacob' give thee safety ;
2 Send thy help out of the sanctuary,
   And [out of Zion] sustain thee ;
3 Remember every present of thine,
   And <thine ascending-sacrifice> esteem:¹
   Give thee according to thy heart,
   And <all thy purposes> fulfil.
4 We will shout aloud in thy salvation.
   And <in the Name of our God> shall we
   become great,'
   Yahweh fulfil all thy petitions.
5 Now do I know that Yahweh hath saved
   his Anointed One,—
   He answereth him out of his holy heavens,
   By the mighty saving deeds of his own right
   hand.
6 These by chariots.
   And those by horses,
   But we <by the Name of Yahweh our God>
   Will prevail.¹
7 They have bowed down and fallen,
   But we have arisen, and stand upright.
8 [Yahweh] hath saved the king.'
   Answer us, then, on the day when we call.

PSALM 21.

To the Chief Musician. A Melody of
David.

1 O Yahweh, <in thy strength> will the king
   rejoice.
   And <in thy salvation> how greatly will he
   exult !

² ML. : " who hath granted
   avengings to me."
³ Gen. 1.6.8.
⁴ This indentation may suggest that these two
   lines are a momentary difficulty, to be instantly
   set aside.
⁵ So it shd be (w. Sep., Syr.,
   Vul.)—O.n.
⁶ Or: "equitable," "fair.
⁷ Judicial sentences" ;
     or "regulations" = "by-
     law."
⁸ Sugar from the cane" —Fuerst.
¹ Some cod. (w. 8 ear. pr.
   edns.): "all thy pre-
   serves"—G.n.
² ML.: "pronounce fat."
³ Or: "boast ourselves.
   So (one of these) it shd
   be (w. Sep., Syr., Vul.)
   —G.n.
⁴ Or: "keeps answering,"
   [Selah.
⁵ Or: "keeps a reg.
   ulation."
⁶ Cp. Ps. xii. 4
    —G.n.
⁷ Or: "answer us."

ML.: "who hath granted
avengings to me."
2 <The longing of his heart> hast thou given him, And <the request of his lips> hast thou not withheld. [Selah.
3 For thou wilt come to meet him, with the blessings of goodness, Thou wilt set on his head, a crown of pure gold.
4 <Life> he asked of thee, Thou hast given it him, Length of days, to times age-abiding and beyond.
5 Great is his glory, in thy salvation, <Honour and majesty> wilt thou lay upon him; For thou wilt appoint him blessings evermore, Wilt cheer him with joy by thy countenance ; For <the king> is trusting in Yahweh, And <in the loving-kindness of the Highest> shall he not be shaken.
8 Thy hand will find out all thy foes, Thine own right Hand will find out them who hate thee.
9 Thou wilt make them like a furnace of fire, at the time of thy presence,— Yahweh <in his anger> will swallow them up, And there shall consume them a fire ;
10 <Their fruit—out of the earth> wilt thou destroy, And their seed, from among the sons of men ;
11 For they have held out against thee, a wicked thing, They have devised a scheme they cannot accomplish.
12 For thou wilt cause them to turn their back, <Upon thy bow-strings> wilt thou make ready against their face.
13 Be exalted, O Yahweh, in thy strength ! With song and with string will we sound forth thy power. 

PSALM 22.
1 My God, my God, why' hast thou forsaken me! Far from saving me.
The words of my loud lamentation? My God! I keep crying— By day and thou dost not answer, and By night and there is no rest for me.
3 But thou art holy, Who inhabitest the praises of Israel.
4 <In thee> trusted our fathers, They trusted, and thou didst deliver them ;
5 <Unto thee> made they outcry, and escaped, <In thee> they trusted, and had not turned pale.
6 But I am a worm and no one, A reproach of men, and despised of a people ;
7 All that see me laugh at me,— They open wide the mouth,* They shake the head :—
8 He should trust in Yahweh—let him deliver him,— Let him rescue him, seeing he delighteth in him.
9 For <thou art he that severed me> from the womb, He that caused me to trust, upon the breasts of my mother ;
10 <Upon thee> was I cast from the time I was born, <From the womb of my mother> <my God> hast thou been.
11 Be not far from me, for <[distress]> is near, For there is none' to help.
12 Many bulls have surrounded me, <Strong oxen of Bashan> have enclosed me ;
13 They have opened wide against me their mouth, A lion' rending and roaring .
14 <Like water> am I poured out, And <put out of joint> are all my bones,— [My heart] hath become like wax, It is melted in the midst of my body ;
15 <Dried as a potsherd> is my strength, And <my tongue> is made to cleave to my gums, And <in the dust of death> wilt thou lay me.
16 For dogs have surrounded me,— An assembly of evil doers! have encircled me, They have pierced my hands and my feet, I may tell all my bones, They'll look for—they behold me !
17 They part my garments among them, And <for my vesture> they cast lots.
18 But <thou> O Yahweh! be not far off, O my help! <to aid me> make haste ;
19 Rescue <from the sword> my life," <From the power of the dog> my solitary self;: 
20 <From the power of the lion> shall I praise thee.
21 Save me from the mouth of the lion,— Yea <from the horns of wild beasts> hast thou delivered me.
22 I will declare thy Name unto my brethren,— <In the midst of the convocation> will I praise thee.
23 Ye that revere Yahweh praise him, [All ye the seed of Jacob, glorify him, * * 

* Some cod. w. Aram., Vul. : "'schemes" "mighty deeds"—G.n.
* Or: "remained.*
* Some cod. w. 1 cor. pr. edn., Sep., Vul. : "thy soul." 4 M.L. : "cleave the lip." 5 Or: "my mouth." 6 Or: "bored." For "unicorns," see Paul Haupt's note on this place, in P.B.
* M.L. : "answered (kindly)."
And stand in awe of him, all ye seed of Israel.
24 For he hath not despised nor abhorred the
humbling of the patient one.
Neither hath he hid his face from him,
But <when he cried for help unto him> he
heard.
25 Of thee is my praise in the great convoca-
tion,
My vows will I pay before them who
revere him.
2,1 The patient wronged-ones shall eat and be
satisfied.
They shall praise Yahweh who are seekers of
him,
Let your heart live for aye.
27 All the ends of the earth will remember and
turn to Yahweh,
Yea all the families of the nations will bow
themselves down before thee,
29 For belongeth the kingdom,
And One to Rule over the nations.
And all the great ones of the earth shall eat and
bow down.
Before him shall kneel all that go down to
the dust,
Even he who had not kept alive his own soul!
30 My seed shall serve him,
It shall be recounted of the Lord, to a genera-
tion that shall come:
That his righteousness may be declared to a
people to be born,
That he wrought with effect!

PSALM 23.
A Melody of David.

Yahweh is my shepherd—I shall not want:
In pastures of tender grass he maketh me
lie down,
Unto restful waters he leadeth me;
My life he restored, he guideth me in right paths
for the sake of his Name.
Yea, though I walk through a valley death-
shadowed
I will fear no harm, for thou art with me,
Thy rod and thy staff they comfort me.
Thou spreadest before me a table, in face of
mine adversaries,
Thou hast anointed, with oil, my head,
My cup runneth over.
Surely goodness and lovingkindness will
pursue me, all the days of my life;
And I shall dwell in the house of Yahweh,
evermore.

PSALM 24.
David's. A Melody.

To Yahweh belongeth the earth and the fulness thereof,
The world, and they who dwell therein;
For he hath not despised nor abhorred the
humbling of the patient one.
Neither hath he hid his face from him,
But <when he cried for help unto him> he
heard.
25 Of thee is my praise in the great convoca-
tion,
My vows will I pay before them who
revere him.
2,1 The patient wronged-ones shall eat and be
satisfied.
They shall praise Yahweh who are seekers of
him,
Let your heart live for aye.
27 All the ends of the earth will remember and
turn to Yahweh,
Yea all the families of the nations will bow
themselves down before thee,
29 For belongeth the kingdom,
And One to Rule over the nations.
And all the great ones of the earth shall eat and
bow down.
Before him shall kneel all that go down to
the dust,
Even he who had not kept alive his own soul!
30 My seed shall serve him,
It shall be recounted of the Lord, to a genera-
tion that shall come:
That his righteousness may be declared to a
people to be born,
That he wrought with effect!

PSALM 25.
David's. [An Alphabetical Psalm.]

Unto thee, O Yahweh, <my soul> would I lift:
O my God, in thee have I put my trust,
Let me not be put to shame,
Let not my foe exult over me:
Yes, none who wait for thee be put to
shame,
Let them be put to shame who act covertly
without cause!
Thy ways, O Yahweh, let me know,
Thy paths teach thou me:
Guide me into thy truth and teach me,
For thou art my delivering God.

Written: "his soul";
read: "my soul." In
some cod. (w. Aram.,
Sep., Syr., Vul.): "his,"
both written and read; in
others (w. 4 ear pr.
edn.): "my, both
written and read--G.n.
Or: "such"--O. G. 261.
Or: "eircle"--C. Ps.
xiv. 5; "race"--Carter.
So it shad be w. Sep. and
Vul.--G.n.
Some cod. (w. Aram.,
Sep., Syr., Vul.): "And
liffyest yoursevels up." (Cp.
ver. 7--G.n.
Or: "who is he, then--
the king of glory?" (Cp.
O.G. 216, 46.
Each succeeding verse in
Heb. beginning with the
succeeding letter of the
alphabet. See ante, p. 29.
Or: "in thee, O my
God"--G.n. [Restoring
both to its place.]
PSALMS XXV. 6—22; XXVI.; XXVII. 1—6.

1 
<For thee> have I waited all the day;*  

6 Remember thy compassions, O Yahweh, and thy lovingkindnesses,  
For <from age-past times> have they been.

7 <The sins of my youth, and my transgressions> do not thou call to mind,—  
<According to thine own lovingkindness> remember [thou] me,  
For the sake of thine own goodness, O Yahweh.

8 <Good and upright> is Yahweh,  
<For this cause> will he direct sinners into the way.

9 May he guide patient wronged-ones to be righted,  
And teach such oppressed-ones <his way>.

10 All the paths of Yahweh are lovingkindness and faithfulness,  
To such as keep his covenant, and his testimonies.

11 <For the sake of thy Name> O Yahweh, Therefore wilt thou pardon mine iniquity,  
For great is it.

12 Who then is the man that revereth Yahweh?  
Let him direct him into the way he should choose.

13 His soul <with prosperity> shall tarry,  
And <his seed> shall possess the land.

14 <Intimacy with Yahweh> have they who revere him,  
<His covenant also> he letteth them know.

15 Mine eyes <are continually unto Yahweh>—  
For he will bring me forth into the way he should choose.

16 Turn thou unto me, and shew me favour,  
<For alone and oppressed> I am.

17 <The distresses of my heart> hath he relieved,  
And <out of my straits> brought me forth.  

18 Behold my humiliation and my pain,  
And take away all my sins.

19 Behold my foes, for they abound,—  
And <with the hatred of violence> do they hate me.

20 Oh keep my soul, and rescue me,  
Let me not be put to shame, for I have sought refuge in thee.

21 Let <blamelessness and uprightness> watch over me,  
Because I have waited for thee.

22 Redeem Israel, O God,—  
Out of all his distresses.

PSALM 27.
David's.

1 ||Yahweh|| is my light and my salvation.  
Of whom shall I be afraid?  

2 <When there drew near against me evil-doers to devour my flesh>  
My heart shall not fear,—Though there come up against me— a battle>
I, Still, am confident.

3 <One thing> have I asked of Yahweh.  
<That> will I seek to secure,  
To view the delightfulness of Yahweh,  
And to contemplate in his temple.

4 For he will hide me in his pavilion,* in the day of calamity,—  
He will conceal me, in the secrecy of his tent,  
<Within a rock> will he set me on high.

5 ||Yahweh|| is the refuge of my life.  
Of whom shall I be in dread?

6 ||Now therefore, shall my head be raised high* above my foes round about me.

a Some cod. (w. Sep., Syr., Vul.) prefix to this line the Heb. letter waw (= "And")—G.n. [Thereby helping out the initial alphabet. Though it seems unfortunate that this first alphabetical Psalm should show such clear traces of disturbance in transmission, yet the aid of that remarkable initialising device to textual criticism at once becomes evident.]

b Or: "to be vindicated."

c Or: "oppressed."

d Or: "shall" [if referred to Y.].


Gt.: "causeless hatred"—G.n.

PSALM 26.
David's.

1 Do me justice, O Yahweh,  
For ||in my blamelessness|| have walked,  

2 Try me, O Yahweh, and prove me,  
Test my reins and my heart:*  

3 For <thy lovingkindness> hath been before mine eyes,  
And I have walked to and fro in thy faithfulness;  

4 I have not sat with men of doceit,  
Nor <with dissemblers> would I enter;  

5 I have hated the convocation of evil-doers,  
And <with lawless men> would I not sit;  

6 I will bathe, in pureness, my hands,—  
So will I go in procession around thine altar, O Yahweh;  

7 To sound aloud a song,  
And to recount all thy wonderful doings.

8 O Yahweh, I have loved the asylum of thy house,  
Even the place of the habitation of thy glory!

9 Do not remove, with sinners, my soul,  
Nor with men of bloodshed, my life;  

10 In whose hands is a plot,  
And [their right hand] is filled with a bribe.

11 But <in my blamelessness> will walk,  
Redeem me and shew me favour.

12 My foot standeth in a level place,  
<In the convocations> will I bless Yahweh.

PSALM 27.
David's.

1 ||Yahweh|| is my light and my salvation.  
Of whom shall I be afraid?  

2 <When there drew near against me evil-doers to devour my flesh>  
My heart shall not fear,—Though there come up against me— a battle>
I, Still, am confident.

3 <Though there pitch against me—a camp>  
My heart shall not fear,—  
<Though there come up against me—a battle>  

4 <One thing> have I asked of Yahweh,  
<That> will I seek to secure,  
That I may dwell in the house of Yahweh, all the days of my life,  
To view the delightfulness of Yahweh,  
And to contemplate in his temple.

5 For he will hide me in his pavilion,* in the day of calamity,—  
He will conceal me, in the secrecy of his tent,  
<Within a rock> will he set me on high.

6 ||Now therefore, shall my head be raised high* above my foes round about me.  

a Prob. = "my impulses"  
"my impulses" and my understanding:"

b Or: "In spite of this"—O.G. 361, 6, y.

ML: "bad,” and fallen.”

The writer views the * Or: "booth,” “but,” overthrow as complete.  
"covert”—O.G.

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PSALMS XXVII. 7—14; XXVIII.; XXIX. 1-10. 541

And I will sacrifice in his tent the sacrifices of triumphant joy.
I will sing and touch the strings, to Yahweh.

7 Hear, O Yahweh, With my voice do I cry,
Oh then shew me favour and answer me.
8 To thee said my heart— When thou saidst Seek ye my face—
Thy face O Yahweh, will I seek!

9 Do not hide thy face from me,
Do not repulse, in thine anger, thine own servant,—
My help thou hast been,
O my saving God!

10 When my own father and mother had forsaken me
Then Yahweh took me up!

11 Point out to me, O Yahweh, thy way,—
And guide me in a level path,
Because of mine adversaries.
Do not give me up unto the desire of mine adversaries,
For there have risen up against me Witnesses that are false,
And he that fanneth up violence.

12 I believe that I shall see—
The goodness of Yahweh in the land of the living.

14 Wait thou for Yahweh,—
Be strong, and let thy heart be bold,
Wait, then, for Yahweh!

PSALM 28.

A Melody of David.

1 Unto thee, O Yahweh do I cry.
My Rock! do not turn in silence from me,—
Lest if thou turn from me in silence
I be like them who go down into the pit.

2 Hear the voice of my supplication,
When I cry to thee for help,
When I lift up my hands toward thy holy shrine.

3 Do not drag me away—
With the lawless,
Or with the workers of iniquity,—
Who speak peaceably with their neighbours,
But wrong is in their heart.

4 Give them
According to their deed, and
According to the wrong of their practices,—

5 According to the work of their own hands
Give thou unto them,
Bring back their own dealing to themselves.

5 Because they heed not
The Deeds of Yahweh,
Or the Work of his hands
He will pull them down, and not build them.

6 Blessed be Yahweh,
Because he hath heard the voice of my supplication.

7 Yahweh is my strength and my shield,
In him hath trusted my heart, and I have found help,—
Therefore hath my heart danced for joy,
And with my song do I praise him.

8 Yahweh is strength to his people,
And <the all-saving refuge of his Anointed One> is he!

9 Oh save thy people,
And bless thine inheritance,
Tend them also, and carry them,
Unto times age-abiding.

PSALM 29.

Give to Yahweh, ye sons of the mighty,—
Give to Yahweh, [both] glory and strength:
Give to Yahweh, the glory of his Name,
Bow down to Yahweh, in the adoration of holiness.

The voice of Yahweh is upon the waters,—
The God of glory hath thundered,
Yahweh is upon mighty waters;
The voice of Yahweh is with power,
The voice of Yahweh is with majesty;
The voice of Yahweh is breaking cedars,
Now hath Yahweh broken down the cedars of Lebanon!
And hath made them leap like a calf, Lebanon and Sirion, like the bull-calf of wild-oxen;

The voice of Yahweh is cleaving out flames of fire;
The voice of Yahweh bringeth birth-pains upon the wilderness;
Yahweh bringeth birth-pains upon the wilderness of Kadesh!
The voice of Yahweh causeth the gazelles to bring forth,
And hath strait forests;
And in his own temple he saith Glory!

Yahweh, at the Flood was seated,
And Yahweh hath taken his seat, as king, unto times age-abiding.

11 [Yahweh] will give [strength to his people]; — Yahweh will bless his people with prosperity.

PSALM 30.

1 I will extol thee, O Yahweh, For thou hast drawn me up,— And not suffered my foes to rejoice over me.

2 O Yahweh, my God, I cried for help unto thee, And thou hast healed me.

3 O Yahweh! thou hast lifted, out of hades, my soul, Thou hast brought me back to life, from among those who were going down to the pit.

4 Sweep the strings to Yahweh, Ye his men of loving-kindness, And give ye praise at the mention of his holiness.

5 For there is a Moment in his anger, A Life-time in his good-pleasure,

6 But I said, in my tranquillity, I shall not be shaken to times age-abiding!

7 O Yahweh! in thy good-pleasure hast thou caused my mountain to stand [strong];— Thou didst hide thy face—I was dismayed!

8 Unto thee, O Yahweh <do I cry,— And unto My Lord> do I make supplication:

9 What profit in my blood? In my going down into the pit? Can dust praise thee? Can it declare thy faithfulness?

10 Hear, O Yahweh, and shew me favour, O Yahweh! become thou a helper unto me.

11 Thou hast turned my lamentation, into a dance for me,— Thou hast torn off my sackcloth, And girded me with gladness: To the end that mine honour should make melody unto thee, and not be silent.

O Yahweh, my God! <Unto times age-abiding> will I praise thee.

PSALM 31.
To the Chief Musician. A Melody of David.

1 <In thee> O Yahweh, have I sought refuge, Let me not be ashamed, to times age-abiding,

2 In thy righteousness> deliver me:

3 <Because my mountain crag and my stronghold thou art> Therefore <for the sake of thine own Name> wilt thou lead me and guide me?

4 Wilt thou bring me forth, out of the net which they have hidden for me?

5 <Into thy hand> do I commit my spirit — Thou hast ransomed me, O Yahweh, GOD most faithful.

6 I hate such as give heed to false' vanities, <[II] then, in Yahweh> have set my hope.

7 I will indeed exult and rejoice, in thy loving-kindness,— In that thou hast looked upon my humiliation, Thou hast taken note that in distress' was my life;

8 And hast not shut me up in the hand of the foe, Thou hast given standing, in a roomy place, unto my feet.

9 Show me favour, O Yahweh, for in distress am I,— <Wasted with vexation> is mine eye— my soul and my body;

10 For <consumed with sorrow> is my life, And my years with sighing,— My strength' hath staggered with my humiliation,

11 <Unto thy hand> do I commit my spirit— And my bones are without marrow.

12 <By reason of all mine adversaries> have I become a reproach, Even to my neighbours altogether, And a dread to mine acquaintances,— They who have seen me abroad: have fled from me:

13 I have been forgotten, like one dead—out of mind, I have been as a missing vessel.

14 For I have heard the whispering of many— A terror round about me: <When they have sat in conclave together against me> <To take away my life> have they intrigued.

8 [So written; but read]: "that I shd not go down." In some cod. (w. Sep., Syr., Vul.) : "from among," etc., both written and read; in others w. ear. pr. edn.: "that I shd not," etc., both written and read.—G.n.

9 [Reb.; for <dibhat'ag (in others w. 1 ear. pr. edn.): a Yahweh,"—G.n., Ml.; "opened" = "torn open."

So it shd be w. Sep., Syr., Cp. Ps. cviii. 1—G.n.

[Or: "make music."

In Sep., Syr., Vul.: "my majesty." But G.t.: "didst set firm cause to stand the mountains of strength = strongmountains;" and so Aram.

10 <Hear, O Yahweh, and shew me favour, O Yahweh! become thou a helper unto me.

11 Thou hast turned my lamentation, into a dance for me,— Thou hast torn off my sackcloth, And girded me with gladness: To the end that mine honour should make melody unto thee, and not be silent.

O Yahweh, my God! <Unto times age-abiding> will I praise thee.


Cp. Ps. cviii. 3.—G.n.

[9 Cp. Ps. bxxi. 3. Cp. Ps. ver. 13:


[11 Cp. Jer. xx. 10. <To take away my life> have they intrigued.
PSALMS XXXI. 14—24: XXXII.; XXXIII. 1—9.

14 Therefore have put my trust, O Jehovah;
I have said, "My God! thou art!"
15 In thy hand are my times,
Rescue me from the hand of my foes and from my pursuers!

16 Cause thy face to shine upon thy servant,
Save me in thy lovingkindness.
17 O Jehovah! let me not be ashamed,
For I have called upon thee,
Let the lawless be ashamed,
Go down in silence to hades!
18 False lips be made dumb,—
Which are speaking—against a righteous one arrogantly.

19 How great is thy goodness, which thou hast hidden away for them who revere thee,—
Thou hast wrought for them who seek refuge in thee,
In sight of the sons of men.

20 Thou wilt conceal them, in the secrecy of thine own presence, from the conspiracies of men,—
Thou wilt hide them in a pavilion, from the strife of tongues.

21 Blessed be Jehovah,
For he hath made wonderful his lovingkindness for me, in a fortified city.

22 But I did say in mine alarm, 'I am cut off from before thine eyes,—
But, indeed, thou didst hear the voice of my supplication,'
When I cried for help unto thee.

23 Love Jehovah, all ye his men of lovingkindness,—
<Faithfulness> doth Jehovah observe,
But repayeth abundantly him that worketh proudly.

24 Be strong, and let your heart be bold,
All ye who are waiting for Jehovah.

PSALM 32.
David's. An Instructive Psalm.

1 How happy is he
Whose transgression is forgiven!—
Whose sin is pardoned!—
2 How happy the son of earth,
To whom Jehovah will not reckon iniquity!
And in whose spirit is no guile!

3 When I kept silence my bones became worn out,
Through my groaning all the day;
For <day and night> heavy upon me was thy hand,—
Changed was my life-sap into* the drought of summer.

4 <My sin> would I own unto thee,
And <mine iniquity> not hide,
I said, 'I will confess my transgressions unto Jehovah,
And thou didst forgive the iniquity of my sin.' [Selah.

5 <For this cause> will every man of lovingkindness pray unto thee, in time to obtain,—
Surely <in the overflow of many waters>
Unto him shall they not reach.

6 Thou art a hiding-place for me,<From distress> wilt thou preserve me,—
<With shouts of deliverance> wilt thou compass me about. [Selah.

7 I will make thee discreet,
I will point out to thee the way which thou must go,
I will fix upon thee mine eye.

8 Do not ye become like a horse, like a mule, without' discernment,—
With the bit and bridle of his mouth;—
He will not come near unto thee.

9 Many pains hath the lawless one,—
But <he that trusteth in Jehovah> Lovingkindness shall compass him about.

10 Rejoice in Jehovah and exult, O ye righteous.
Yes, shout in triumph, all ye upright in heart!

PSALM 33.

1 Shout for joy, ye righteous, in Jehovah,
<To the upright> seemly is praise.
2 Give ye thanks unto Jehovah with the lyre,
<With a harp of ten strings> make ye music unto him.

3 Sing unto him, a song that is new,
<With skill> sweep the strings, with loud noise.

4 For right' is the word of Jehovah,
And all his work is in faithfulness:
Who loveth righteousness and justice,
<With the lovingkindness of Jehovah> the earth is full.

5 By the word of Jehovah the heavens were made,
Delivering, into treasuries, the roaring deeps.

6 Let all the earth stand in awe of Jehovah;—
Of him be in dread, all ye inhabitants of the world;
In dread, all ye peoples of the earth;

7 For <he spake, and it was,> He commanded, and it stood forth.

8 Some cod. (w. Sep., Vul.) add: "O Jehovah"

9 For <he spake, and it was,>
He commanded, and it stood forth.

10 So it shall be "w. Aram., transgression "sing." Sep., Syr.,—G.n. and G.n.


16 Or: "his trappings." Or: "lute"—G.n.
PSALMS XXXIII. 10—22; XXXIV.; XXXV. 1—5.

10 Yahweh hath frustrated the counsel of nations, hath brought to nothing the devices of peoples.
11 The counsel of Yahweh shall stand, the devices of his heart from generation to generation.
12 How happy the nation whose God is Yahweh, the people he hath chosen as his own inheritance!
13 Out of the heavens hath Yahweh looked, He hath seen all the sons of men:
14 Out of his settled place of abode hath he fixed his gaze
On all the inhabitants of the earth:
15 Who fashioneth their heart all together, Who understandeth all their doings.
16 Not taking can be saved by greatness of force,
Nor her deliver himself by greatness of strength:
17 A deception is the horse, for victory,
And by his great strength shall he not deliver.
18 Lo! the eye of Yahweh is toward them who revere him,
Unto such as are waiting for his lovingkindness:
19 To rescue, from death, their soul,
And to keep them alive in famine.
20 Our own soul hath waited for Yahweh,
Our help and our shield is he!
21 For shall our heart rejoice,
For have we trusted.
22 Be thy lovingkindness, O Yahweh, upon us,
According as we have waited for thee.

PSALM 34.
David's. When he disguised his sanity before Abimulech,—who dismissed him, and he departed. [An Alphabetical Psalm.]
1 Let me bless Yahweh at all times,
Continually be his praise in my mouth.
2 In Yahweh boasteth my soul,
The patient oppressed ones shall hear and be glad.
3 Ascribe ye greatness unto Yahweh with me,
And let us exalt his Name together.
4 I enquired of Yahweh, and he answered me,
And out of all my terrors hath he rescued me.
5 They looked unto him and were radiant,
And let them not be abashed.
6 This oppressed one cried, and Yahweh heard,—
And out of all his distresses saved him.
7 The messenger of Yahweh encampeth around them who revere him,
Thus hath he delivered them.
8 Oh taste and see, that good is Yahweh,—
How happy the man who seeketh refuge in him!
9 Revere Yahweh, ye his holy ones,
For there is no want to them who revere him.
10 Young lions have come short, and suffered hunger,
But they who seek Yahweh shall not lack any good thing.
11 Come, ye children! hearken unto me,
The reverence of Yahweh will I teach you.
12 Who is he that desireth life, Loving days, that he may see good?
Keep thy tongue from wickedness,
And thy lips from speaking deceit:
Depart from wickedness and do good,
Aim' at well-being, and pursue' it.

PSALM 35.
David's.
1 Contend, O Yahweh, with them who contend with me,
Make war upon them who make war upon me.
2 Grasp buckler and shield, And arise in my help;
Then draw the spear, and close up against my pursuers,
Say to my soul: Thy salvation I am'!
4 Let them' be ashamed and confounded,
Who are seeking my life,—
Let them turn back and be put to the blush,
Who are devising my hurt:
5 Let them be as chaff before the wind,
With the messenger of Yahweh pressing them a on:
6 Some cod.: "to".—G.n.
7 U. : "soul."
8 Some render: "And a So it shd be (w. Sep.)— battle-axe." Cp. Fuerst.
9 Cp. Ps. xxv. 8, n.
6 Let their way become dark and slippery,  
With the messenger of Yahweh pursuing them.  
7 For have they hid for me in a ditch, their net,—  
Without cause have they digged [a pit] for my life.  
8 There shall reach him a ruin he could not know,—  
Yea his own net which he hath hidden shall capture him,  
Into that ruin shall he fall!  
9 But my soul shall exult in Yahweh,—  
shall be glad in his salvation:  
10 All my bones shall say—  
O Yahweh, who is like unto thee?  
Rescuing the oppressed from one stronger than he,  
Yea the oppressed and the needy, from their spoiler.  
11 There rise up witnesses helping forward violence and wrong.  
<What I know not> they demand of me:  
12 They repay me evil for good,  
Bereaving my soul.  
13 But <as for me> when they were sick my clothing was sackcloth,  
I humbled, with fasting, my soul,  
Though <my prayer> <unto mine own bosom> might return:  
14 Like as for a friend, like as for a brother of mine own>  
I walked to and fro,  
<As though mourning for a mother> I gloomily bowed myself down.  
15 But <in mine overthrow> have they rejoiced,  
And gathered themselves together,—  
There gathered themselves together against me foolish men,  
And I knew it not,  
They have torn in pieces, and not been silent;  
16 <Amidst profane praters of perversion>  
Have they gnashed upon me with their teeth.  
17 My Lord! how long wilt thou look on?  
Bring back my soul out of their raging,  
<From among lions> my solitary self.  
18 I will thank thee, in the midst of a great congregation,—  
In the midst of a mighty people will I praise thee.  
19 Let not them who are falsely my foes rejoice over me,
And thy just decrees are a great sounding deep,—<Man and beast> thou savest. O Yahweh!  

7 How precious thy lovingkindness, O God,—Therefore (the sons of men) <under the shadow of thy wings> seek refuge:  

8 They abundantly relish the fatness of thy house,  
And <out of the full stream> of thine own pleasures thou givest them to drink.  

9 For <with thee> is the fountain of life, <in thy light> we see light.  

Prolong thy lovingkindness unto them who know thee,—  
And thy righteousness, to the upright in heart.  

11 Let not the foot of pride reach me,  
Nor (the hand of the lawless) scare me away.  

12 There did the workers of iniquity fall,—Thrust down, and not able to rise!  

PSALM 37.

David's. [An Alphabetical Psalm.]  

1 Burn not with vexation (because of evil-doers,  
Be not envious of the workers of perversity;  
For <like grass> shall they wither,  
And <like green herbage> shall they fade.  

2 Trust in Yahweh, and do good,  
Dwell in the land, and feed on fidelity;  
Yea, rest thy delight on Yahweh,  
That he may give thee the requests of thy heart.  

3 Roll on Yahweh thy way, Trust also in him, and he will effectually work:  
So will he bring forth, as the light, thy righteousness,  
And thy vindication as the noonday.  

7 Be resigned to Yahweh, ye await with longing  
For him who prospereth in his way,—At the man who doeth wickedness.  

8 Cease from anger, and forsake wrath,  
Burn not with vexation—[it would be] only to do evil;  
For (evil-doers) shall be cut off,  
But <as for them who wait for Yahweh> [they] shall inherit the earth.  

Yet a little therefore,  
And the lawless one shall not be,  
Yea thou shalt look about, over his place—  
And he shall have vanished!  

But the patient oppressed-ones shall inherit the earth,*  
And shall delight themselves over the abundance of prosperity.

12 Plotting* is the lawless one, against the just,  
And gnashing upon him with his teeth.  

13: My Lord shall laugh at him,  
For he seeth, that his day' [will come].  

14 <A sword have the lawless drawn out>  
And have trodden their bow,—  
To bring down the oppressed and the needy,  
To slaughter the upright in life:*  

15 Their sword shall enter into their own heart,  
And [their bow] shall be broken.  

Better the little of the righteous man  
Than the abundance of the lawless who are mighty;  
For the arms of the lawless shall be broken,  
But Yahweh is upholding the righteous.  

Yahweh knoweth the days of the blameless,  
That [their inheritance] shall continue.  

16 They shall not be ashamed in the time of calamity,  
And <in the days of famine> shall they be filled.  

20 For the lawless shall perish,  
And the foes of Yahweh be like the glory of the meadows,  
They have vanished!  
<In smoke> have they vanished!  

21 A lawless man borroweth, and will not repay,  
But a righteous man shall shew favour and giveth;  
For such as are blessed of him shall inherit the earth,*  
But [the accursed of him] shall be cut off.  

23 <From Yahweh> are the steps of a man made firm,  
When <with his way> he is well pleased:  

24 <Though he fall> he shall not be hurled headlong,  
For Yahweh is holding his hand.  

25 <Young> have I been, moreover am old,—  
Yet have I not seen  
A righteous man forsaken,  
Nor his seed begging bread;  

26 <All day long> is he shewing favour and lending,  
His seed therefore, shall have a blessing.  

27 Turn from evil, and do good,  
And so settle down, unto times age-abiding.  
For Yahweh loveth justice,  
And will not forsake his men of lovingkindness,  
Unto times age-abiding have the perverse [27] been destroyed,—  
And [the seed of the lawless] been cut off.  

* Or: "land."  
1 Or: "land."  
2 Or (transferring the name): "Adonay."  
* Some cod. (w. Aram., Syr., Vul.): "is coming"—G.n.  
4 Some cod. (w. Sep. and Vul.): "the upright in heart."  
5 Some cod. (w. Sep., Syr., Vul.): "like s."—G.n.  
6 Some cod. (w. Sep., Syr., Vul., Cyp.): "the upright in heart."  
7 Fig. 108.  
8 Some cod. (w. Syr., Vul., Cyp.).
PSALMS XXXVII. 29—40; XXXVIII.; XXXIX. 1.

29 The righteous shall inherit the earth,*
That they may settle down, to futurity, thereon.

30 The mouth of a righteous man, softly uttereth wisdom,
And his tongue speaketh justice:
31 The law of his God is in his heart,
His steps shall not swerve.

32 The lawless man lieth in wait for the just,
And seeketh to put him to death:
33 Yahweh will not leave him in his hand,
Nor condemn him, when he is judged.

34 Wait for Yahweh, and observe thou his path.
That he may exalt thee, to inherit the earth, *
(On the cutting off of the lawless) shalt thou look.

35 I have seen a lawless man, a tyrant,*
And spreading himself out, like a cedar in Lebanon ;
36 Then I passed by, and lo! he had vanished!
Yea I sought him, but he could not be found.

37 Mark the blameless man,
And behold the upright,
For there is a hereafter for the man of peace;*
38 But transgressors are to be destroyed together,*
The hereafter of lawless men is to be cut off.

39 But the deliverance of the righteous is from Yahweh,
Their refuge in a time of distress: *
Thus hath Yahweh helped them,
Thus hath he delivered them,—
He will deliver them from the lawless, and will save them,
Because they have sought refuge in him.

PSALM 38.
A Melody of David. To bring to Remembrance.

1 O Yahweh, do not in thine anger correct me,
Nor in thy wrath chastise me;
2 For thine arrows have sunk down into me,
And thy hand presseth heavily upon me:*
3 There is no soundness in my flesh.
By reason of thy indignation,
There is no peace in my bones,
By reason of my sin;*
4 For mine iniquities have passed over my head,
Like a heavy burden they have festered,
By reason of my folly:
5 My wounds are of bad odour—they are too heavy for me:
6 I am bent, I am bowed down very low.
<All the day> have I gloomily walked;
7 For [my loins] are filled with inflammation,
And there is no soundness in my flesh:
8 I am benumbed and crushed exceedingly,—
I have cried aloud because of the gouging of my heart.*

9 O My Lord! (before thee) is all my longing,
And [my sighing] hath not been hid:
10 My heart fluttereth, my strength hath forsaken me,
And <as for the light of mine eyes> [even they] are not with me:
11 [my lovers, and my friends] <from before my stroke> stand aloof,—
And [my near ones] <far away> do stand:
12 Yea they who are seeking my life [have laid snares],
And they who are asking my harm  have threatened engulfing ruin,
And <deceitful things—all day long> do they mutter.

13 But <as one dead> will not hear,—
And as one dumb, who will not open his mouth:
Thus have I become as a man who cannot hear,
In whose mouth are no arguments:
14 Because <for thee> O Yahweh, have I waited,
Thou wilt answer, O Adonay, my God!
15 For I said Lest they rejoice over me!
<When my feet were tottering> against me have they magnified themselves:
16 For <to halt> am ready,
And my pain is before me continually;
17 For <mine iniquity> will I declare,
I shall be anxious because of my sin;
18 And <my foes> are alive—have become strong,—
And multiplied' are they who hate me for false cause:

19 Even they who are repaying evil for good accuse me because I pursue the good.
20 Do not forsake me, O Yahweh!
My God! be not far from me:
21 Make haste to help me,
My Lord, my deliverance!

PSALM 39.
To the Chief Musician. For Jeduthun.*
A Melody of David.

1 I said [to myself]
I will take heed to my ways,
That I sin not with my tongue,—

* GL: "beyond the growling of a lion"—G.n.
* Cp. Eze. xxiv. 16.
* Heb: "iniquities. Some cod. (w. 2 ear. pr. edns.) have: "O Yahweh"—G.n.
* "Beyond error for in upon the manner of the choir of Jeduthun — O. G.
* Written: "Jedithun"; read: "Jeduthun." in some cod. (w. 3 ear. pr. edns.): "Jeduthun," both written and read— G.n.
I will put a muzzle on my mouth. So long as the lawless is before me.

I was dumb with silence. I held my peace, afar from happiness. But my pain had been stirred:

Hot was my heart within me. While I was musing there was kindled a fire. I spake with my tongue!

Let me know, O Yahweh, mine end. And the measure of my days — what it is, I would know how short-lived I am.

Lo! as hand-breath's hast thou granted my days. And my life-time is as nothing before thee: Surely a mere breath are all men, [even] such as stand firm. [Selah.]

Surely as a shadow doth every man wander. Surely in vain do they bustle about. He heareth things up, and knoweth not who shall gather them in.

Surely as a shadow do the very man wander. Surely in vain do they bustle about. He heapeth things up, and knoweth not who shall gather them in.

Kow therefore, for what have I waited, O My Lord? My hope is in thee. From all my transgressions rescue thou me. Lo! hast thou granted my days. And my life-time! is as nothing before thee — even such as stand firm. A mere breath are all men. Selah.

Hear my prayer, O Yahweh. And unto my cry for help give ear. At my tears do not be silent. For a sojourner am I with thee. A stranger, like all my fathers. When by rebukes for iniquity thou hast corrected a man. Then hast thou consumed, as a moth, all that was delightful within him.

I waited patiently for Yahweh. And he inclined unto me, and heard my cry for help;

So he brought me up Out of the destroying pit. Out of the swamps' mire,— And set, upon a cliff, my feet, Making firm my steps:

Then put he into my mouth, a new song. Praise to our God,— Many shall see and revere, And shall trust in Yahweh.

How happy the man Who hath made Yahweh his confidence, Who hath not turned unto the haughty. Nor gone aside unto falsehood.

| Mighty things | hast thou done— || Thou, Yahweh my God. |
| Thy wonderful doings and thy purposes towards us | There is no setting them in order unto thee— |

I would tell, and would speak!— They are too great to rehearse. 

Sacrifice and meal-offering thou didst not delight in. <Kam> didst thou pierce for me,— Ascending-sacrifice and sin-bearer thou didst not ask: 

Then said I— Lo! I am come, In the written scroll is it prescribed for me; To do thy good-pleasure, O my God is my delight. And thy law is in the midst of mine inward parts:

I have told the good-tidings of righteousness in a great convocation. Lo! <my lips> do I not restrain, O Yahweh, thou knowest: Sacrifice and meal-offering thou didst not delight in. Ears didst thou pierce for me. Ascending-sacrifice and sin-bearer thou didst not ask: 

Thy righteousness have I not hid in the midst of my heart. Thy faithfulness and thy salvation have I spoken, I have not concealed thy lovingkindness and thy truthfulness from the great convocation.

Thou, O Yahweh wilt not restrain thy compassions from me. Thy lovingkindness and thy truthfulness shall continually watch over me.

For there have closed in upon me, misfortunes beyond number. Mine iniquities have overtaken me, and I cannot see, They have become more than the hairs of my head, And my courage hath forsaken me!

Be pleased, O Yahweh, to rescue me! O Yahweh! <to help me> make haste!
PSALMS XL. 14—17; XLI.; XLII. 1—5. 549

14 Let them* turn pale and then at once* blush, Who are seeking my life to snatch it away,— Let them* draw back, and be confounded, Who are taking pleasure in my calamity; Let them* be astonished on account of their own shame, Who are saying of me, Aha! Aha! Let all them* be glad and rejoice in thee, Who are seekers of thee, Let* them say continually— Yahweh be magnified! Who are lovers of thy salvation.*

15 Who are seeking my life to snatch it away, — Let them* draw back, and be confounded, Who are taking pleasure in my calamity; Let* them say continually— Yahweh be magnified! Who are lovers of thy salvation.

16 But *I being oppressed and needy> May My Lord devise for me,— My help and my deliverer thou art! O my God, do not tarry!

PSALM 41.
To the Chief Musician. A Melody of David.

1 How happy is he that is attentive to the poor, In the day of calamity will Yahweh deliver him: II Yahweh will preserve him and keep him alive, And he shall* be pronounced happy in the land, Do not then give him up at the desire* of his enemies!

2 II Yahweh will sustain him upon the bed of sickness, And ho shall* be transformed in his disease. O.G. 2458.


4 Writers: " He shall* ; " read: " And he shall* or " Therefore shall he." In some cod. (w. 4 ear. pr. edns.) written and read: " He shall* ;" in others (w. 1 ear. pr. edn.) written and read: " And he shall* — G.n. Or: " soul." O.G. 2458.

5 II Yahweh shew me favour, Heal thou my soul. For I have sinned against thee:

6 Mine enemies* speak ill of me, When will he die, and his name perish?

7 And <if he have come to see me> <Falsehood> doth he speak, His own heart gathereth iniquity to itself, He goeth forth, abroad* he telleth it.

8 Against me* devise they hurt for me. An infliction of the Abandoned One* hath been fixed upon* him, And <now that he hath lien down> he will not again* rise.

9 Even the man whom I used to salute, In whom I put confidence, Who used to eat my bread! — Hath magnified his heel against me!

10 But < thou, O Yahweh*> shew me favour and raise me up, That I may repay them. II Hereby do I know that thou delightest in me, In that mine enemy shall not raise a shout over me.

11 But <as for me ]] In my blamelessness hast thou held me fast, And hast caused me to stand before thee unto times age-abiding.

12 Blessed be Yahweh, the God of Israel, From the age that is past, even unto the age yet to come: * Amen and Amen !

13 These things I keep calling to mind, and pouring out, over me, my own soul, For I used to cross over with a crowd, Lead them in procession up to the house of God, With the voice of shouting and praise,— a throng keeping festival.

3 Why shouldst thou be cast down, O my soul? And [why]* shouldst thou morn over me! Wait thou for God, for yet* shall I praise him, As the triumph of my* presence. *

4 <These things> I keep calling to mind, and pouring out, over me, my own soul, For I used to cross over with a crowd, Lead them in procession up to the house of God, With the voice of shouting and praise,— a throng keeping festival.

5 Why shouldst thou be cast down, O my soul? And [why]* shouldst thou morn over me! Wait thou for God, for yet* shall I praise him, As the triumph of my* presence. *

6 In some cod. (w. Sep., Syr., Vul.): " why* is repeated. Cp. ver. 11 and Ps. xliii. 5 — G.n. M.C.T.: " his."

7 Error wins friends and sub-

BOOK THE SECOND.

PSALM 42.
To the Chief Musician. An Instructive Psalm for the Sons of Korah.

1 As the hart* cometh panting up to the channels of water> So my soul panteth for thee, O God.

2 My soul thirsteth* for God, for a God who liveth,— When shall I enter in, and see the face of* God?

3 My tears* have been my food* day and night, While it hath been said unto me all the day, Where* is thy God?* So it shd be— G. Intro. (w. 1 ear. pr. edn., Aram., Syr.)— G.n.

4 These things I keep calling to mind, and pouring out, over me, my own soul, For I used to cross over with a crowd, Lead them in procession up to the house of God, With the voice of shouting and praise,— a throng keeping festival.

5 Why shouldst thou be cast down, O my soul? And [why]* shouldst thou morn over me! Wait thou for God, for yet* shall I praise him, As the triumph of my* presence. *

6 In some cod. (w. Sep., Syr., Vul.): "why* is repeated. Cp. ver. 11 and Ps. xliii. 5 — G.n. M.C.T.: " his."

7 Error wins friends and sub-

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My God! my soul is cast down,—
For this cause will I remember thee from the land of Jordan, And the Hermons, from the hill Mizhar.
<For this cause> will I remember thee from the land of Jordan, And the Hermons, from the hill Mizhar.
All thy breakers and thy rolling waves have passed.
By day will Yahweh command his loving-kindness, And in the night shall His song be with me, My prayer be to the God of my life.
I will say unto God—my rock.
Wherefore hast thou forgotten me? Wherefore should I go because of oppression by the enemy?
With a crushing of my bones have my adversaries reproached me,— While they keep saying unto me all the day.
Why shouldst thou be cast down, O my soul? And why shouldst thou moan over me?
Wait thou for God, for yet shall I praise him, As the triumph of my presence, and my God.

PSALM 48

Vindicateme, O God, and plead my cause, Against a nation without lovingkindness,
<From the man of deceit and perversity> wilt thou deliver me?
For thou art my defending God,— Wherefore hast thou rejected me? Wherefore in gloom should I wander, because of the oppression of an enemy?
Send forth thy light and thy faithfulness, Let them lead me into thy holy mountain, and into thy habitations:
That I may go unto the altar of God, Unto God, mine exultant joy,— That I may praise thee with the lyre,
O God—mine own God!
Why shouldst thou be cast down, O my soul? And why shouldst thou moan over me?
Wait thou for God, for yet shall I praise him, As the triumph of my presence, and my God.

PSALM 44

To the Chief Musician. For the Sons of Korah. An Instructive Psalm.
O God! <with our own ear> have we heard, Our fathers have recounted to us,— The work thou didst work In their days,
In the days of aforesight:
Thou thyself, with thine own hand,— Didst dispossess nations,
And didst plant them;
Didst break peoples in pieces, And didst spread them out:
For <not by their own sword> gat they possession of the land, Nor did [their own arm] win victory for them,— But thine own right hand, and thine own arm, and the light of thy face. Because thou hadst accepted them.
Thou thyself; art my king, O God, Command thou the victories of Jacob.
In thy Name will we thrust at [our adversaries], In God have we boasted all the day, And <thy Name—unto times age-abiding> will we praise. [Selah.
But nay* thou hast rejected, and confounded us, And wilt not go forth with our hosts;
Thou sufferest us to turn back from the adversary, And 'they who hate us' have plundered at will:
Thou dost give us up like sheep to be devoured, And <amongst the nations> hast thou scattered us.
Thou dost sell thy people for no-value, And hast not made increase by their price.
Thou dost make us A reproach to our neighbours, A mockery and a derision' to them who are round about us:
Thou dost make us A by-word among the nations,— A shaking of the head among the peoples.
<All the day> is my confusion before me, And the shame of my face hath covered me:

Or: (O.G.) "water-splashes."
Some cod. (w. Syr. and Vul.) the word "God" is brought back from next ver., thus: "The victory of my presence and my God.
Over," etc. Cp. ver. 11 and Ps. xiii. 5—G.n.
See previous note.
Hermon has three peaks. The pl. here "prob. refers to these different peaks."—O.G.

* Or: (O.G.) "for themselves."
** Howbott—G.n.
* Some cod. (w. Aram.) add: "us"—G.n.
* Some cod. (w. Syr.) add: "plundered us"—G.n.
* Hermon has three peaks.

PSALMS XLII. 6—11; XLIII.; XLIV. 1—15.
At the voice of him who reproacheth and revileth,
At the face of the foe and avenger.

Yet had we not forgotten thee,
Neither had we dealt falsely with thy covenant;
Our heart had not drawn back,
Nor had our going* swerved from thy path;
That thou shouldst have crushed us down in the place of wild dogs,
And covered us over with a deadly shadow.

Would not [God] have searched into this,
Seeing that [he] knoweth the secrets of the heart?

Surely <for thy sake> have we been slain all the day,
We have been accounted as sheep for slaughter.

Awake thou! wherefore shouldest thou sleep,
O Lord?* Restir thee! do not reject us altogether!
Wherefore shouldest thou hide thy face?
Shouldst forget our humiliation and our oppression?
For our soul [sinketh down to the dust],
Our body [cleaveth to the earth].

Arise to our help,
And ransom us, because of thine own loving-kindness.

PSALM 45.

To the Chief Musician. On* Shoshannim.*
For the Sons of Korah. A Psalm of Instruction. A Song of Love.

Overflowed hath my heart, with an excellent theme,
I will recite my poem concerning the king,
Be my tongue [like] the pen of a scribe who is skilled.

Most beautiful thou art, beyond the sons of men,
Graciousness hath been poured forth by thy lips,
<For this cause> hath God blessed thee, to times age-abiding.

Gird thy sword upon thy thigh, O mighty one,
'Tis thine honour and thy majesty;
And in thy majesty be successful! ride forth!
On behalf of faithfulness, and humility—righteousness,
And let thine own right hand shew thee wonderful things.

Thine arrows are sharp—
Peoples <under thee> fall!
In the heart of the foes of the king.

Thy throne, O God || is to times age-abiding and beyond,
<A sceptre of equity> is the sceptre of thy kingdom.
Thou hast loved righteousness, and hated lawlessness—
<For this cause> hath God, thine own God, anointed thee
With the oil of gladness, beyond thy partners.*

Myrrh and aloes, causias, *all thy garments,—
<Out of the palaces of ivory> [the tones of strings] have rejoiced thee.
Daughters of kings are among thine honourable women,*
Stationed is the bride at thy right hand, in gold of Ophir.

Hearken, O daughter, and observe,
Incline also thine ear,
Forget, then, thine own people,
And the house of thy father;
When the king shall desire thy beauty,
Surely [he] is thy lord, then bow down to him.
Also [the daughter of Tyre] [cometh in] with a present!
 Thy face shall the rich of the people appease.

All glorious—the daughter of a king [sitteth] within,
Brocades, wrought with gold> [are] her clothing!
In embroidered raiment shall she be brought unto the king,—
The virgins that follow her, her companions, are to be conducted unto thee:
They shall be brought, with rejoicings and exultation,—
They shall enter into the palace of the king!

|Instead of thy b fathers| be thy sons,
Thou shalt make them rulers in all the earth.

I will keep in remembrance thy Name, through each succeeding generation,
<For this cause> peoples shall praise thee, to times age-abiding and beyond.
PSALM 46.

To the Chief Musician. For the Sons of Korah, on Alamoth. A Song.

1 God is our refuge and strength, a very present help in trouble.

2 Therefore will we not fear, though the earth be removed, and though the mountains be carrying into the sea;

3 Though the waters thereof roar and be tumultuous, though the mountains shake with the swelling thereof.

4 If I were a bashful person, I would not fear.

5 The city of God is in the midst of her; she shall not be removed:

6 Nations have roared, kingdoms have been moved: he hath swallowed them up as the waters.

7 All the princes of the earth shall worship before him: all they shall obey his voice.

8 He will establish his kingdom for ever, and from the beginning he will establish it.

9 Be prudent, all ye who dwell in the earth, to the end that thy name be not cut off forever.

10 The Lord is King, let the earth rejoice; let the remotest parts thereof remember.

PSALM 47.

To the Chief Musician. For the Sons of Korah. A Melody.

1 All ye peoples, shout to the Lord; give praise with a loud voice.

2 For he is a King, even to the King of glory; the voice of the Lord is mighty in praise.

3 The voice of the Lord is full of power; the voice of the Lord is full of majesty.

4 The voice of the Lord is a voice of the strong; the voice of the Lord is full of majesty.

5 The voice of the Lord is full of majesty; the voice of the Lord is full of majesty.

6 The voice of the Lord is full of majesty; the voice of the Lord is full of majesty.

7 The voice of the Lord is full of majesty; the voice of the Lord is full of majesty.

8 The voice of the Lord is full of majesty; the voice of the Lord is full of majesty.

9 The voice of the Lord is full of majesty; the voice of the Lord is full of majesty.

10 The voice of the Lord is full of majesty; the voice of the Lord is full of majesty.

PSALM 48.

A Melodious Song. For the Sons of Korah.

1 The head of Jacob, which the Lord hath chosen,

2 Is called the pasture of his shepherds for ever:

3 The shepherds shall feed in judgment, and seek knowledge and understanding.

4 He will come down from on high, he will come down from the mountain.

5 The Lord will love the earth, and the house of Jacob his city.

6 The Lord will establish his people for ever, and his servants the house of Jacob for ever.

7 They are the people of the Lord, and he is their protector.

8 They shall possess him, because he is their God.
PSALMS XLVIII. 11—14; XLIX.; L, 1—3.

11 Let Mount Zion rejoice,
   Let the daughters of Judah exult,
   Because of thy judgments.

12 Go round Zion, and compass her about,
   Reckon up her towers;

13 Apply your mind* to her rampart,
   Pass between her palaces,
   That ye may recount them to an after generation;

14 For this is our God, to times age-abiding and beyond,
   He himself will conduct us till death.

PSALM 49.

To the Chief Musician. For the Sons of Korah. A Melody.

Hear ye this, all ye peoples,
Give ear, all ye inhabitants of this passing world;
Both sons of the low And sons of the high,—
Together both rich and needy:
My mouth shall speak forth Wisdom,
And the soft utterance of my heart be Understanding:
I will bend, to a by-word, mine ear,
I will open, on the lyre, mine enigma.

Wherefore should I fear in the days of calamity,
Though the iniquity of them who lie in wait for me should enclose me?

As for them who are trusting in their wealth,—
And in the abundance of their riches do boast themselves
A brother can none of them redeem,
He cannot give unto God a ransom for himself:
So costly is the redemption of their soul,
That it faileth unto times age-abiding:
That he should yet live on continually,
Should not see corruption.

For it is seen that the wise die,
Together with the dullard and the brutish do they perish,
And leave, to others, their wealth:
Their inward thought is that their houses are for times age-abiding.

Their habitations, for generation after generation,—
They give their own names unto lands!

But a son of earth, though wealthy
   cannot tarry
He hath made himself a by-word—
<Beasts> they resemble!

This, their way; is a folly to them,
And yet their followers< with their mouth > approve.
[Selah.]

Like sheep—into Hades > are they driven.
Death shall shepherd them,—
And the upright shall have dominion over them in the morning.
Even their form is to decay
Hades is all that remaineth of a habitation for him.

But God will redeem my soul, out of the hand of Hades,
For he will take me. [Selah.]

Do not fear
When a man becometh rich,
When the glory of his house increaseth;
For <when he dieth> he shall take nothing,
His glory shall not descend after him;
For <though his own self>—while he lived—
he used to bless,
And they will praise thee, when thou dost well to thyself>
He shall enter as far as the circles of his fathers,
Nevermore shall they see the light.

A son of earth though wealthy, who discerneth not:
Hath made himself a by-word.
<Beasts> they resemble!

PSALM 50.

A Melody of Asaph.

El, Elohim Yahweh hath spoken, and called the earth,
From the rising of the sun, unto the going in thereof:

<Out of Zion the perfection of beauty>

Let our God come, and let him not keep silence!

the result of two various readings in this line, found in some cod. (w. Sep., Syr., Vul., would be this: "So that he would praise thee when thou didst well to him")—G.n.
So it shd be (w. Sep., Vul.—G.n.)
Or: "dwelling-place"—O.G. ML: "generation."
Unto the end a long duration they shall not see the light"—O.G. 661a, 3.
Or: "for,;
5.54

PSALMS L. 4—23; LI. 1—12.

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<td>10</td>
<td>I know every bird of the mountains, And &lt;the moving things of the plain&gt; are with me:</td>
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<tr>
<td>11</td>
<td>If I were hungry &gt; I would not tell thee, For &lt;mine&gt; is the world, and the fulness thereof.</td>
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<tr>
<td>12</td>
<td>Will I eat the flesh of mighty oxen? Or &lt;the blood of he-goats&gt; will I drink?</td>
</tr>
<tr>
<td>13</td>
<td>Sacrifice to God a thankoffering, c And pay to the Most High thy vows;</td>
</tr>
<tr>
<td>14</td>
<td>Call upon me, then, in the day of distress, I will deliver thee, that thou mayest glorify me.</td>
</tr>
<tr>
<td>15</td>
<td>But &lt;to the lawless one&gt; God saith, What hast thou to do, to recount my statutes? Or that thou hast taken up my covenant upon thy mouth?</td>
</tr>
<tr>
<td>16</td>
<td>Seeing that thou hast hated correction, And hast cast my words behind thee;</td>
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<tr>
<td>17</td>
<td>If thou sawest a thief&gt; then didst thou run d with him,— And &lt;with adulterers&gt; hath been thy chosen life;</td>
</tr>
<tr>
<td>18</td>
<td>Thy mouth&gt; hast thou thrust into wickedness, And thy tongue</td>
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<tr>
<td>19</td>
<td>Thou wouldst sit down— &lt;Against thine own brother&gt; wouldst thou speak, &lt;Against thine own mother's son&gt; wouldst thou expose a fault:—</td>
</tr>
<tr>
<td>20</td>
<td>These things&gt; hast thou done, and I have kept silence, Thou thoughtest that I should really be like thyself, I will convict thee, yea I will set [thine offences] in order before thine eyes.</td>
</tr>
<tr>
<td>21</td>
<td>Understand this, I pray you, ye forgetters of God, Lest I tear in pieces, and there be none' to deliver:—</td>
</tr>
<tr>
<td>22</td>
<td>He that sacrificeth a thankoffering will glorify me,— And will prepare a way* by which I may shew him the salvation of God.</td>
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</tbody>
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PSALM 61.

To the Chief Musician. A Melody of David. When Nathan the Prophet had come to him, after he had gone in unto Bath-sheba.

1 Be favourable unto me, O God, according to thy lovingkindness, And <in the multitude of thy compassions> blot out my transgressions; |
| 2 | Thoroughly' wash me from mine iniquity, And <from my sin> make me pure; |
| 3 | For <my transgressions> do ||I|| acknowledge, And ||my sin|| is before me continually: |
| 4 | Against thee— against thee alone have I sinned, And <wickedness—in thine eyes> have I done,— That thou mayest Be justified when thou speakest,— b Be clear when thou judgest. |
| 5 | Lo! <in iniquity> was I brought forth, And <in sin> did my mother' conceive me. |
| 6 | Lo! <faithfulness> hast thou desired in the inward parts, Yea <in the hidden part> wilt thou cause me to know |wisdom|. |
| 7 | Wilt thou cleanse me from sin* with hyssop, That I may be pure? Wilt thou wash me, That I may be whiter |than snow|? |
| 8 | Wilt thou cause me to hear| joy and gladness? The bones thou hast crushed |would exult|. |
| 9 | Hide thy face from my sins,— And <all mine iniquities> blot out; |
| 10 | A pure heart> create for me, O God, And <a steadfast spirit> renew within me. |
| 11 | Do not cast me away from thy presence, And <thy Holy Spirit> do not take from me: |
| 12 | Restore unto me the joy of thy salvation, Some cod. (w. ear. pr. edns., Sep., Syr., Vul.): "And there will be a way by which," etc. But ut: "And him who is blameless in his way will I shew the salvation of God"—G.n. |
| 13 | Some cod. (w. ear. pr. edns., 1 Rebk., Sep. and Vul.): "in thy words" |(pl.)—G.n. |

And with a willing spirit wilt thou uphold me:
13 I would teach transgressors thy ways, And [sinner] unto thee should return.
14 Rescue me from shed-blood, O God, the God of my salvation,
My tongue should shout thy righteousness;
15 O My Lord! <my lips> wilt thou open,
And my mouth shall declare thy praise.
16 For thou wilt not desire sacrifice—that I should give it,
Ascending-offering will not please;
17 The sacrifices of God are a spirit that is broken,—
<A heart—broken and crushed> O God, thou wilt not despise.
18 Do good, in thy good-pleasure, unto Zion,
Wilt thou build the walls of Jerusalem!
19 ||Then shall thou desire the sacrifices of righteousness,
Ascending-sacrifice and whole burnt-offering,
Then shall ascend upon thine altar, young bulls.

PSALM 52.
To the Chief Musician. A Psalm of Instruction, of David. When Doeth the Edomite went, and told Saul; and said to him,—David hath entered the house of Ahimelech.

1 Why dost thou boast thyself of wickedness, O mighty man? The lovingkindness of God [lasteth] all the day. I—Engulfing ruin doth thy tongue devise, Like a whetted razor, working deceit;
3 Thou lovest Evil more than good, Falsehood, more than speaking righteousness. [Selah.]
4 Thou lovest all devouring words, O deceitful tongue!
5 God also will break thee down utterly,— He will snatch thee up and tear thee away tawless, And uproot thee, out of the land of the living. [Selah.]
6 The righteous shall behold fear, And over him shall laugh:
7 Lo! the man who made not God's his refuge,— But trusted in the abundance of his riches, Emboldened himself in his wealth!
8 But I am like a flourishing' olive-tree, in the house of God,
I have put confidence in the lovingkindness of God, for times age-abiding and beyond.
9 I will praise thee to times age-abiding. Because thou didst effectually work,—

And I will wait on *thy Name, Because it is good, In the presence of thy men b of lovingkindness.

PSALM 53.
To the Chief Musician. On “Mahalath.” A Psalm of Instruction, of David.
1 The impious hath said in his heart, There is no God! They have acted corruptly. They have wrought abominable perversity, There is none' that doeth good:
2 ||God <out of the heavens> looked down upon the sons of men,— To see whether there was one that shewed wisdom, Enquiring after God.
3 ||They all have turned back, Together have they become tainted,— There is none' that doeth good, Not so much as ||one!!
4 Are the workers d of iniquity |without knowledge|?
5 Devouring my people, [as] they devour food? <Upon God> have they not called.
6 There' have they been in great dread! where no dread was, Because ||God|| hath scattered the bones of thy besieger,— Thou hast put [him] to shame, Because ||God|| had |rejected| them. 
7 Oh that <out of Zion> were granted the salvationb of Israel! <When God> bringeth back the captivesb of his people> Jacob' shall exult, Israel' shall be glad.

PSALM 54.
To the Chief Musician: with Stringed Instruments. A Psalm of Instruction, of David. When the Ziphites came and said unto Saul, Is not ||David|| hiding himself |with us|?

1 O God! <by thine own Name> save me, And <by thine own strength> wilt thou vindicate me?

* Or: "utter," or "proclaim"—G.n.
* Some cod.: "man" (sing.)—G.n.
* "Appar. a catchword in a song, giving name to tune"—O. G. 318.
* In some cod. (w. 2 ear. pr. edn. [1 Robb.], Aram., Sep., Syr., Vul.): "Are all the workers." Cp. Ps. xiv. 4—G.n.
* Some cod. (w. 1 ear. pr. edn.): "Yahweh." Cp. Ps. xiv. 4-G.n.
* Ml.: "dreaded a dread."
* In some MSS. is found the verse:— "The purpose of the poor ye would put to shame, Because Yahweh is his refuge."—Cp. Ps. xiv. 6—G.n.
O God! Hear my prayer,
Give ear to the sayings of my mouth;
For insolent men have risen up against me,
And men of violence have sought my life.
They have not set God before them. [Selah.

Lo! [God] is bringing me help,
My Lord is with the upholders of my life;
Let him turn back the mischief upon mine adversaries,
In thy faithfulness destroy them!

With a freewill-offering* will I sacrifice unto thee,
I will praise thy Name, O Yahweh, for it is good;
For out of all distress hath he rescued me,—
And upon my foes hath my own eye looked.

PSALM 55.
To the Chief Musician: with stringed instruments. A Psalm of Instruction, of David.

1 Give ear, O God, to my prayer,
And do not hide thyself from my supplication:
2 Attend unto me, and answer me,
I may ramble in my complaining
And be driven to and fro—
Because of the noise of the enemy.
By reason of the oppression of the lawless one,
For they would let trouble drop upon me,
And in anger would they entrap me.

3 My heart would writhe within me.
And the terrors of Death have fallen upon me:
Fear and trembling would enter me,
And there would have overwhelmed me—a horror!

Then I said—
Oh that there were given me a pinion, like a dove,
I would fly away and be at rest:

Lo! I would take a distant flight,
I would tarry in the wilderness.
[Selah.

I would hasten mine escape,
From rushing wind, from storm.

Confuse, O My Lord, divide their speech,
For I have seen violence and contention in the city;
Day and night they go round her, upon her walls,
And trouble and misery are in her midst;

...
PSALMS LVI.; LVII.; LVIII. 1—3.

PSALM 66.
To the Chief Musician. Upon "The Dove of God from the distant Sea."* David's. A precious Psalm. b When the Philistines seized him in Gath.

1 Shew me favour, O God,
For weak man hath panted for me,
All the day a fighter oppresseth me:
My adversaries have panted all the day,
Unto thee will I direct my confidence.
1I will praise, his cause,—
What can flesh do unto me?

2 <What day I am afraid>
III unto thee' will direct my confidence.
4 </h Ood> I will praise, his cause,—
In the light of life.
1:1 For thou hast rescued my soul from death.
Wilt thou not [rescue] my feet from stumbling?
That I may walk to and fro
Before God, in the light of life.

PSALM 57.
To the Chief Musician. "Do not destroy." A precious Psalm | | of David [I. When he fled from the face of Saul into the Cave.

1 Shew me favour, O God,
Shew me favour,
For in thee hath my soul sought refuge,
And <in the shadow of thy wings> will I seek refuge
Until the storm of ruin pass by.
2 I will cry unto God Most High,
Unto God, who accomplisheth on my behalf:
3 He will send out of heaven, that he may save me.
He who is panting for me hath reproached me.
[Selah.
God will send out his lovingkindness and his faithfulness.
4 :My soul is in the midst of lions,
I lie down amidst flames,—
Their teeth are spear and arrows,
And their tongue is a sharp sword.
5 Be exalted Above the Heavens, O God,
Above all the earth, thy glory!
6 <A net> did they fix for my steps,
My soul was bowed down,—
They fell into the midst thereof! [Selah.

7 Fixed' is my heart, O God,
Fixed' is my heart,
I will sing, and touch the strings.
8 Awake, mine honour,
Awake, harp* and lyre.
I will awaken the dawn;
I will praise thee in song, among the races of men.
9 For <great, unto the heavens> is thy loving-kindness,
And <unto the skies> thy faithfulness.
10 For <great, unto the heavens> is thy loving-kindness,
And <unto the skies> thy faithfulness.
11 Be exalted Above the Heavens, O God,
Above all the earth, thy glory!

PSALM 58.
To the Chief Musician. "Do not destroy." A precious Psalm || of David||.

1 Are ye indeed silent [when] righteousness ye should speak?
When <with equity> ye should judge, O ye sons of men?
2 Aye ! ye all4 do work |perversity|,—
<Throughout the land> |your hands| weigh out ||violence|.*
Lawless men have been estranged’ from birth,
They have gone astray’ from their nativity,’
speaking falsehood;
3 Or: "lute"—O.G.
4 Heb.: adonay.
5 Or: "that." [That is, Gt. kim shd be read for kum]. Cp. Exo. xv.
11—O.n.
6 So according to some authorities. "Meaning unknown"—O.G.
7 Or: "praise because of him." 4 U: "soul."
8 "strangely: contr. civii.
9 "—O.O. 529.
Their poison is like unto the poison of a serpent,
Like the deaf adder, that stoppeth his ear;
That will not hearken to the voice of whisperers,
Though the wise one try to bind him with spells.
O God! break away their teeth in their mouth,
<The biters of the young lions> knock thou out, O Yahweh!
Let such men flow away like waters that disparate themselves:
He prepareth his arrow,
Like [grass]b let them be cut down:
Like a snail, which melteth away as it goeth,
An untimely birth of a woman, which hath not seen the sun:
<Before your kettles can perceive the [kindled] bramble>
Be he green or be he withered he shall be swept away.
The righteous man will rejoice when he hath seen an avenging,
<His feet> will be bathe in the blood of the lawless one:—
So that a son of earth may say—
Surely' there is fruit for the righteous man!
Surely' there are' gods who judge in the earth!

PSALM 59.
To the Chief Musician. "Do not Destroy."
A precious Psalm of David. When Saul sent, and they watched the house, to kill him.

Rescue me from my foes, O my God,
<From them who lift themselves up against me> wilt thou set me on high:
Rescue me, from the workers of iniquity,
And <from the men of bloodshed> save me.
For lo! they have lain in wait for my life.
Mighty ones stir up strife against me,
Without transgression of mine, and without sin of mine, O Yahweh;
<For no iniquity> do they run that they may take their stand,
Rouse thyself to meet me, and see.
Thou, therefore, O Yahweh, God of hosts, God of Israel

Awake, to visit all the nations,
Do not shew favour to any iniquitous traitors.

They return at evening,
They grovel like a dog,
And go round the city.

Lo! they belch forth with their mouth,
[Swords] are in their lips.
For [say they] Who doth hear?
Thou, therefore, O Yahweh, wilt laugh at them,
Thou wilt mock at all nations.
O my Strength unto thee will I make melody,
For [God] is my high tower.
My God of lovingkindness will come to meet me,
[God] will let me look on mine adversaries.
Do not slay them, lest my people' forget.
Cause them to wander by thy strength, and prostrate them,
[Thou] our shield, O Lord!
<The sin of their mouth,
The word of their lips>
Let them then be captured in their pride,
Both for the oath and for the deception they record.
Bring to a full end in wrath,
Bring to a full end, that they be no' more,—
That men may know that [God] is ruling in Jacob,
Unto the ends of the earth.

Let them return, then, at evening,
Let them grovel like a dog,
And go round the city.

They may prowl about for food,—
And <if they are not satisfied> then let them whine!
But I will sing thy power,
And will shout aloud, in the morning, thy lovingkindness,—
For thou hast become a refuge for me,
And a place to flee to in the day of my distress.
O my Strength, unto thee will I make melody,
For [God] is my high tower, my God of lovingkindness.

Let them return then at evening,
Let them grovel like a dog,
And go round the city.

They may prowl about for food,—
And <if they are not satisfied> then let them whine!

The sin of their mouth,
The word of their lips>
Let them then be captured in their pride,
Both for the oath and for the deception they record.
Bring to a full end in wrath,
Bring to a full end, that they be no' more,—
That men may know that [God] is ruling in Jacob,
Unto the ends of the earth. [Selah.]

Let them return then at evening,
Let them grovel like a dog,
And go round the city.

They may prowl about for food,—
And <if they are not satisfied> then let them whine!
But I will sing thy power,
And will shout aloud, in the morning, thy lovingkindness,—
For thou hast become a refuge for me,
And a place to flee to in the day of my distress.
O my Strength, unto thee will I make melody,
For [God] is my high tower, my God of lovingkindness.
PSALM 60.

To the Chief Musician. Upon "The Lily of Testimony." A precious Psalm of David, to instruct. When he waged war with Aram-naharaim, and with Aram-zobah, and then Joab returned and smote of Edom in the Valley of Salt, twelve thousand.

1 O God, thou hast rejected us—hast scattered us, Thou hast been angry, Wilt thou restore us?
2 Thou hast shaken the land—hast rent it, Heal thou the fractures thereof—for it hath tottered:
3 Thou hast suffered thy people to see hardship, Thou hast let them drink the wine of confusion.
4 Thou hast given—to them that revere thee—a banner, to float aloft,* Because of [thy] faithfulness.* [Selah.]
5 "That thy beloved ones may be delivered— Save thou with thine own right hand—and answer us."
6 [God] hath spoken in his holiness— I will exult! I will apportion Shechem, And <the Vale of Succoth> will I measure out; *Thou hadst given—to them that revere thee—a banner, to float aloft,* Because of [thy] faithfulness.* [Selah.]
7 *"Days—unto the days of the king" wilt thou add. *"My high tower"—I shall not be greatly shaken!
8 *Surely <towards God> is mine expectation:
   "With his mouth" they each of them bless, But <inwardly> they revile. [Selah.]

PSALM 61.

To the Chief Musician. Upon a Stringed Instrument.* David's.

1 Hear, O God, my loud cry, Attend unto my prayer:
2 <From the end of the earth> unto thee do I cry, When my heart fainteth away,
3 For thou hast been A Refuge to me. A Tower of Strength, from the face of the foe. I would be a guest in thy tent to the ages, I would seek refuge in the concealment* of thy wings.
4 [Selah.]
5 For [thou, O God] hast hearkened to my vows, Thou hast granted a possession* unto them who revere thy Name.
6 <Days—unto the days of the king> wilt thou add. <His years> as of generation after generation:
7 Let him retain his seat of age-abidingly* before God, Appoint that lovingkindness and faithfulness may watch over him!
8 *So will I sing thy Name unto futurity, Paying my vows, day by day.

PSALM 62.

To the Chief Musician. On* Jeduthun— A Melody of David.

1 Surely toward God> silence (becometh) my soul, From him is my salvation: Surely he is my rock and my salvation, My high tower— I shall not be greatly shaken!
2 How long wilt thou shout at a man? Ye shall be crushed all of you,—Lik a wall that bulgeth,—a fence pushed in!
3 *Surely <from his elevation> they have taken counsel to thrust him down. They accept falsehood,—<With his mouth> they each of them bless, But <inwardly> they revile. [Selah.]
4 *Surely <towards God> is mine expectation:
   "With his mouth" they each of them bless, But <inwardly> they revile. [Selah.]
5 *Surely <towards God> is mine expectation:
   "With his mouth" they each of them bless, But <inwardly> they revile. [Selah.]

* Prob. "name of a melody or musical instrument" — Davies H. L.
* Cp. Psalms xvi., lvii.
* Cp. 2 Sam. xvi. 13; 1 Ch. xxviii. 12.
* Gt.: "sated thy people with "—G. n.
* "A standard (only) for fleeing." —G. G. 658.
7 Upon God [depend] my salvation and mine honour, ||My rock of strength, my refuge: are in God. 
8 Trust ye in him all ye assembly of the people;* Pour out, before him, your heart, ||God is a refuge for us. [Selah. 
9 Surely <vanity> are men of low degree, <Deception> men of high degree,— <In the balances> they go up, ||They are [made] of vanity [altogether].
10 Do not trust in extortion, Nor <with robbery> become vain,— <As for wealth> <when it beareth fruit> Do not set [thereon] your heart.
11 One thing> hath God spoken, <Two things> [there are] which I have heard, b That ||power| belongeth unto God;
12 And <thine>, O My Lord, is lovingkindness,— For ||thou|| wilt pay back unto every man— according to his deed.

PSALM 63.
A Melody of David. When he was in the Wilderness of Judah.
1 O God, <in my God> thou art', Earnestly do I desire thee,— My soul thirsteth for thee, My flesh fainteth for thee, In* a land—dry, and weary for want of water,—
2 <In like manner> as [in the sanctuary] I have had vision of thee To behold thy power and thy glory.
3 <Because better' is thy lovingkindness than life> ||My lips|| aloud shall praise thee! 
4 ||Thus|| will I bless thee while I live, <In thy Name> will I lift up mine outspread hands: 
5 <As with fatness and richness> shall my soul be satisfied, And <with joyfully shouting lips> shall my mouth utter praise.
6 <Should I call thee to mind upon my couch> <In the watches of the night> would I breathe soft speech of thee. 
7 For thou hast become a help unto me,— And <in the shadow of thy wings> will I shout for joy. 
8 My soul hath run clinging to thee, <On me> hath thy right hand laid hold. 
9 <When ||they|| to crush it] would seek my life> They shall go into the lower parts of the earth: 
10 Every one shall be given up into the power of the sword, <The portion of jackals> shall they become.

PSALM 64.
To the Chief Musician. A Melody of David.
1 Hear, O God, my voice when I complain, <From dread peril by the foe> wilt thou guard my life. 
2 Wilt thou hide me From the conclave of evil-doers, From the crowd of workers of iniquity. 
3 Who have sharpened, like a sword, their tongue, Have made ready their arrow—a bitter word; 
4 To shoot, in secret places, at the blameless one, Suddenly' they shoot at him, and fear not. 
5 They strengthen for them a wicked' word. They talk of hiding snares, They have said, Who can see them? 
6 They devise perverse things, They have completed the device well devised, Both the intent of each one, and the mind are unsearchable.

PSALM 65.
To the Chief Musician. A Melody of David—a Song.
1 Thine <silence> [and] praise, O God,in Zion.— And <to thee> shall be paidthe vow. Thou hearer of prayer! 
2 Unto thee> shall all flesh come. 
3 Iniquitous things|| have been too strong for me, <As for our transgressions> wilt thou by propitiation remove them. 
4 How happy the man thou shalt choose and bring near! He shall abide in thy courts, —

* Some cod. (w. 6 ear. pr. ||To thee is praise becoming|| —G.n. 
* Some cod. (w. Syr.): ||U.' ||soul." 
* Some cod. (w. Syr.): **U.: "soul." 
* Some cod. (w. Syr.): ||U.|| "soul."
We shall be satisfied with
The blessing of thy house,
The holiness of thy temple.

5 By things reverend in righteousness wilt thou answer us,
O God of our salvation,
The confidence of all the ends of the earth,
And of the sea far away:

6 Who setteth fast the mountains by his strength,
Being girded with might;

7 Who stilleth
The noise of the seas,
The noise of their rolling waves, and
The tumult of races of men?

8 Yea the dwellers in the uttermost parts have feared at thy tokens,
The goings forth of morning and evening thou causest to shout for joy.

9 Thou hast visited the earth, and made it abound,
Abundantly dost thou enrich it—
The channel of God is full of waters,
Thou preparest their corn,
Yea [thus] dost thou prepare it:

10 <The ridgethereof> drenching,
Settling the furrows thereof,
<With myriad drops> dost thou soften it,
<The sprouting thereof> dost thou bless.

11 Thou hast set a crown upon thy year of bounty,
And thy tracks drop fatness;

12 Fruitful 'are the pastures of the wilderness,
And <with exultation> the hills do gird themselves.

13 Clothed 'are the pastures with flocks,
The valleys also cover themselves with corn,
They shout for joy, yea 'they sing.

**PSALM 66.**

To the Chief Musician. A Melodious Song.

1 Make a joyful noise unto God, all the earth;
2 Praise ye in song the glory of his Name,
3 Say unto God—
How fearfulin thy doings,
<Through the abounding of thy power> shall thy foes come cringing unto thee;
4 All the earth shall bow themselves down to thee,
And sing praises unto thee.
Shall praise in song thy Name. [Selah.

5 Come and see the doings of God,—
Fearful' in deed toward the sons of men:
6 He turned these saintodry land.
<Through the stream> crossed they over on foot,
There' did we rejoice in him:

7 Who ruleth, in his might, unto times age-abiding,
His eyes [over the nations] keep watch,
<The rebellious> let them not exalt themselves.
[Selah.

8 Bless our God. O ye peoples,
And cause to be heard, the sound of his praise);

9 Who hath set our soul among the living,
And hath not suffered [our foot] to slip.

10 For thou didst prove us, O God,
Thou didst refine us, according to the refining of silver:

11 Thou didst bring us into the hunter's net,
Thou didst lay a load upon our loins;

12 Thou didst let men ride at our head;
We went into fire and into water,
But thou didst bring us forth into freedom.

13 I will enter thy house with ascending-sacrifices,
I will pay unto thee my vows,

14 Which my lips uttered,
My mouth spake, in my distress.

15 With the perfume of rams,
I will offer bulls, with he-goats. [Selah.

**PSALM 67.**

To the Chief Musician. With stringed Instruments. A Melody, 'a Song.

1 God will be favourable to us and bless us,
Cause his face to shine upon us. [Selah.

2 That thy way' may be known throughout the earth,
<Throughout all nations> thy saving help!

3 Peoples will praise thee. O God,
Peoples will [all of them] praise thee

5 So it should be (w. Aram., Sep., Syr., Vul.).
6 Some cod. (w. 7 ev. pr. edms.) : "souls" (pl.)—G.n.
7 Some cod. (w. 3 ev. pr. edms.) : "feet"—G.n.
8 Some cod. (w. 5 ev. pr. edms.) : "salvation."—G.n.
9 Or: "salvation."

E.O.T.
4 Races of men | will be glad and shout for joy, —
   Because thou wilt judge peoples with equity,
And <race of men throughout the earth> thou
   wilt lead.  [Selah.]

5 <Peoples will praise thee, O God,—
   Peoples will | all of them | praise thee.

6 Earth] will have given her increase,
God, our own God, | will bless us];
7 God | will bless us,]
That all the ends of the earth | may revere
   him. [Selah.

PSALM 68.

To the Chief Musician. David's. A
Melody, a Song.

1 Let God arise, let his enemies be scattered',
Yes let them that hate him flee before him: —
As smoke is driven out>
Let them be driven out, —
As wax is melted before a fire>
Let the lawless perish before God.
2 But let the righteous be glad, let them exult
   before God,
Yes let them rejoice with gladness.
3 Sing ye to God
Make music of his Name,—
Lift up (a song),* to him that rideth through
   the waste plains,—
Since Yah is his name> exult ye before
   him.

4 <The father of the fatherless,
And the advocate of widows>
Is God, in his holy habitation.
5 God] is he that causeth the solitary to dwell in
   a home,!
That bringeth out prisoners into prosperity,
But the rebellious! have made their habitation
   in a sunburnt land.
6 O God! <When thou camest forth before thy
   people,
When thou didst stride through the wilderness>
   [Selah.

Earth] trembled,
Yea the heavens] dripped at the presence of
   God,—
This Sinai]—at the presence of God, the God
   of Israel.
7 <A bounteous rain| dost thou shed abroad.
   O God, upon thine inheritance,°
   The living host.'h have remained therein.
Thou dost provide, in thy bounty, for the
   humbled one—O God!
8 <Let ]My Lord|| but give the word>
   The herald bands! will be a mighty host : —
   Kings of armies! they flee! they flee!
And she that stayeth at home]| shall share
   the spoil. !
9 Though ye rest between the folds>
   The wings of the dove| shall be covered with
   silver,
And her pinions° with green-shimmering
   gold.
10 When the Almighty scattereth kings there-
   in>
It will gleam like snow in the gloom.*
11 <A mighty'mountain| is the mountain
   of Bashan,
<A mountain of peaks| is the mountain
   of Bashan>—
12 Wherefore' start ye up,* ye mountains, ye
   peaks? —
The mountain God hath coveted for his
   habitation>
Surely, ||Yahweh| will inhabit it evermore !
13 The chariots of God| are two myriads —
thousands repeated,
My Lord! is among them,
Sinai] is in the sanctuary !
14 Thou hast ascended on high,
Thou hast led in procession! a body of captives
Thou hast received gifts consisting of men,
Ye even the rebellious,
That ||Yah, Elohim| might settle down to
   rest.°
15 Blessed' be My Lord !
Day by day| he beareth our burden for us,
God himself! is our salvation.° [Selah.
16 The God we have| is a God of saving deeds,°
And <due to Yahweh, My Lord> are escapes
   from death,°
17 You ||God himself| will smite through the head
   of his foes,—
The hairy crown' of him that is marching on in
   his guilty deeds.
22 Said My Lord,
<From Bashan> will I bring back,—
I will bring back from the depths of the sea:

° Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.: have: "and let") — G.n.
° Cp. Num. x. 35.
° So it shd be (w. Aram., Sep., Syr. and Vul.): — G.n.
° Some cod. (w. 5 ear. pr. edns. [1 Dabk.], Aram.,
   Syr., Vul.): “and let them” — G.n.
° So O.G. "Most: 'cast up a highway.'"
° Lit. "the inhabitress of the house," But the
   meaning may be: "the home-staying portion of
   the people." Cp. 1 S. xxx. 21-25.
° Or: "from Bashan," Cp. Fuerst, 1192, after
   Kimchi.
° Or: "a mountain of God."
° Or: "look ye askance."
° Lit. "The Lord hath
come from Sinai into the
Sanctuary" — G.n. "The
sense is perfectly plain
when we resort to the
primitive orthography"
— G.n.
° Cp. O.G. 312, "note."
° Plainly: the humbled
   people.
° Some cod.: "Messengers"— G.n.
° Lit.: "that bringeth ab-
   sent ones home"— G.n.
° So some cod. (w. 3 ear. pr. edns.): but others
   (w. Sep., Syr., Vul.): — G.n.
° "Moreover," "yes."
° Cp. ver. 19—G.n.
° So it shd be "viv., these
   words be brought to end
   of first line"— G.n.
° Or: "captured."
° Some cod. (w. 1 ear. pr. edn., Sep., Vul.) have
   this word in the plural
   "which may then = "de-
   liverances," "victories."
   or simply be emphatic
   — G.n.
° Or: "exits to death."
   But cp. Ec. xii. 15.
PSALMS LXVIII. 23—35; LXIX. 1—17.

1 I have sunk in a deep swamp.
Where there is no place to stand,
I have come into abysses of waters.
Where a flood hath overflowed me;

2 I am weary with mine outcry.
Parched is my throat,—
Mine eyes have become dim, through waiting
for my God.

3 <More than the hairs of my head>
Are they who hate me without cause,—
<Fierner than my bones>★
Are they who are my foes for false cause,—
<What I had not plundered> [then]★ had I to restore.

4 O God, thou hast known my folly,
And my wrong-doings [from thee] have not been hid.

5 Let them not be ashamed, through me.
Who have waited for thee, O My Lord.
Ye kings of the earth; sing unto God,
Praise in song Adonay. [Selah.

6 Unto him that rideth upon the most ancient heavens,
Lo! he uttereth his voice, a voice of strength.
Assiye strength unto God,—
Over Israel is his majesty.
And his strength, in the skies.
To be revered is God, for his sanctuary;—
As for the God of Israel [he] is giving strength and abundant might to the people.
Blessed be God!

PSALM 69.

To the Chief Musician. On “The Lilies.”
David’s.

1 Save me, O God,
For waters have entered as far as the life;

2 I have sunk in a deep swamp.
Where there is no place to stand,
I have come into abysses of waters.
Where a flood hath overflowed me;

3 I am weary with mine outcry.
Parched is my throat,—
Mine eyes have become dim, through waiting
for my God.

4 <More than the hairs of my head>
Are they who hate me without cause,—
<Fierner than my bones>★
Are they who are my foes for false cause,—
<What I had not plundered> [then]★ had I to restore.

5 O God, thou hast known my folly,
And my wrong-doings [from thee] have not been hid.

6 Let them not be ashamed, through me.
Who have waited for thee, O My Lord.
Ye kings of the earth; sing unto God,
Praise in song Adonay. [Selah.

7 Because of thy temple above Jerusalem>
Unto thee shall kings bear along a gift—
Rebuke thou
The wild beast of the reeds.
The herd of mighty oxen among the calves of the peoples—
Each one bowing down★ with bars of silver,—
Scatter thou★ the peoples, who in wars' take delight.

8 <Because of thy temple above Jerusalem>
<Te Ethipian eager> stretcheth out★ his hands, unto God.

9 Ye kingdoms of the earth: sing unto God,
Praise in song Adonay. [Selah.

10 Unto him that rideth upon the most ancient heavens.
Lo! he uttereth his voice, a voice of strength.
Assiye strength unto God,—
Over Israel is his majesty.
And his strength, in the skies.
To be revered is God, for his sanctuary;—
As for the God of Israel [he] is giving strength and abundant might to the people.
Blessed be God!

11 When I have humbled my soul with fasting★
Then hath it turned to my reproach;
12 <When I have made my clothing of sackcloth>★
Then have I served them for a by-word;
13 They who sit in the gate talk against me,—
And [against me are] the songs★ of them who imbibe strong drink.
14 But [as for me] my prayer shall be unto thee,
O Yahweh, in a time of acceptance.
O God [in the abounding of thy loving-kindness] answer me with thy saving faithfulness.

15 Rescue me out of the mire, lest I sink,
Let me be rescued From my haters, and From abysses of waters:
16 Let not a flood of waters overflow me,
And let not the depth swallow me up, ★
Neither let the well close, over me, her mouth.

17 Answer me, O Yahweh, for good' is thy loving-kindness,
<According to the abounding of thy compassions> turn thou toward me:
17 Then do not hide thy face from thy servant,
<Because I am in distress> haste thee—answer me!

18 Then answer me, O Yahweh, for good is thy loving-kindness,
<According to the abounding of thy compassions> turn thou toward me:
17 Then do not hide thy face from thy servant,
<Because I am in distress> haste thee—answer me!

19 I have sunk in a deep swamp.
Where there is no place to stand,
I have come into abysses of waters.
Where a flood hath overflowed me;

20 I am weary with mine outcry.
Parched is my throat,—
Mine eyes have become dim, through waiting
for my God.

21 <More than the hairs of my head>
Are they who hate me without cause,—
<Fierner than my bones>★
Are they who are my foes for false cause,—
<What I had not plundered> [then]★ had I to restore.

22 O God, thou hast known my folly,
And my wrong-doings [from thee] have not been hid.

23 Let them not be ashamed, through me.
Who have waited for thee, O My Lord.

24 Yahweh of hosts,★
Let them not be confounded, through me.
Who are seeking thee, O God of Israel:

25 Because <for thy sake> have I borne reproach,
Confusion hath covered my face;
26 One estranged have I become, to my own brethren,
Yea an alien to the sons of mine own mother;

27 Because [zeal] for thy house] hath eaten me up,
And [the reproaches of them who have reproached thee]★ have fallen upon me.

28 When I have humbled my soul with fasting★
Then hath it turned to my reproach;
29 When I have made my clothing of sackcloth★
Then have I served them for a by-word;
30 They who sit in the gate talk against me,—
And [against me are] the songs★ of them who imbibe strong drink.
31 But [as for me] my prayer shall be unto thee,
O Yahweh, in a time of acceptance.
O God [in the abounding of thy loving-kindness] answer me with thy saving faithfulness.

32 Rescue me out of the mire, lest I sink,
Let me be rescued From my haters, and From abysses of waters:
33 Let not a flood of waters overflow me,
And let not the depth swallow me up, ★
Neither let the well close, over me, her mouth.

34 Answer me, O Yahweh, for good is thy loving-kindness,
<According to the abounding of thy compassions> turn thou toward me:
35 Then do not hide thy face from thy servant,
<Because I am in distress> haste thee—answer me!

36 So it shd be (w. Arum., Sep., Syr., Vul.).
Cp. Ps. lvi. 10—G.n.

37 So it shd be (w. 2 ear. pr. edn., Sep., Syr., Vul.:
"princes"—G.n. 
[M.C.T.: "princes"]

38 It was. "And behind"; but the Sopherim. [editorial scribes] struck out the "And"—G.n.

39 So it shd be—G.n.

40 So it shd be (w. Arum., Sep., Syr., Vul.):
"Command, O God"—G.n.
Cp. O.G. 738.
56-1 PSALMS LXIX. 18—36; LXX. ; LXXI. 1—8.

18 Oh draw near unto my soul—redeem it,
<Because of mine enemies>ransom me.
19 [Be pleased] O God, to rescue me,
O Yahweh, to help me—make haste.
20 Let them' turn pale and then at once blush,
Who are seeking my life,—
Let them' draw back, and be confounded,
Who are taking pleasure in my misfortune;
21 For my mountain crag and my stronghold
thou art. O Yahweh, dost attend me
For my mountain crag and my stronghold
thou art. O Yahweh, dost attend me.
22 The humble have seen—they rejoice!
Ye seekers of God, let your heart, then,
revive!
23 For a Hearkener to the needy is Yahweh,
And <his prisoners> hath he not despised.
24 Let the heavens and the earth praise him,
These seas, and everything that creepeth therein.

PSALM 70.

To the Chief Musician. David's. To call to Remembrance.*
1 <In thee, O Yahweh> have I sought refuge,
May I not be ashamed unto times age-abiding:
2 <In thy righteousness> wilt thou rescue me
and deliver me,
Incline unto me thine ear, and save me:
3 Be thou unto me a Rock to dwell in,
A Place of Security.
To save me,
For <my mountain crag and my stronghold>
thou art.
4 Oh my God, deliver me
From the hand of the lawless one,
From the clutch of the perverse and ruthless one;
5 For thou art my hope, My Lord, Yahweh,
My confidence from my youthful days:
6 <Upon thee> have I stayed myself from birth.
Thou' art that severed me from the body
Of my mother!
7 A very wonder have I seen unto many,
Seeing that thou hast been my strong refuge;
8 My mouth shall be filled with thy praise,
All the day > with thy splendour.**
PSALM 72.
Solomon's.

1 O God! thy justice > give unto the king, And thy righteousness unto the son of a king;
2 May he judge Thy people with righteousness; And thine oppressed ones with justice; May the mountains bring peace to the people, And the hills [be laden] with righteousness; May he vindicate the oppressed of the people, Bring deliverance to the children of the needy, and Crush the oppressor.

3 Let men reverence thee With the sun, And in presence of the moon, Unto the remotest generation.
4 Let him come down Like rain on fields to be mown, Like myriad drops on land to be reaped.
5 May righteousness * in his days, blossom forth, And abundance of peace, till there be no moon.
6 So let him have dominion From sea to sea, And from the River [= "Euphrates"] unto the ends of the earth; Before him let the men of the desert kneel. But * as for his foes! * the dust * let them lick;
7 The kings of Tarshish and of the Coastlands * A gift * let them render, The kings of Sheba and Seba * A present * let them bring; Yea let all kings bow down unto him, Let all nations serve him; Because he Rescuethe needy from the rich,' The oppressed, who hath no' helper;
8 He Pitieth the weak and the needy, And * the lives * of the needy he Saveth: From extortion and violence he Re deemeth their life, * And precious' is their blood in his sight.
9 Let him live, then ! And be there given unto him of the gold of Sheba,—
10 [A reading followed above on the strength of the parallelism.]

PSALMS LXXI. 9—24; LXXII. 1—15.

9 Do not cast me off in the time of old age, When my vigour faileth > do not forsake me;
10 For mine enemies have spoken of me, And they who watch for my life > have taken counsel together;
11 Saying God hath forsaken him, Pursue and take him, For there is none to rescue.
12 O God, be not far from me, O my God, <to help me> make haste!
13 Who are assailing my life,— Let them be covered with reproach and confusion Who are seeking my hurt.
14 But continually will hope, And will add to all thy praise;
15 My mouth shall relate thy righteousness, <All the day> thy deliverance, For I know not the numbers.
16 I will enter into the mighty doings of My Lord— Yahweh, I will make mention of thy righteousness— thine alone.
17 O God, thou hast taught me from my youthful days, And have I been wont to tell of thy wonders;
18 <Even now, therefore, that I am old and grey-headed> O God, do not forsake me,— Until I tell of thine arm unto a [new] generation,
19 And <as for thy righteousness, O God, up on high, Wherein thou hast wrought great things> O God! who is like unto thee? * Or: "just decisions." The word here is in the plural; which, however, may be "the plural of quality." Or: "prosperity." Some cod. (* w. Sep., Syr., Vul.) * righteousness * U.: "soul."
PSALMS LXXII. 16—20 ; LXXIII. 1—20.

Let prayer also be offered for him continually.
<All the day> let him be blessed.
16 May there be an abundance of corn in the earth,
in the top of the mountains,—
Let the fruit thereof wave like Lebanon,
And they of the city bloom like the fresh shoots of the earth.
17 May his Name be age-abiding,
<In the presence of the sun> let his Name flourish,—
*Or: “have increase,” “be spread” — O.G. 630*.
Some cod. (w. Aram.,
And may all the families of the ground* bless themselves in him,
[All nations] pronounce him happy!
18 Blessed be Yahweh God b the God of Israel,—
Who doeth wonderful things by himself alone;
19 And blessed be his glorious Name, unto times age-abiding,—
And filled with his glory be all the earth.
Amen and Amen!
20 Ended are the prayers of David, son of Jesse.*

BOOK THE THIRD.

PSALM 73.
A Melody of Asaph.

1 Nothing but good is God
Unto Israel,
Unto the pure in heart.
2 But <as for me>—
My feet had almost stumbled;*
My steps had well-nigh slipped;*
3 For I was envious of the boasters,
<At the prosperity of the lawless> used I to look.
4 For they have no pangs in their death,
And vigorous is their body;*
5 Of the toil of weak mortals have they none,*
Nor <with the sons of earth> are they hard smitten.
6 <For this cause> doth arrogance deck them
as a neck-chain,
And a garment of wrong is their attire;
Their iniquity hash proceeded from fatness|
They have surpassed the imaginations of the heart;
8 They mock, and wickedly command oppression,
<From on high> they command;
9 They have set, in the heavens, their mouth,
And ||their tongue doth marcheth through the earth.
10 Therefore must his people return* thither,;
And ||the waters of abundance are drained* by them;
* Or: “such.”
b Or: “for a life-time.”
c “The text is untranslated... prob. ma'ath has dropped out before the following kibusch; for...‘the like of these things’” — O.G. 456*.
d “Their semblance” — O.G.
11 And they say—
How' doth God know’?
And is there knowledge in the Most High?
12 Lo! {these} are the lawless,
Who are secure for an age,*
They have attained unto wealth.
13 <Altogether in vain>
Have I cleansed my heart,
And bathed in pureness, my hands:
14 And yet been smitten all the day,
And been rebuked morning by morning!
15 <If I had thought I will relate it thus>:
Lo! <the circle of thy some> had I betrayed.
16 <When I reasoned, that I might understand this>
||A vexation it was in mine eyes:
17 Until I could enter the holy places of God,—
Could give heed to their hereafter:—
Surely <in slippery places> dost thou set them,—
Thou hast suffered them to fall into places of danger.
18 How have they become desolate, as in a moment!
They have ceased—come to an end, by reason of calamities.
19 How have they become desolate, as in a moment!
They have ceased—come to an end, by reason of calamities.
20 <As the dream of him that waketh>
O My Lord! <when rousing thyself up>
Their shadowy being* wilt thou despise.

Ml.: “I was almost prostrated as to my feet” — O.G.
Gt.: “For no pangs have they, Sound and last is their body.” — G.n.
So it shall be (w. Sep., Syr., Vul.)—G.n.
If:ven: “bring back”; but read: “return.” In some cod. (w. S. car. pr. edns., Aram., Sep., Syr., Vul.): “return” is both written and read—G.n.
Read: prob.: Therefore he satisfaceth them with bread—O.G. 240°.
Some cod. (w. Sep., Syr., Vul.): “are discovered”—G.n.
But my heart had grown embittered, * 
And <in my reins> had I received wounds; **
But ||I|| was brutish, and could not perceive, 
<Like the beasts> had I become before thee. ||
Nevertheless ||I|| am continually before thee. 
Thou hast taken hold of my right hand; 
<By thy counsel> wilt thou guide me, 
And ||afterwards|| <unto glory> wilt thou take me. ^
Whom have I in the heavens? 
And <compared with thee> there is nothing I desire on earth. 
Failed have my flesh and my heart, 
The rock of my heart—and my portion is God unto times age-abiding. 
For lo! they who are far from thee shall perish, 
Thou hast put an end to every one who wandered unchastely from thee. 
But <as for me> the drawing near of God is my blessedness,— I have made, of My Lord Yahweh, my refuge,— That I may recount all thy works. * 
An Instructive Psalm. Asaph’s. 
Wherefore, O God, hast thou cast off utterly? Shall thine anger smoke against the flock of thine own pasturing? 
Remember thine own assembly thou didst acquire aforetime. Thou didst redeem the tribe of thine own inheritance, Mount Zion,* wherein thou didst take up thy habitation. ^
Lift up thy steps unto the places utterly unsafe, All the mischief! — the foe in the sanctuary! 
Thine adversaries have roared in the midst of thy appointed meeting, They have set their signs as tokens! One used to be known according as he carried up high— Into the thicket of trees— the axes; But [now] <the doors thereof all together> [with axes and hammers] they batter down. \ They have cast, into the fire, thy sanctuary, *<To the ground> have they profaned the habitation of thy Name. 
They have said in their heart, Let us suppress them altogether,* They have burned up all the meeting-places of God in the land. 
<Our own signs> have we not seen,— There is no longer a prophet,— Neither is there with us, one who knoweth— How long! 
How long, O God, shall the adversary’ [proach]? Shall the enemy revile thy Name perpetually? Wherefore’ shouldst thou withdraw thy hand— thy right’ hand? [Bring it] out of the midst of thy bosom! [Selah.]* 
But [God] hath been my king from aforetime, Working Deliverances in the midst of the earth. 
Thou didst cleave asunder, in thy might, the sea, Thou didst break in pieces the heads of the Crocodiles, [till they floated] on the waters; [Thou] didst crush the heads of the Sea-Monster. Thou didst give him to be food, for the people of the deserts; [Thou] didst cleave open fountain and torrent, [Thou] didst dry up rivers of steady flow: *<Thine> is the day. Yea <thine> the night, [Thou] didst establish moon* and sun; [Thou] didst set up all the bounds of the earth, ' <As for summer and winter> thou didst form them! 
Remember this, [An enemy] hath reproached Yahweh, Yea [an impious people] have reviled thy Name. Do not deliver up to a wild beast, the life of thy turtle-dove, <The living host> of thine oppressed ones do not forget perpetually. Have respect to thy covenant, For the dark places of the earth are full of the habitations of violence. ^
May the crushed one not again be confounded, <As for the oppressed and the needy> let them praise thy Name. Arise! 0 God. plead thine own cause, Remember the reproach of thee, from the impious one, all the day: Do not forget the voice of thine adversaries, The noise of thine assailants ascending continually.

* Or: “embittered itself.”
** Or: “in most mind.”
+ Or: “affections.”
++ Or: “And afterwards shall thou gloriously take me.”
&& Or: “And afterwards shall thou gloriously take me.”
* Or: “settle down to rest.”
1 Or: “settledown to rest.”
2 Similarly Fuerst p. 874: “perpetual desolations” — O.G.
3 Some cod. (w. 5 ear. pr. edna., Aram.): “meetings” (pl.)—G.n.
4 Or: “their signs as signs [for us].”
5 So it shd be (w. Sep., Syr., Vul.).
6 Some cod. (w. 5 ear. pr. edna.): “holy things” (or “places”) (pl.)—G.n.

* Or: “at once.”
* Or: “at once.”
* Or: “at once.”
+ Or: “at once.”
2 Or: “So it shd be (w. Sep.).”
3 Or: “So it shd be (w. Sep.).”
4 Or: “So it shd be (w. Sep.).”
6 O.G. 62t.”
PSALM 75.
To the Chief Musician. "Do not Destroy." A Melody of Asaph, a Song.

1 We have given thanks unto thee, O God, we have given thanks,
And in calling upon thy Name men have recounted thy wonders.

2 Surely I will take a set time,—
[Selah.] I will judge:
3 Earth was melting away with all its inhabitants;
[Selah.] I have fixed the pillars thereof.

4 I have said to the boasters. Do not boast,
And to the lawless. Do not liftup a horn;
5 'Do not liftup on high your horn,
Nor speak of the Rock with arrogance;
6 For neither from east nor west,
Nor from the wilderness of the mountains cometh exaltation;
7 For God himself is at salvation,
One he will cast down.

8 But I will exult unto times age-abiding,
I will sing praises unto the God of Jacob;
9 But all the horns of the lawless will I hew off,—
Exalted shall be the horns of the Righteous One.

PSALM 76.
To the Chief Musician. With Stringed Instruments. A Melody of Asaph, a Song.

1 God is known in Judah,
<In Israel> great is his Name;
2 |Now hath come into Salem | his pavilion,
And his dwelling-place into Zion.

3 ||There| hath he broken in pieces the arrows' of the bow,
Shield and sword, and battle. 
[Selah.

4 Enveloped in light thou art more majestic than the mountains of prey.
0 The valiant of heart have become a spoil. They have slumbered their sleep,
And none of the men of might have found their hands.
6 <At thy rebuke> O God of Jacob,
Stunned' are the horsemen.
7 <As for thee> to be feared thou art!
Who then shall stand before thee, because of the power of thine anger?
8 <Out of the heavens> didst thou cause judgment to be heard,
Earth feared and was still:
9 When God' rose up to judgment,
To save all the oppressed of the earth. |Selah.

10 For the multitude of mankind shall give thanks unto thee,
||The remainder of the multitude shall keep Holy festival unto thee.|d
11 Vow and pay, unto Yahweh your God,—
Let all who are round about him||
Bear along a gift unto him who is to be revered.
12 He extinguished the spirit of nobles. He is of reverend majesty to the kings of the earth.

PSALM 77.
To the Chief Musician. On "Jeduthun." Asaph's, a Melody.

1 <With my voice—unto God> will I make outcry,
With my voice unto God, and he will give ear unto me;
2 <In the day of my distress—unto My Lord> will I seek,
My hand habe been outstretched,
And never once became slack,
My soul hath refused to be consoled;
3 I remember my song in the night,—
<With my own heart> I commune,
And my spirit maketh search:
4 Thou hast held, watching, mine eyes,
I was driven to and fro, and could not speak;
5 I reasoned Of the days of aforetime,
Of the years of by-gone ages;
0 I remember my song in the night,—
<With my own heart> I commune,
And my spirit maketh search:
7 <For ages> will My Lord reject?
And not again grant acceptance any more?
8 Hath his lovingkindness come to a perpetual end!
Hath his word failed to generation after generation?

9 Hath his word failed to generation after generation?

10 For the multitude of mankind shall give thanks unto thee,
||The remainder of the multitude shall keep Holy festival unto thee.|d
11 Vow and pay, unto Yahweh your God,—
Let all who are round about him||
Bear along a gift unto him who is to be revered.
12 He extinguished the spirit of nobles. He is of reverend majesty to the kings of the earth.

PSALM 77.
To the Chief Musician. On "Jeduthun." Asaph's, a Melody.

1 With my voice—unto God will I make outcry,
With my voice unto God, and he will give ear unto me;
2 In the day of my distress—unto My Lord will I seek,
My hand hath been outstretched,
And never once became slack,
My soul hath refused to be consoled;
3 I remember God and I murmur,
I muse, and my spirit swooneth. |Selah.

4 Thou hast held, watching, mine eyes,
I was driven to and fro, and could not speak;
5 I reasoned Of the days of aforetime,
Of the years of by-gone ages;
0 I remember my song in the night,—
<With my own heart> I commune,
And my spirit maketh search:
7 For ages will My Lord reject?
And not again grant acceptance any more?
8 Hath his lovingkindness come to a perpetual end?
Hath his word failed to generation after generation?

9 Hath his word failed to generation after generation?

10 For the multitude of mankind shall give thanks unto thee,
||The remainder of the multitude shall keep Holy festival unto thee.|d
11 Vow and pay, unto Yahweh your God,—
Let all who are round about him||
Bear along a gift unto him who is to be revered.
12 He extinguished the spirit of nobles. He is of reverend majesty to the kings of the earth.

PSALM 77.
To the Chief Musician. On "Jeduthun." Asaph's, a Melody.

1 With my voice—unto God will I make outcry,
With my voice unto God, and he will give ear unto me;
2 In the day of my distress—unto My Lord will I seek,
My hand hath been outstretched,
And never once became slack,
My soul hath refused to be consoled;
3 I remember God and I murmur,
I muse, and my spirit swooneth. |Selah.

4 Thou hast held, watching, mine eyes,
I was driven to and fro, and could not speak;
5 I reasoned Of the days of aforetime,
Of the years of by-gone ages;
0 I remember my song in the night,—
<With my own heart> I commune,
And my spirit maketh search:
7 For ages will My Lord reject?
And not again grant acceptance any more?
8 Hath his lovingkindness come to a perpetual end?
Hath his word failed to generation after generation?
PSALMS LXXVII. 9—20; LXXVIII. 1—23. 569

9 Hath God forgotten to shew favour? Or hath he shut up, in anger, his compassion? [Selah.]

10 Then said I—
   <An affliction to me> it is,
   The changing of the right hand of the Most High.

11 I will remember the doings of Yah,
   Surely I will remember, out of a foretime, thy wonderful way;
   And <of thy doings> will I muse:

12 Then said I—
   The changing of the right hand of the Most High.

11 I will remember the doings of Yah,
   Surely I will remember, out of a foretime, thy wonderful way;
   And <of thy doings> will I muse:

13 O God, <in the sanctuary> is thy way,—
   Who is a great God like Elohim? 4

14 Thou art God, doing wonderfully,—
   Thou hast made known, among the peoples, thy might:

15 Thou didst redeem, with thine arm—
   Thy people,
   Thy sons of Jacob and Joseph. [Selah.]

16 The waters saw thee, O God,—
   The waters saw thee,
   They were in birth-throes,
   Yea the resounding deeps were stirred;

17 The clouds poured down waters,
   The skies uttered a voice,
   Yea [thine arrows] flew hither and thither;

18 The voice of thy thunder was in the whirlwind,
   Thy lightnings illumined the world,
   The earth [trembled and quaked];

19 <In the sea> was thy way,
   And [thy path] in the mighty waters,
   And [thy footsteps] could not be known:

20 Thou didst lead, like a flock, thy people,
   By the hand of Moses and Aaron.

PSALM 78.

An Instructive Psalm. Asaph's.

1 Give ear, O my people, to mine instruction;
   Bend your ear  b to the sayings of my mouth;

2 I will open, in a parable, my mouth,
   I will pour forth enigmas out of antiquity;

3 Which we have heard, and come to know,
   And our fathers have recounted to us;

4 We will not withhold [them] from their children;
   <To a later generation> recounting the praises of Yahweh,
   Even his might and his wonders which he wrought;

5 When he set up a testimony in Jacob,
And <a law> appointed in Israel,—
Which he commanded our fathers,
That they might make them known to their children;

6 To the end
   A later generation might come to know,
   Children who should be born,
   Who should arise, and recount [them] to their children;

7 That they might set in Elohim, their confidence,—
And not forget the doings of El,
But <his commandments> might observe;

8 And not become, like their fathers, a generation
   stubborn and rebellious,—
   A generation that fixed not their heart.

9 Neither was their spirit [faithful with] Elohim;

10 They kept not the covenant of God,
And <in his law> refused to walk;

11 And forgot His doings,
And his wonders which he had shewed them:

12 <In presence of their fathers> wrought he wondrously;—
   In the land of Egypt—the field of Zoan:

13 He clave the sea, and caused them to pass through,
   And reared up the waters like a mound;

14 And led them, by a cloud, in the daytime,
   And all the night, by a light of fire;

15 He used to cleave rocks in the desert,
   And let them drink as out of mighty deeps;

16 And he brought forth streams out of the cliff,
   And caused waters to flow down, like rivers.

17 But again, once more sinned they against him,
   Resisting the Most High in a land of drought:

18 They put God to the proof in their heart,
   By asking food to their mind:

19 Yea they spake against Elohim,—
   They said,
   Can God prepare a table in the desert?

20. Lo! he hath smitten a rock,
   And waters have gushed out;
   Yea torrents have rushed along,—
   <Food also> can he give?
   Or provide flesh for his people?

21 Therefore Yahweh hearkened, and became wroth,—
   And a fire was kindled against Jacob,
   Moreover also anger mounted against Israel;

22 Because they believed not in God,
   Nor trusted in his salvation;

23 Though he had commanded the skies above,
   And <the doors of the heavens> had opened;

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*b Or: "a wonderful thing."

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*b Written: "paths" (pl.); read: "path" (sing.).

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*b Or: "in holiness."

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*a Some cod. (w. Aram., Syr.): "wonders" (pl.)—G.n.
And had rained on them manna to eat,  And <the corn of the heavens> had given to them:
29 <The food of the mighty > each' one did eat,  <Nourishment> sent him to the full;
30 He let loose an east wind in the heavens,  Then guided him, in his might, a south wind;
31 And rained upon them flesh as the dust,  And <like the sand of the seas> birds of wing;
32 And let them fall in the midst of their camp,—  Round about their habitations.
33 So they did eat and were abundantly filled,  When <what they longed for> he had brought them:
34 <They had not turned away from what they had longed for,  Yet was their food in their mouth>
35 When ||the anger of God|| mounted against them,  And he slew of their vigorous youths,  And <the choice young men of Israel> caused him to bow down in death.
36 <For all this> sinned they still,  And believed not in his wonders;
37 So he ended, in a breath, their days,  And their years, in a sudden terror!
38 <If he slew [of them]> then they sought him,  Yea they turned, and did earnestly seek God;
39 And remembered that ||Elohim|| was their rock,  Yea ||El Most High|| their Redeemer:
40 So they spake him fair with their mouth,  And <with their tongue> did promise him falsely;
41 But ||their heart|| was not fixed with him,  Nor were they trusty' in his covenant:
42 Yet ||full of compassion|| would put a propitiatory-covering over iniquity, and  not destroy,—  Yea <many a time> turned he back his anger,  And would not stir up all his wrath.
43 So then he remembered That <Flesh> they were, c  A Wind departing, that returneth not.
44 How often they Resisted him in the desert,  Vexed him, in the waste:
45 Yea they again put God to the test,  And <to the Holy One of Israel> caused they sorrow:  And <theirs> these were the ways of their heart,  And <with their images> did use to move him to jealousy.
46 God heard' and was wrath,  And greatly abhorred Israel;
47 So he gave up the habitation of Shiloh, b  The tent he had set up among Men;
48 Yea he gave up, into captivity, his strength,  And his beauty' into the hand of an adversary;
49 And delivered up, to the sword, his people,  And <with his own inheritance> was he wrath;  ||His young men|| were devoured by fire,  And ||his virgins|| were not praised in song;
50 Then awoke, as one that had slept, Adonay,  As a warrior exulting with wine!  So he smote his adversaries in the rear, b  <Reproach age-abiding> laid he upon them.

See Joel i. 4, notes.
Howbeit he rejected the tent of Joseph,  
And <the tribe of Ephraim> did not choose:  
But made choice of the tribe of Judah,  
The mountain of Zion, which he loved;  
And built, like the heights, his sanctuary,  
<Like the earth> he founded it to times age-abiding.

And made choice of David his servant,  
And took him from among the folds of the sheep:  
<From after the suckling ewes> he brought him in,—  
To be shepherd to Jacob his people,  
And to Israel, his inheritance.

So he did shepherd them, according to the singleness of his heart,  
And <with the discernment of his hands> used he to guide them.

PSALM 78.
A Melody of Asaph.

1 O God, nations  
Have entered thy inheritance,  
Have profaned thy holy temple,—  
Have laid Jerusalem in heaps:

2 They have given  
The dead bodies of thy servants,  
As food for the birds of the heavens,  
The flesh of thy men of lovingkindness,  
Unto the wild beast of the earth:

3 They have poured out their blood like water  
Round about Jerusalem,  
With none to bury.

4 We have become  
A reproach to our neighbours,—  
A mockery and a derision, to them who are round about us.

5 How long, O Yahweh, wilt thou be angry utterly?  
Shall thy jealousy |burn like fire|?

6 Pour out thy wrath  
Upon the nations that have not known thee,—  
And Upon the kingdoms that <on thy Name> have not called.

7 For he hath *devoured Jacob,—  
And <his dwelling-place> have they laid waste.

8 Do not remember against us former iniquities,—  
Haste thee, let thy compassions |come to meet us|.

9 For we have been brought very low!  
Help us, O God of our salvation.

On account of the glory of thy Name,—  
Rescue us then, and put a propitiatory-covering over our sins,  
For the sake of thy Name.

10 Wherefore should the nations' say—  
Where is their God?

Let him be known among the nations before our eyes!

[Yes! by] the avenging of the blood of thy servants which hath been shed!

11 Let the groaning of the prisoner |come in before thee|,—  
<According to the greatness of thine arm>  
Set free* them who are appointed to death.*

12 Return, therefore, unto our neighbours—  
Sevenfold, into their own bosom,  
The reproach wherein they have reproached thee, O Adonay!  
*So [[we, thy people, and the sheep of thy pasture]],  
will give thanks unto thee, to times age-abiding,—  
<To generation after generation> will we recount thy praise.

PSALM 80.
To the Chief Musician. For the Lilies of Testimony. Asaph's. A Melody.

1 O Shepherd of Israel, give ear.  
Thou who leddest forth Joseph like a flock,  
Thou who art seated on the cherubim, appear!

2 <Before Ephraim and Benjamin and Manasseh> stir up thy strength,  
And come! to ours salvation.

3 O God, bring us back,  
And light up thy face.  
That we may be saved.

4 O Yahweh, God of hosts!  
How long hast thou been wroth with the prayer of thy people?

5 Thou hast fed them with the food of tears,  
And hast caused them to drink the water of weeping in threefold abundance.

6 Thou hast made us an object of contention to our neighbours,  
And <our foes> find mockery for themselves.

7 A vine out of Egypt thou didst remove,  
Thou didst cast out nations, and plant it;  
Thou didst make a clear space for it,  
So it rooted well its roots, and filled up the land:

8 Covered' were the mountains with its shade,  
And <with its boughs> the mighty' cedars.*

9 Wherefore should the nations' say—  
Where is their God?

Let him be known among the nations before our eyes!

[Yes! by] the avenging of the blood of thy servants which hath been shed!

10 Let the groaning of the prisoner |come in before thee|,—  
<According to the greatness of thine arm>  
Set free* them who are appointed to death.*

12 Return, therefore, unto our neighbours—  
Sevenfold, into their own bosom,  
The reproach wherein they have reproached thee, O Adonay!  
*So [[we, thy people, and the sheep of thy pasture]],  
will give thanks unto thee, to times age-abiding,—  
<To generation after generation> will we recount thy praise.
PSALMS LXXX. 11—19; LXXXI.; LXXXII.

11 It thrust forth its branches as far as the sea,—
And unto the River its shoots.

12 Wherefore hast thou broken down its fences,
So that all who pass along the way [pluck its fruit]?

13 The boar out of the forest [browseth upon it],
And the wild beast of the field [pastureth thereon.

14 O God of hosts, return, we pray thee,—
Look down out of the heavens, and see,
And inspect this vine:

15 Yes the stock which thy right hand planted,
Even upon the son thou didst secure for thyself.

16 <To be burned with fire> it is cut down,—
<At the rebuke of thy countenance> they will perish.

17 Let thy hand be
Upon the Man of thy right hand,
Upon the Son of Man thou didst secure for thyself;

18 So will we not draw back from thee,
Thou wilt bring us to life,
And <unto the Name> will we call.

19 0 Yahweh, God of hosts! bring us back,
Light up thy face,
That we may be saved.

PSALM 81.

To the Chief Musician. On "the Gittith." Asaph's.

1 Shout ye for joy, unto God our strength,
Sound the note of triumph, to the God of Jacob:
2 Raise a melody, and strike the timbrel,
The lyre so sweet, with the harp; blow, at the new moon, the horn.
3 At the full moon, for the day of our sacred festival:
4 For [a statute to Israel] it is,
A regulation, by the God of Jacob;
5 [A testimony in Joseph] he appointed it,
When he went forth over the land of Egypt:
6 <In a language I liked not> used I to hear;
I took away, from the burden, his shoulder,
His hands [from the clay] were set free.

7 <In distress> thou didst cry, and I delivered thee,—
I answered thee, within a hiding-place of thunder,
I proved thee, by the waters of Moribah.

[Selah.

PSALM 82.

A Melody of Asaph.

1 [God] hath taken his place in the august assembly,
<In the midst of the gods> will he judge.
2 How long will ye judge perversely
And [the countenances of the lawless] uplift?

[Selah.

3 Vindicatetheweakandthefatherless,
The oppressed and the poor see righteous;
4 Deliver the weak and the needy,
[Out of the hand of the lawless] make rescue.
5 They know not, neither can they perceive,
[In darkness] they wander,
All the foundations of the earth do shake
6 [<If I said>
<Gods> ye are,]
Yes [sons of the Highest] are ye all;
7 But indeed, [like the earth-born] shall ye die!
And [like one of the princes] shall ye fall!

* Arise! 0 God, judge thou the earth,
For [thou wilt inherit all the nations.

[Selah.

Some cod.: "would I satisfy him." Sep., Syr., and Vul.: "would be satisfied him."—G.N.
O R.: "humbled."
Some cod.: "whom ye sought to vindicate. Note their condition. Will ye (judges) not pity them, and see them righted?"
15 Heb.: 'elokim. See below, on ver. 6.
16 Heb.: 'elokim. Cp. John x. 34; also Ps. viii. 5.
PSALM 83.

A Song, a Melody of Asaph.

10 God, do not keep quiet.
Do not hold thy peace.
Neither be thou still, God!
For lo! thy enemies are tumultuous,
And they who hate thee have lifted up the head;
<Against thy people> they craftily devise a secret plot,
And conspire against thy treasured ones.

They have said—
Come, and let us wipe them out from being a nation,
That the name of Israel may be remembered no more.

For they have taken counsel with one heart,
<Against thee—a covenant would they solemnise—
The tents of Edom, and the Ishmaelites,
Of Moab and the Hagarenes;
Gebal and Ammon, and Amalek,
The Philistines, with the dwellers in Tyre;
<Even Assyria> hath joined herself with them,
They go from strength to strength,
Each one appeareth before God in Zion.

9 Make them like Midian,
Like Sisera, like Jabin, by the torrent of Kishon;
They perished at En-dor,
They became manure for the soil!

10 They shall be like Oreb and like Zeeb,
Like Zebah and like Zalmunna all their princes:
Who said—
Let us take a possession for ourselves
The pastures of God I
My God, make them as whirling dust.
As chaff before a wind;
<As a fire burneth a forest,—
And as a flame seteth mountains ablaze>
Wilt thou pursue them with thy tempest,
And with thy storm-wind wilt terrify them:
Fill thou their faces with dishonour,
That men may see thy Name, O Yahweh;
Let them turn pale, and be terrified to futurity,
Yea let them blush, and perish.
That men may know that
<Whose Name alone is Yahweh>
Art Most High over all the earth.

11 O my God, make them as a fire burneth a forest,
As chaff before a wind;
<As a fire burneth a forest,—
And as a flame seteth mountains ablaze>

12 So wilt thou pursue them with thy tempest,
And with thy storm-wind wilt terrify them:
Fill thou their faces with dishonour,
That men may see thy Name, O Yahweh;
Let them turn pale, and be terrified to futurity,
Yea let them blush, and perish:
That men may know that
<Whose Name alone is Yahweh>
Art Most High over all the earth.

PSALM 84.

To the Chief Musician. On "the Gittith." For the Sons of Korah. A Melody.

1 How lovely are thy habitations, O Yahweh of hosts!
2 My soul longeth—yea even languisheth—for the courts of Yahweh,—
My heart and my flesh shout aloud for a Living God.
3 <Even the sparrow> hath found a home,
And [the swallow] a nest for herself, where she hath laid her young,
Thine altars, O Yahweh of hosts,
My king and my God!
4 How happy are they who abide in thy house,—Still are they praising thee.

5 How happy the men whose strength is in thee,
Festive processions are in their heart.
<Passing through the balsam-vaIe>
<A place of fountains> they make it,
Yea <with blessings> is it covered by the early rain.

7 They go from strength to strength,*
Each one appeareth before God in Zion.
9 O Yahweh, God of hosts, hear thou my prayer,—Give hear, thou God of Jacob.
<Our Shield> behold thou, O God,
And look upon the face of thine Anointed One.
10 For better is a day in thy courts, than a thousand,
I choose rather to stand at the threshold,
in the house of my God,
Than to dwell in the tents of lawlessness.
11 For <a sun and shield> is Yahweh God,—<Grace and glory> will Yahweh give,
He will not withhold what is good, from them who walk without blame.
12 O Yahweh of hosts!
How happy the man who trusteth in thee!

PSALM 85.

To the Chief Musician. For the Sons of Korah. A Melody.

1 Thou hast accepted, O Yahweh, thy land,
Thou hast brought back the captives of Jacob;
2 Thou hast taken away the iniquity of thy people,
Thou hast covered all their sin.
3 Thou hast withdrawn all thine indignation,
Thou hast ceased from the glow of thine anger.

Restore us, O God of our salvation,
And take away thy vexation towards us.

* Or simply: "bird."
* Ml.: "Higivays."—P.B.
"They fondly think of the roads leading to Jerusalem"—Davies
* Or: "homes."
* Ml.: "buckler."
5. To times age-abiding wilt thou be angry with us?
Wilt thou prolong thine anger, from generation to generation?

6. Wilt not thou thyself again give us life, That thy people may rejoice in thee. Show us, O Yahweh, thy lovingkindness, And <thy salvation> wilt thou grant us.

7. I will hear what God—Yahweh—will speak,— For he will bestow prosperity to his people, And to his men of lovingkindness, And to them who return with their heart unto him.

Surely <near unto them who revere him> is his salvation, That the Glory may settle down in our land.

8. [Lovingkindness and faithfulness] have met together, [Righteousness and prosperity] have kissed each other; [Faithfulness] <out of the earth> doth spring forth, And [righteousness] <out of the heavens> hath looked down. Yahweh himself too will give us the blessing, And <unto thee> shall yield her increase.

9. Righteousness <before him> shall march along,— That he may make, into a way, the steps of its feet.

PSALM 86.
A Prayer. David's.

1. Bow down, O Yahweh, thine ear—answer me, For <a man of lovingkindness> am I; Guard my life, For <thou> have compassion, and are compassionate, O My Lord, a soul to me; Save thy servant, O My God, 4 [Thy servant] who trusteth in thee; Shew me favour, For <unto thee> do I cry, all the day; Rejoice the soul of thy servant, For <unto thee> O My Lord <my soul> do I lift.

2. For <thou, O My Lord> art good and forgiving, And abundant in lovingkindness! to all who call upon thee. Give ear, O Yahweh, unto my prayer, And attend unto the voice of my supplications. In the day of my distress will I call upon thee, For thou wilt answer me. There is none like unto thee, among the gods, O My Lord, And nothing like worketh.


4. So it shd be (w. Sep. and Vul.)—G.n. 5 ear. pr. (w. 5 ear. pr.) Cp. Exo. xxxiv. 6.

9. All nations whom thou hast made Shall come in and bow down before thee, O My Lord, That they may glorify thy Name.a

10. For great' thou art, and dost wondrous things, Thou, O God, of thyself alone.b Point out to me, O Yahweh, thy way, I will walk steadfastly in thy truth, My heart will rejoice to revere thy Name. I will give thee thanks, Adonay, my God, with all my heart, And will glorify thy Name unto times age-abiding. For <thy lovingkindness> is great towards me, And thou hast rescued my soul from Hades beneath.c

11. O God, ||[the insolent] have arisen against me, And [the assembly of tyrants] have sought my life; And have not set thee before them. But [thou, O My Lord] art A God of compassion and favour, Slow to anger, and abundant in lovingkindness and faithfulness! For great' thou art, and dost wondrous things, Thou, O God, of thyself alone.

12. Turn thou unto me, and shew me favour,— Give thy strength to thy servant, And save the son of thy handmaid. Perform with me a token for good,— That they who hate me may see' and be ashamed, In that [thou, Yahweh] hast helped me and comforted me.

PSALM 87.
For the Sons of Korah. A Melody, a Song.

1. His foundation is in the holy' mountains:
Yahweh loveth' the gates of Zion,
More than all the dwellings of Jacob.
Glorious things] are to be spoken of thee,' O city of God. [Selah.

2. I will mention Rahab and Babylon, to them who know me,— Lo! Philistia and Tyre with Ethiopia, This' one was born there.
But <of Zion> it shall be said— This' man and that' were born in her, And the Highest himself' shall establish her. [Selah.

3. Yahweh will record, when he enrolleth the peoples, This' one was born there. [Selah.
As well the singers as the flute-players [are saying],— All my springs] are in thee!

6 *Cp. Deut. xxxii. 22.
PSALM 88.

A Song, a Melody. For the Sons of Korah. To the Chief Musician. On “Mahalath.”

For alternate Song, an Instructive Psalm. By Heman the Ezrahite.

1 O Yahweh, God of my salvation,*
2 By day have I made outcry,
3 In the night also before thee.
4 Let my prayer come into thy presence,
5 Bow down thine ear to my loud cry.
6 For my soul is sated with misfortunes,
7 And <my life—unto Hades> hath drawn near;
8 I am counted with them that descend into the pit,
9 I have become as a man that is without help;
10 Like the slain that lie in the grave,
11 Where thou rememberest them no more.
12 The alarmsof thee have put an end to me;

17 They have surrounded me like waters, all the day,
18 Thou hast far removed from me, lover and friend,
19 Mine acquaintances are in darkness.

PSALM 89.

An Instructive Psalm, by Ethan the Ezrahite.

1 The lovingkindnesses of Yahweh age-abidingly will I sing,
2 To generation after generation >d will I make known thy faithfulness with my mouth.
3 For I said,*
4 To times age-abiding shall lovingkindness be built up,
5 At the heavens thou wilt establish thy faithfulness therein.
6 I have solemnised a covenant, for my chosen one,
7 I have sworn unto David my servant:
8 Unto times age-abiding will I establish thy seed,
9 And will build up unto generation after generation, thy throne.
10 For whom, in the skies, can one compare unto Yahweh?
11 Who, like thee, is mighty, O Yah!
12 With thy faithfulness roundabout thee:
13 Thou rulest over the swelling of the sea,
14 When the rolling waves thereof lift themselves.
15 Thou didst bid them be still:
16 Thou hast crushed— as one slain—Rahab,
17 With thy strong arm hast thou scattered thy foes.
18 The heavens Yea the earth,
19 The world and the fulness thereof
20 Thou didst found them;
21 Thine are the heavens and the earth,
22 The north and the south,
23 Tabor and Hermon <with thy Name> shall shout for joy:

a Some cod. (w. Syr.): *Some cod. (w. Sep. and Vul.): “For thou saidst”
"under restraint”—G.n. “For thou saidst”
"breathing my last.”
Some cod. (w. LXX.): ““condition” —G.n.
"For of the gods”
"angels” —O.G.
Psalm LXXXIX. Vi—4i).

A Thine' is an arm with might,
Strong' is thy hand, High' is thy right hand;
[Righteousness and justice] are the establishing
of thy throne,
[Lovingkindness and faithfulness] go before
thy face.

How happy are the people who know the joyful
sound!
O Yahweh! <in the light of thy countenance>—
shall they firmly march along;
<In thy Name> shall they exult all the day,
And <in thy righteousness> shall they be
exalted.

For <the beauty of their strength> thou
art,
And <in thine acceptance> shall our horns
be exalted.

For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.

Then' spakest thou in vision of thy men of
lovingkindness.
And saidst—
I have laid help< upon a mighty one,
I have exalted one chosen from among the
people;
I have found David my servant,
<With mine own holy' oil> have I anointed
him;
With whom my hand shall be firm,
Yea [mine arm] shall strengthen him;
No foe shall make exactions on him,
Nor shall ||a son of perversity!] humiliate
him;
And I will shatter, from before him, his adver-
saries,
And <them who hate him> will I smite;
And [my faithfulness and my lovingkindness]
shall be with him,
And <in my Name> exalted' shall be his horn;
I will set, in the sea, his hand,
And <in his righteousness> shall be
exalted.*
For <the beauty of their strength> thou
art,
And <in thine acceptances> shall our horns1'
be exalted.
For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.
Then' spakest thou in vision of thy men of
lovingkindness.
And saidst—
I have laid help< upon a mighty one,
I have exalted one chosen from among the
people;
I have found David my servant,
<With mine own holy' oil> have I anointed
him;
With whom my hand shall be firm,
Yea [mine arm] shall strengthen him;
No foe shall make exactions on him,
Nor shall ||a son of perversity!] humiliate
him;
And I will shatter, from before him, his adver-
saries,
And <them who hate him> will I smite;
And [my faithfulness and my lovingkindness]
shall be with him,
And <in my Name> exalted' shall be his horn;
I will set, in the sea, his hand,
And <in his righteousness> shall be
exalted.*
For <the beauty of their strength> thou
art,
And <in thine acceptances> shall our horns
be exalted.
For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.
Then' spakest thou in vision of thy men of
lovingkindness.
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I have laid help< upon a mighty one,
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<With mine own holy' oil> have I anointed
him;
With whom my hand shall be firm,
Yea [mine arm] shall strengthen him;
No foe shall make exactions on him,
Nor shall ||a son of perversity!] humiliate
him;
And I will shatter, from before him, his adver-
saries,
And <them who hate him> will I smite;
And [my faithfulness and my lovingkindness]
shall be with him,
And <in my Name> exalted' shall be his horn;
I will set, in the sea, his hand,
And <in his righteousness> shall be
exalted.*
For <the beauty of their strength> thou
art,
And <in thine acceptances> shall our horns
be exalted.
For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.
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lovingkindness.
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I have laid help< upon a mighty one,
I have exalted one chosen from among the
people;
I have found David my servant,
<With mine own holy' oil> have I anointed
him;
With whom my hand shall be firm,
Yea [mine arm] shall strengthen him;
No foe shall make exactions on him,
Nor shall ||a son of perversity!] humiliate
him;
And I will shatter, from before him, his adver-
saries,
And <them who hate him> will I smite;
And [my faithfulness and my lovingkindness]
shall be with him,
And <in my Name> exalted' shall be his horn;
I will set, in the sea, his hand,
And <in his righteousness> shall be
exalted.*
For <the beauty of their strength> thou
art,
And <in thine acceptances> shall our horns
be exalted.
For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.
Then' spakest thou in vision of thy men of
lovingkindness.
And saidst—
I have laid help< upon a mighty one,
I have exalted one chosen from among the
people;
I have found David my servant,
<With mine own holy' oil> have I anointed
him;
With whom my hand shall be firm,
Yea [mine arm] shall strengthen him;
No foe shall make exactions on him,
Nor shall ||a son of perversity!] humiliate
him;
And I will shatter, from before him, his adver-
saries,
And <them who hate him> will I smite;
And [my faithfulness and my lovingkindness]
shall be with him,
And <in my Name> exalted' shall be his horn;
I will set, in the sea, his hand,
And <in his righteousness> shall be
exalted.*
For <the beauty of their strength> thou
art,
And <in thine acceptances> shall our horns
be exalted.
For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.
Then' spakest thou in vision of thy men of
lovingkindness.
And saidst—
I have laid help< upon a mighty one,
I have exalted one chosen from among the
people;
I have found David my servant,
<With mine own holy' oil> have I anointed
him;
With whom my hand shall be firm,
Yea [mine arm] shall strengthen him;
No foe shall make exactions on him,
Nor shall ||a son of perversity!] humiliate
him;
And I will shatter, from before him, his adver-
saries,
And <them who hate him> will I smite;
And [my faithfulness and my lovingkindness]
shall be with him,
And <in my Name> exalted' shall be his horn;
I will set, in the sea, his hand,
And <in his righteousness> shall be
exalted.*
For <the beauty of their strength> thou
art,
And <in thine acceptances> shall our horns
be exalted.
For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.
Then' spakest thou in vision of thy men of
lovingkindness.
And saidst—
I have laid help< upon a mighty one,
I have exalted one chosen from among the
people;
I have found David my servant,
<With mine own holy' oil> have I anointed
him;
With whom my hand shall be firm,
Yea [mine arm] shall strengthen him;
No foe shall make exactions on him,
Nor shall ||a son of perversity!] humiliate
him;
And I will shatter, from before him, his adver-
saries,
And <them who hate him> will I smite;
And [my faithfulness and my lovingkindness]
shall be with him,
And <in my Name> exalted' shall be his horn;
I will set, in the sea, his hand,
And <in his righteousness> shall be
exalted.*
For <the beauty of their strength> thou
art,
And <in thine acceptances> shall our horns
be exalted.
For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.
PSALMS LXXXIX. 50-52; XC.; XCI. 1-6.

1 Remember, O My Lord, the reproach of thy servants,*
I have carried in my bosom the insult b of the peoples:


b Some cod. (w. Syr.): "servant" (sing.)—G.n.

In that thy foes have reproached, O Yahweh,
In that they have reproached the footsteps* of thine Anointed One!

Blessed be Yahweh to times age-abiding,
Amen, and Amen !

* Or: "tracks," as in Ps. lxxvii. 19.

BOOK THE FOURTH.

PSALM 90.
A Prayer by* Moses, the Man of God.

1 Lord! a dwelling-place hast thou become to us.
From generation to generation:
Or thou hadst brought forth d the earth
Even <from age unto age> thou wast God.
Thou causest man to return unto dust,
And hast said—
Return, ye sons of Adam !
For a thousand years, in thine eyes are as yesterday,
Or [as] a watch in the night.
Thou hast snatched them away.
<A sleep> do they become,
In the morning are like grass that shooteth up,
<A sleep> do they become,
In the morning it shooteth and shooteth up,
By the evening it is cut down and withered.
For we are consumed in thine anger,
And <in thy wrath> are we dismayed ;
Thou hast set
Our iniquities before thee,
Our secret near the luminary of thy face.
For || all our days! decline in thy wrath,—
Thou hast set our years like a sigh.
The days of our years have, in them, three score years and ten,
And <if by reason of strength> they have four-score years:
Yet [their boast]b is labour and sorrow,
For it hath passed quickly, and we have flown away.

10 Who knoweth* the strength of thine anger?
Even <according to the fear of thee> is thy wrath!

* Or: "belonging to "—G.n.
b " handled down by)."
Or: "O My Lord Adonay)."
" in (throughout) generation and generation."
Or: "given birth to."
So in many MSS, and and unto —G.n.
Some cod. (w. 8 ear. pr. edns.): "secrets" (pl.)—G.n.
Or: "pride"—T.G.; or:
"vehemence," "restlessness"—Fuerst.
A prayer—G.n.
Or: "How happy he that dwelleth"—G.n.
In which case, in next line render: "doth he dwell?"
G.): "How happy he that dwelleth"—G.n.

12 <How to number our days> so grant us to know,
That we may win us a heart that hath wisdom.

13 Return, Yahweh, oh how long?
And have compassion upon thy servants ;
Satisfy us, in the morning, with thy loving-kindness,
That we may shout aloud and be glad.
Throughout all our days.
Make us glad, according to the days thou hast humbled us,
The years' we have seen misfortune:
Let thy work* appear unto thy servants,
And thy majesty upon their children;
And <the work of our hands> establish thou upon us,
Yea <the work of our hands> establish thou it.

PSALM 91.

1 He that dwelleth* in the secret place of the Most High
Under the shadow of the Almighty will tarry,
Saying of Yahweh—
My refuge and my fortress,
My God, in whom I will trust.
For || he will rescue thee From the snare of the fowler,
From the destructive'pestilence.
With his pinion > will he cover thee.
And <under his wings> shalt thou seek refuge,
A shield and buckler is his faithfulness.
Thou shalt not be afraid
Of the dread of the night,
Of the arrow' that flieth by day;
Of the pestilence' that, in darkness, doth walk,
Of the plague' that layeth waste at noontide.

* Or: "<a dwelling-place> hast ||thou|| become to us.
Or: "< the mountains > were Ixirn,
Or thou hast brought forth' thine earth >
Even <from age unto" ago thou [wast] God.

So (sing.) in many MSS, but "works" (pl.) in some cod. (w. Aram., Sep., Syr., Vul.)—G.n.
So it shd be (w. Sep.):—G.n.

37
7 There shall fall, at thy side, a thousand,
Yea [myriads]* at thy right hand,
<Unto thee> shall it not come nigh;
8 Save only* with thine own eyes shall thou
discern,
And <the recompense of the lawless> shalt thou
see thee.
9 Because [thou] hast made Yahweh, my
refuge,—
<The Most High> thou hast made thy
dwelling-place>
10 There shall not be sent unto thee misfortune,
Nor shall plague come near into thy tent;—
11 For <his messengers> will he charge concern-
ing thee,
To keep thee, in all thy ways;
12 <On hands> will they bear thee up,
Lest thou strike, against a stone, thy foot;
13 <On the lion* and adder> shalt thou tread,
Shalt trample on young lion and crocodile.*
14 <Because on me> he hath set firm his love>
Therefore will I deliver him,
I will set him on high,
Because he hath known my Name;
15 <He shall call me, and I will answer him,>
<With him> will I be, in distress,
I will rescue him, and will honour him;
16 <With length of days> will I satisfy him,
And will show him* my salvation.

PSALM 92.
A Melody, a Song, For the Sabbath-day.
1 It is good* to give thanks to Yahweh,
And to sing praises* unto thy Name,
O Most High;
2 To declare, in the morning, thy lovingkind-
ness,
And thy faithfulness* at night;—
Upon an instrument of ten strings, and upon a
harp,*
With resounding music on the lyre.
4 For thou hast made glad, O Yahweh, in thy
doing,*
<In the works of thy hands> will I shout for joy.
5 How great* have grown thy works, Yahweh,
<How very> deep are laid thy plans!
6 A man that is brutish* cannot know,
And a dullard* cannot discern this:—
7 <When the lawless do thrive like grass,
And all the workers of iniquity have blos-
somed>
It is that they may be destroyed for ever.*

But [thou] shalt be on high age-abidingly, O
Yahweh.
9 For lo! [thine enemies] Yahweh,
For lo! [thine enemies] shall perish,*
They shall be scattered—all the workers
of iniquity;
10 But thou wilt exalt, as [those of] the buffalo,*
my horn,
I have been anointed, with fresh oil.
11 So hath mine eye descried them who were lying
in wait for me,—
<Of my wicked assailants> mine ears* shall
hear;'
12 The righteous* <like the palm-tree> shall
thrive,
<Like the cedar in Lebanon> shall he grow;
13 They who are planted in the house of Yahweh
<In the courts of our God> shall flourish;
14 Still* shall they bear fruit in old age,
<Vigorous and fresh*> shall they be:
15 To declare that upright* is Yahweh,
My Rock, and no perversity* in him.

PSALM 93.
1 ||Yahweh|| hath become king,
<With majesty> is he clothed,—
Clothed* is Yahweh,
<With strength*> hath he girded himself,
Surely he hath fixed* the world,
It shall not be shaken.
2 Established* hath been thy throne from of old,*
<From age-past times> thou art.
3 The floods have lifted up, O Yahweh,
The floods have lifted up—their voice,
The floods have lifted up—their dashing
waves.
*With the sounds of many waters>
Majestic are the breakers of the sea,*
<Majestic on high> is Yahweh.
4 Thy testimonies* are strongly confirmed;*<To thy house> befitting* is holiness,
O Yahweh—to length of days.

PSALM 94.
1 O God of avenging—Yahweh,
God of avenging, shine forth:—
2 Lift up thyself, O judge of the earth,
Render a recompense unto the proud.
3 How long* shall the lawless, O Yahweh,
<How long*> shall the lawless' exult?
They pour forth [words], they speak arrogantly, 
All the workers of iniquity do boast:
<Thy people> O Yahweh, they will crush, 
And <thine inheritance> tread down;
The widow and sojourner they will slay, 
And <the fatherless> murder.
Yet have they said—
Yah doth not see, 
The God of Jacob doth not understand!
Understand, ye brutish among the people, 
And <ye dullards> when will ye show discretion?
How happy the man whom thou correctest, O Yah!
And whom <out of thy law> thou instructest! That thou mayest give him rest from the days of misfortune, Until there be digged—for the lawless one—a pit.
For Yahweh will not abandon his people, And <his inheritance> will he not forsake; For <unto righteousness> shall the judicial sentence return, Then shall follow it—all the upright in heart.
Who will rise up for me against the evildoers? Who will make a stand for me, against the workers of iniquity? If Yahweh had not been a help to me Soon had sunk into silence—my soul! If I say My foot hath slipped> Thy lovingkindness O Yahweh, supporteth me.
In the multitude of my cares within me, Thy consolations delight my soul.
Shall the throne that inflicteth ruin have fellowship with thee? That frameth oppression by statute? They make an attack on the life of the righteous one, And <innocent blood> they condemn. But Yahweh hath become for me a high tower, And my God, my rock of refuge. Thus hath he brought back on them their iniquity, And <by their own wickedness> will he destroy them, Destroy them will Yahweh our God.

PSALM 95.
1 Come, let us make a joyful noise to Yahweh, Let us shout in triumph, to the rock of our salvation!
2 O let us come before his face with thanksgiving, <With the sounds of strings> let us shout aloud to him.
For <a great God> is Yahweh, And a great king, above all gods.
In whose hand are the hidden recesses* of the earth, And <the peaks of the mountains> are his; Whose is the sea, for he made it, And <the dry land> did form.
Enter! let us bow down, and bend low, Let us kneel, before Yahweh our maker; For <he> is our God, And <we> are the people of his pasture, and the flock of his hand.
To-day: <if | to his voice> ye will hearken>
Do not harden your heart as at Meribah, As on the day of Massah, in the desert; When your fathers tested me, They proved me, yes they also saw what I could do.
Forty years> loathed I that* generation, So I said—
<One people going astray in heart> they are’, Even they <have not known my ways!
And I awoke in mine anger, Verily they shall not enter into my rest.

PSALM 96.
1 Sing to Yahweh, a song that is new, Sing to Yahweh, all the earth; Sing to Yahweh, bless ye his Name,— Tell the tidings, from day to day, of his salvation:
3 Recount Among the nations, his glory, Among all the peoples, his wonders.
4 For great’ is Yahweh, and worthy to be mightily praised, To be revered’ is he above all gods; For <all the gods of the peoples> are things of nought,— But <Yahweh> made <the heavens.> Praise and majesty are in his sanctuary.
7 Give to Yahweh, ye families of the peoples, Give to Yahweh, glory and strength; Give to Yahweh, the glory of his Name, Bring a present, and enter his courts.

*Gt.: "distant parts" — Or: "nobody's.
G.m. Some cod.: "joy." Cp. 1 Ch. xvi. 27—G.m.
Some cod.: "dwelling-place." Cp. 1 Ch. xvi. 27—G.m.
Some cod. (w. Aram.): "enter before him." Cp. 1 Ch. xvi. 29—G.m.
37—2
9 Bow down to Yahweh, in the adornment of holiness,
   Be in anguish at his presence, all the earth!

10 Say among the nations,
   Yahweh hath become King,
   Surely he hath fixed the world,
   It shall not be shaken,
   He will judge the peoples with equity.

11 Let the heavens rejoice, and the earth exult,
   Let the sea roar, and the fulness thereof;
12 Let the field leap for joy, and all that is therein,
   Then shall all the trees of the forest shout in triumph.

13 Before Yahweh, for he is coming,
   For he is coming to judge the earth,—
   He will judge the world, in righteousness,
   And the peoples, in his faithfulness.

PSALM 97.

1 Yahweh hath become king.
   Let the earth exult,
   Let the multitude of coastlands rejoice.'

2 Clouds and thick darkness are round about him,
   Righteousness and justice are the establishing of his throne.
3 Fire <before him> proceedeth,
   That it may consume, round about, his adversaries.
4 His lightnings have illumined the world,
   The earth hath seen, and hath trembled;
5 The mountains <like wax> have melted,
   At the presence of Yahweh.
   At the presence, of the Lord of all the earth.
6 The heavens have declared his righteousness,—
   And all the peoples have seen his glory.

7 Let all who serve an image <be ashamed>.
   They who boast themselves in things of nought,
   Bow down unto him, all ye gods.
8 Zion hath heard and rejoiced,
   And the daughters of Judah have exulted,
   Because of thy righteous deciisions.
9 For thou, Yahweh art Most High over all the earth,
   Greatly hast thou exalted thyself above all gods.

10 Ye lovers of Yahweh! be haters of wrong,—
   He preserveth the lives of his men of loving-kindness,
   <From the hand of the worthless> will be rescue them.
11 Light is sown for the righteous one,
   And <for the upright in heart> rejoicing:

12 Rejoice, ye righteous, in Yahweh,
   And give ye thanks, at the mention of his holiness.

PSALM 98.

A Melody.

1 Sing to Yahweh, a song that is new.
   For <wonderful things> hath he done,
   His own right hand and his holy arm have brought him salvation.

2 Yahweh hath made known his salvation,
   <Before the eyes of the nations> hath he revealed his righteousness:

3 He hath remembered his lovingkindness and his faithfulness towards the house of Israel,—
   All the ends of the earth <have seen> the salvation of our God.

4 Shout aloud to Yahweh, all the earth,
   Break forth and make a joyful noise and sweep the strings;
5 Sweep the strings to Yahweh
   With the lyre,
   With the lyre, and the voice of melody;

6 <With trumpets and the sound of a horn> Shout aloud, before the king—Yahweh.

7 Let the sea <roar>, and the fulness thereof,
   The world, and they who dwell therein;
8 Let <the floods> clap their hands,
   Together let <the mountains> make a joyful noise
   Before Yahweh, for he is coming—to judge the earth,—
   He will judge the world, in righteousness,
   And the peoples, with equity.

PSALM 99.

1 Yahweh hath become king.
   Let the peoples tremble,
   He is enthroned on the cherubim.
   Let the earth shake;

2 Yahweh <in Zion> is great,
   And high is he over all the peoples.
   Let them thank his Name—great and reverend,
   Holy is he! 

3 Yea <with the strength of a king—justice> he loveth,—
   Thou hast established equity,
   <Justice and righteousness in Jacob> thou hast wrought.

4 Exalt Yahweh our God,
   And bow down at his footstool,
   Holy is he! 

5 Moses and Aaron <were> among his priests,
   And <Samuel> among them who were calling upon his Name,
   Who were calling upon Yahweh, and <he> used to answer them:

6 Or: "in holy adorning." — Exo. xx. 4, n.
   Ex. xxi. 21; Exo. xxxviii. 2.
7 So it <should be> (w. Sep., Syr., Vul.)—G.n.
8 Or: "regulations." — Ex. xxvi. 5, 2.
9 Or: "souls." — G.n.
10 Heb. <athon.
11 Either carved or graven, or possibly molten. — Cp. Exo. xxii. 4.
12 Rejoice, ye righteous, in Yahweh,
   And give ye thanks, at the mention of his holiness.

   Or: "memorial." — G.n.
   Some cod. (w. Sep., Vul.)—"For holy"—G.n.
PSALMS XCIX. 7—9; CI. 1—14. 581

7 <In the pillar of cloud> used he to speak unto them,
They kept his testimonies, and the statute he gave them.
8 O Yahweh our God! thou answeredst them,—
<A pardoning God> thou becamest to them,
Yet one bringing vengeance on their deeds.*
9 Exalt Yahweh our God,
And bow down towards his holy mountain,
For [holy] is Yahweh our God.

PSALM 100.
A Melody for Thanksgiving.
1 Make a joyful noise to Yahweh, all the earth:
2 Serve Yahweh with rejoicing,
Enter before him, with shouts of triumph.
3 Know that Yahweh he is God,—
He made us, and not [we ourselves],
His people, and the flock of his pasture.
4 Enter ye his gates, with thanksgiving,
his courts, with praise,
Give ye thanks to him, bless ye his Name;
5 For good is Yahweh,
Age-abiding is his lovingkindness,
And [unto generation after generation] his faithfulness.

PSALM 101.
David's. A Melody.
1 <Of lovingkindness and of justice> will I sing!
2 Unto thee, O Yahweh, will I touch the strings!
3 I will behave myself wisely in a blameless way,
When wilt thou come in unto me?
4 I will walk to and fro in the blamelessness of my heart,—in the midst of my house:
I will not set before mine eyes, a vile thing;—
5 <A perverse heart> shall depart from me,
<A maker of mischief> will I not acknowledge;
6 <He that uttereth slander in secret against his friend>
Him will I root out;
7 One of lofty eyes, and of an ambitious heart>
Him shall I not be able to endure.
8 Mine eyes shall be upon the faithful of the land.
That they may dwell with me,—
9 He that walketh in a blameless way
He shall attend me.

* Cp. Exo.xxxiv.6, 7.
* Or: "oppressed one."
* Some cod. (w. 1 ear. pr. edn., Rabb.) "like smoke"—G.n.
* Or: "rain," "sit enthroned."
* Cp. Ps. iv. 17.
* Some cod. (w. 1 ear. pr. edn. [Rabb.]) "moving to and fro"—G.n.
* See Cod. (w. 1 ear. pr. edn. [Rabb.], vol.) "with"—G.n.
* Or: "my乃是 faith if I break my faith!"—T.G. 802.
* Some cod. (w. ear. pr. edn.) "of the Abandoned One." Some edn., Aram., Vul.) both write and read: "and his we are"—G.n.
* Or: "he is our hearts."
* Some cod. (w. ear. pr. edn., Aram., Vul.) both write and read: "and not we ourselves;" others (w. 1 ear. pr. edn., Aram., Vul.) both write and read: "and his we are."
That the nations may reverence thy Name, O Yahweh, 
And all the kings of the earth, thy glory.

When Yahweh hath built up Zion, 
Hath appeared in his glory; 
And not despised their prayer.

This shall be written for a later generation, 
And a people to be created shall give praise unto Yah—
That he looked down, out of his holy height, 
<From the heavens unto the earth> directed his gaze—
To hear the groaning of the prisoner, 
To set free, them who were appointed to death.

To the end the Name of Yahweh might be celebrated in Zion; 
And his praise in Jerusalem:

He hath prostrated, in the way, my strength,— 
He hath shortened my days.

I said, 
O my God, do not remove me in the midst of my days, 
Throughout the generation of generations are thy years;

Of old—the earth thou didst found, 
<With the work of thy hands> are the heavens;

[They] shall perish, But thou wilt abide; 
And they all, like a garment shall fall in pieces,

But art the same, And their seed shall be established.

PSALM 103.

Bless, O my soul, Yahweh,*—
And all that is within me, his holy Name:

Bless, O my soul, Yahweh, 
And forget not all his dealings:—

Who forgiveth all thine iniquity, * 
Who healeth all thy diseases; 
Who redeemeth from destruction, thy life, 
Who crowneth thee, with lovingkindness and compassion;

Who satisfieth, with good, thine age, 
Thy youth’ reneweth itself like an eagle.

Yahweh is one who executeth righteousness, 
Yes vindication for all the oppressed.

Who made known his ways unto Moses, 
Unto the sons of Israel> his doings.

<Compassionate and gracious> is Yahweh,— 
Slow to anger and abundant in lovingkindness.

<Not perpetually> will he contend, 
<Nor age-abidingly> retain anger; 
<Not according to our sins> hath he dealt with us, 
<Nor according to our iniquities> hath he treated us.

For as the heavens are exalted over the earth, 
His lovingkindness hath prevailed over them who reverence him;

As far East from West 
Hath he put far from us, our transgressions;

Like the compassion of a father for his children:

To such as keep his covenant, 
And remember his precepts, to do them.

Yahweh in the heavens hath established his throne, 
And his kingdom over all hath dominion.

Bless Yahweh, ye messengers of his,— 
Heroes of vigour, doing his word, 
To hearken to the voice of his word;

Bless Yahweh, all ye his hosts, 
Attendants of his, doing his pleasure;

Bless Yahweh, all ye his works, 
In all places of his dominion, 
Bless, O my soul, Yahweh.

Chap. IV. II. B. 3, anter. p. 25.

Dealing is not only more exact than "benefite," but is here the more expressive word; since, in the enthusiasm of his gratitude, the Psalmist may have felt that all the divine "dealings" formed a fitting subject for praise.

Some cod. (w. 1 ear. pr. edn. Robb. Sep. and Vul.; "iniquities" (pl.)—B.n.

Or: "forlorn."

ML: "the same of death."

Written: "his" read: "my." In some cod. (w. Sep. and Vul.): "his," both written and read: in others (w. 3 ear. pr. edn. Aram. Syr.): "my," both written and read. G.

Or (ml): "do not take me up.

The rhythm of this line is intended to facilitate the accents of the Divine Name on the second syllable—See Intro.
Bless, O my soul, Yahweh,—
Yahweh, my God, thou art exceedingly great,
With honour and majesty hast thou clothed thyself,
Putting on light, as a robe,
Stretching out the heavens, as a curtain;
Building* in the waters, his upper chambers,—
Who makest clouds his chariot,
Who passeth along on the wings of the wind;
Making His messengers, winds,
His attendants, a flaming fire;
He hath fixed the earth on its foundations,
It is not to be shaken, to times age-abiding and beyond.
With the resounding deep—as a garment—
Hast thou covered it,
Above the mountains stand the waters;
At thy rebuke they flee,
At the voice of thy thunder they hurry away;
Mountains rise', Valleys sink'
Unto the place which thou hast fixed for them;
 Bounds hast thou set, which they are not to pass over,
They are not to return to cover the earth.
Who sent forth springs, through the torrent-beds,
Between the mountains they flow along;
They give drink, to every wild beast of the field,
The wildasses do break' their thirst.
Over them> the bird of the heavens setteth down,
From amidst the foliage they utter a voice.
Who watereth the mountains out of his upper chambers,
Out of the fruit of thy works thou satisfiest the earth.
Who causeth the grass to shoot forth for the cattle,
And the herb, for the service of man,
That he may bring forth food out of the earth;
And wine shall make the heart of man:
Making radiant his well-nourished face,—
And food may < the heart of man > sustain.
Satisfied' are
The trees of Yahweh,
The cedars of Lebanon, which he hath planted;
Where the birds build their nests,
The stork! in the fir-trees hath her house;
The high mountains are for the chamois,
The crags are a refuge for the conies.
He hath made the moon' for seasons,
And the sun] knoweth his place for entering in.

20 Thou causest darkness, and it becometh night,
<Therein> creepeth forth
Every wild beast of the forest;
21 ||The young lions|| roaring for prey,
And seeking, from God, their food.
The sun ariseth, they withdraw themselves,
And <in their lairs> lay them down.
Man' goeth forth to his work'
And to his labour, until evening.
How thy works abound', O Yahweh!
<All of them—in wisdom> hast thou made,
The earth is full' of thy possession;—*
This sea here is great and broad on both hands,—
Wherein are creeping things, even without' number,
Living things small with great;
This sea-monster, thou hast formed to sport therein;
All of them <for thee> do wait,
That thou mayest give them their food in its season;
Thou givest unto them, they gather,
Openest thy hand, they are satisfied with good.
Thou hidest thy face, they are dismayed,*
Thou withdrawest their spirit,
They cease to breathe,
And <unto their own dust> do they return:
Thou sendest forth thy spirit, they are created,
And thou renewest the face of the ground.
Be thy glory, O Yahweh, to times age-abiding.
Let Yahweh rejoice in his own works:
Who looketh at the earth, and it trembleth,
He toucheth the mountains, and they smoke.
I will sing to Yahweh, as long as I live!
Yea I will touch the strings to my God, while I continue;
Pleasing unto him be my meditation,
Will rejoice in Yahweh.

Satisfied are
The trees of Yahweh,
The cedars of Lebanon, which he hath planted;
Where the birds build their nests,
The stork! in the fir-trees hath her house;
The high mountains are for the chamois,
The crags are a refuge for the conies.

He hath made the moon for seasons,
And the sun knoweth his place for entering in.

* Or: "acquisition." So (sing.) in many Mss. (w. 5 ear. pr. edns. [1 Rabb.]); but in others (w. 6 ear. pr. edns.): "possessions" (or "acquisitions") (pl.)—G. G.
* Or: "whale." So O.G.
* Or: "pick up."
* Or: "Suddenly perish."—T.G.

Or, as one word: "Halleluyah!" and so the Masoretic text. But Ginsburg concludes: "There can hardly be any doubt that this" [resolution of the phrase into two words, translated as three] "exhibits the primitive reading."
He further expresses the confident conclusion that the phrase was originally the public reader's invitation to the worshippers to join in the public responses—G. Intro, pp. 875-81.
PSALM 105.

1 Give ye thanks to Yahweh. Call upon his Name, 
2 Make known, among the peoples, his doings; 
3 Speak ye of all his wonders, 
4 Joyful be the heart of them who are seeking Yahweh, 
5 Search out Yahweh and his strength, Seek diligently his face at all times.
6 Remember his wonders which he hath done, 
7 O ye Seed of Abraham—for his servants, 
8 Sons of Jacob—for his chosen ones:
9 Yahweh himself is our God, <Throughout all the land> are his just decisions.
10 And his oath, to Isaac; 
11 Saying, <To thee> will I give the land of Canaan, 
12 As your inherited portion; 
13 While ye yet were men easily counted,— A very few. and sojourners therein; 
14 And they wandered from nation to nation, From a kingdom, to another people. 
15 He suffered no son of earth to oppress them, And reproved—for their sakes—[even] kings!
16 Ye may not touch mine Anointed ones, And <to my Prophets> may ye do no wrong.
17 Then called he a famine over the land, <All the staff of bread> he brake; 
18 He sent before them a man, <For a slave> was he sold—[even] Joseph; 
19 They forced, into a fetter, his foot, <Into the iron> entered his soul; 
20 Until the time when his word came to pass, [Speech 1 of Yahweh] proved him; 
21 The king sent, and set him free, <One having dominion over peoples> yet loosed his bonds; 
22 He appointed him lord to his household, And one having dominion over all he possessed; 
23 That he might bind his rulers as he pleased,* And <his elders> he might embue with wisdom.
24 So Israel came' into Egypt, And [Israel] sojourned in the land of Ham; 
25 And he made his people exceeding fruitful,— And caused them to become stronger than their adversaries. 
26 He let them turn* their heart— To hate his people, To deal treacherously with his servants; 
27 He sent Moses his servant, Aaron, whom he had chosen.
28 He set among them his threatening signs, And his wonders, in the land of Ham; 
29 He sent darkness, and made it dark, But they rebelled* against his words; 
30 He turned their waters into blood, And so caused their fish to die; 
31 Their land swarmed' with frogs, In' the chambers of their kings!
32 He spake, and there came in the gad-fly, Gnats,* in all their bounds; 
33 He made their showers—hail, A fire flaming throughout their land; 
34 And he smote their vines, and their fig-trees, And brake in pieces the trees of their bounds; 
35 He spake—then came the swarming locust,— The devouring locust, and that without number; 
36 And devoured all the herbage in their land, And devoured the fruit of their ground. 
37 Then smote he every firstborn in their land, The beginning of all their strength; 
38 Thus brought he them forth, with silver and gold, Nor was there, throughout his tribes, one that faltered; 
39 Egypt rejoiced' when they went out, For the dread of them had fallen' upon them.
40 He spread out a cloud as a covering, And fire, to give light by night, They asked, and he brought in the quail,— And <with the bread of the heavens> he satisfied them;
He opened the rock, and there gushed forth waters,
They flowed along, through parched places, as a river;
For he remembered his holy word,
With Abraham his servant.

Thus brought he forth his people with gladness,—
With shouts of triumph his chosen ones;
And gave them, the lands of the nations,
And took they possession:
In order that they might observe his statutes.
And might keep watch,
Praise ye Yah.*

PRAISE YE YAH.

Giveth thanks to Yah, —
For he is good,
For age-abiding is his lovingkindness.b

Who can relate the mighty deeds of Yahweh?
Can cause to be heard, all his praise?
How happy! They who observe justice,
He that executeth righteousness at all times.

Remember me, O Yahweh, when thou acceptest thy people, —
Visit me, with thy salvation;
That I may look upon the welfare of thy chosen ones.
That I may rejoice in the joy of thy nation,
That I may glory, with thine inheritance.

We have sinned — with our fathers.
We have acted perversely, we have committed lawlessness;
Our fathers, in Egypt understood not thy wonders.
They remembered not the abounding of thy lovingkindnesses,
But rebelled by the sea—at the Red Sea.®
Yet he saved them, for the sake of his Name,
To make known his mighty power;
So he gave them their request,
But sent leanness into their soul.
And they became jealous
Of Moses in the camp,—
Of Aaron, the holy one of Yahweh;
The earth opened and engulfed Dathan,
And covered up the assembly of Abiram; —
Then was kindled a fire in their assembly,—
A flame consumed the lawless ones.
They made a calf in Horeb,—
And bowed down to a molten image;
Thus changed they my glory, b
For the similitude of an ox that esteth grass.
They forgot God their saviour,
Who had done great things in Egypt:
Wonders in the land of Ham,
Terrible things by the Red Sea.
Then would he have bidden to destroy them,—
Had not Moses his chosen, stood in the breach before him,
To turn back his wrath from destroying.
And they refused the delightful land,
They believed not his word;
But murmured in their tents,—
They hearkened not unto the voice of Yahweh.
So he lifted up his hand unto them,
That he would let them fall in the desert;
And would disperse their seed among the nations,
And would scatter them throughout the lands.
Yet they let themselves be bound to Baal-peor,—
And did eat sacrifices to the dead:
So they provoked anger by their doings,
And a plague made a breach among them:
Then stood up Phinehas, and interposed,
And stayed was the plague:
So it was counted unto him, for righteousness,
To generation after generation, unto times age-abiding.
And they provoked by the waters of Meribah,—
And it fared ill with Moses, for their sakes;
For they embittered his spirit, and he spake rashly with his lips.
They destroyed not the peoples of which Yahweh had spoken to them;
But had fellowship with the nations,
And learned their doings;
Yet they served their idols,
And they became to them a snare:
Or: "licked up."®
M.C.T.: "their glory."® One of the alterations of the Sopherim [editorial scribes]. The original reading was, "They changed (kehoddhi) my glory," but it was altered because the statement that the Israelites changed God's visible Shechinah for the image of an ox was deemed derogatory to the Divine Being."—G. Intro. 360.
Some cod. (w. 2 ear. pr. eds.): "And hearkened not" — G.n.
So it shd be (w. Syr.; cp. Eze. xx. 21)—Gn.
Some cod. (w. 2 ear. pr. eds.): "And have" — G.n.
Or: "to dead things (lifeless gods)" — O.G. 257, 558b, J.
Some cod. (w. Syr., Vul.): "him" — G.n.
Some cod. (w. Syr., Vul.): "And it" — G.n.
PSALMS CVI. 37—48; CVII. 1—17.

Yea they sacrificed their sons and their daughters to mischievous demons;* And poured out innocent blood, The blood of their sons and their daughters, Whom they sacrificed to the idols of Canaan, And the land was polluted with blood-shed; And they became unclean by their works, And became unchaste in their doings. Then was kindled the anger of Yahweh with his people, And he abhorred his own inheritance. So he delivered them up into the hand of the nations, And they who hated them had dominion over them; And their enemies oppressed them, And they were bowed down under their hand. Many times did he rescue them, But they rebelled by their counsel, And sank low in their iniquity.

Then looked he on the distress which befell them,— When he heard their loud cry; Then remembered he, for them, his covenant, And was moved to pity, according to the abounding of his lovingkindnesses;* And granted them compassion before all their captors.

Save us, O Yahweh our God, And gather us from among the nations,— That we may give thanks unto thy holy Name, That we may triumph aloud in thy praise. Blessed be Yahweh, God of Israel, from one age even unto another, And all the people shall say Amen! Praise ye Yah!

O give thanks to Yahweh— For he is good, For his lovingkindness.*

Let the redeemed of Yahweh say, Whom he hath redeemed from the hand of the adversary; And hath gathered them,— From the east and from the west, From the north and from the south. They wandered about in the desert—in a waste, to a city to dwell in found they none; Hungry—yea thirsty— Their soul, within them, fainted: Then made they outcry to Yahweh, in their peril, Out of their distresses he rescued them; And led them by a straight road, That they might journey to a city to dwell in. Let them give thanks to Yahweh for his lovingkindness, and for his wonderful dealings with the sons of men;* For he hath satisfied the longing soul, And the famished soul he filled with good.

The dwellers in darkness and death-shade, Bound with oppression* and iron; Because they had rebelled against the sayings of God,— And the counsel of the Most High they had spurned; And he bowed down, with labour, their heart, They staggered, with no one to help> Then made they outcry to Yahweh in their peril, Out of their distresses he saved them; He brought them forth out of darkness and death-shade, And their fetters he tare off. Let them give thanks to Yahweh for his lovingkindness, and for his wonderful dealings with the sons of men! For he brake in pieces the doors of bronze, And the bars of iron he hewed asunder.

Let them give thanks to Yahweh for his lovingkindness, and for his wonderful dealings with the sons of men;* This line is preceded in Sep. and Vul. by the public reader's invitation: "Praise ye Yah." —G.n. Cp. Ps. civ. 35, n. I.e.: "from the sea," as O.G. 446; = "south, because when facing east the right hand is towards the south"—O.G.

So read; but written: but in others (w. Aram. *lovingkindness*(sing.). in some cod. (w. Sep., Syr.) the singular is both written and read; —G.n. Cp. Ps. civ. 36, n.

The perverse by reason of their transgression, And on account of their iniquities are afflicted;* Or: "humiliation."
Psalms Cvii. 18—43 ; Cviii. 1—9.

12 All manner of food their soul abhorreth, And so they draw near unto the gates of death,

13 Then make they outcry to Yahweh in their peril, And <out of their distresses> he saveth them.

14 He sendeth his word, and healeth them, And delivereth them from their graves.

15 Let them give thanks to Yahweh for his lovingkindness, and for his wonderful dealings with the sons of men!

16 Yea let them sacrifice the sacrifice of thanksgiving, And recount his works with a shout.

17 Men who go down to the sea, in ships, Doing business through mighty waters;

18 They see the works of Yahweh, And his wonders in the deep;

19 And he speaketh, and there ariseth a tempestuous wind, Which lifteth on high its rolling waves;

20 Their soul by trouble dissolveth; They mount the heavens. They descend the roaring deeps,

21 Then make they outcry to Yahweh, in their peril, And <out of their distresses> he bringeth them forth.

22 He calmeth the storm to a whisper, And silent are their rolling waves:

23 Then are they glad, because they are hushed, And he guideth them unto their desired haven.

24 Let them give thanks to Yahweh for his lovingkindness, and for his wonderful dealings with the sons of men!

25 Yea let them extoll him in the convocation of the people, And in the seated company of elders let them praise him.

26 He turneth Rivers into a desert, and Springs of Water, into thirsty ground,

27 And hath caused the famished to dwell there, And they have built them a city to dwell in;

28 fixed is my heart. O God, I will sing and touch the strings, even mine honour.

29 Awake, O harp and lyre, I will awaken the dawn!

30 I will thank thee among the peoples, O Yahweh, And will sing praise unto thee, among the tribes of men.

31 For great above the heavens is thy lovingkindness, And as far as the skies thy faithfulness.

32 Be thou exalted above the heavens, O God, And above all the earth be thy glory.

33 To the end thy beloved ones may be delivered, Oh save thou with thy right hand and answer me!

34 God hath spoken in his holiness, I will exult!

35 I will apportion Shechem! And the Vale of Succoth will I measure cut;

36 Mine is Gilead — my commander’s staff;

37 The upright seeth and is glad, And all perverseness hath closed her mouth.

Who is wise? then let him observe these things! And diligently consider the lovingkindness of Yahweh.

Psalms 108.

A Song, a Melody : David's.

1 |Fixed is my heart. O God, 1 will sing and touch the strings, even mine honour.

2 I will awaken the dawn!

3 I will thank thee among the peoples, O Yahweh, And will sing praise unto thee, among the tribes of men.

4 For great above the heavens is thy lovingkindness, And as far as the skies thy faithfulness.

5 Be thou exalted above the heavens, O God, And above all the earth be thy glory.

6 To the end thy beloved ones may be delivered, Oh save thou with thy right hand and answer me!

7 God hath spoken in his holiness, I will exult!

8 I will apportion Shechem! And the Vale of Succoth will I measure out;

9 Mine is Gilead — mine head, But Ephraim is the defence of my head, Judah is my commander’s staff;

10 Moab is my wash-bowl, Upon Edom will I throw my shoe, over Philistia raise a shout of triumph.

The sign of dislocation is here also found in the Masoretic text. Effect has above been given to Ginzburg’s suggestion that ver. 40 shd have stood before ver. 39—Cp. note on verses 23-28.

28 He hath sown fields, and planted vineyards, And made them fruits of increase:

29 Thus hath he blessed them, and they have multiplied greatly, And <their cattle> he maketh not few.

30 He poureth contempt upon nobles, And causeth them to wander in a pathless waste;

31 So have they become few and been brought low, By oppression, misfortune and sorrow;

32 But he hath set the needy on high from affliction, And made families like a flock:

33 The upright seeth and is glad, And all perverseness hath closed her mouth.

Who is wise? then let him observe these things! And diligently consider the lovingkindness of Yahweh.

Psalm 108.

A Song, a Melody : David's.

1 Fixed is my heart. O God, I will sing and touch the strings, even mine honour.

2 Worship me; and mine.

3 Awake, O harp and lyre, I will awaken the dawn!

4 I will thank thee among the peoples, O Yahweh, And will sing praise unto thee, among the tribes of men.

5 For great above the heavens is thy lovingkindness, And as far as the skies thy faithfulness.

6 Be thou exalted above the heavens, O God, And above all the earth be thy glory.

7 Oh save thou with thy right hand and answer me!

8 God hath spoken in his holiness, I will exult!

9 I will apportion Shechem! And the Vale of Succoth will I measure out;

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4 I will thank thee among the peoples, O Yahweh, And will sing praise unto thee, among the tribes of men.

5 For great above the heavens is thy lovingkindness, And as far as the skies thy faithfulness.

6 Be thou exalted above the heavens, O God, And above all the earth be thy glory.

7 Oh save thou with thy right hand and answer me!

8 God hath spoken in his holiness, I will exult!

9 I will apportion Shechem! And the Vale of Succoth will I measure out;

10 Mine is Gilead — mine head, But Ephraim is the defence of my head, Judah is my commander’s staff;

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31 So have they become few and been brought low, By oppression, misfortune and sorrow;

32 But he hath set the needy on high from affliction, And made families like a flock:

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5 For great above the heavens is thy lovingkindness, And as far as the skies thy faithfulness.

6 Be thou exalted above the heavens, O God, And above all the earth be thy glory.

7 Oh save thou with thy right hand and answer me!

8 God hath spoken in his holiness, I will exult!

9 I will apportion Shechem! And the Vale of Succoth will I measure out;

10 Mine is Gilead — mine head, But Ephraim is the defence of my head, Judah is my commander’s staff;

11 Moab is my wash-bowl, Upon Edom will I throw my shoe, over Philistia raise a shout of triumph.
PSALM 108.

To the Chief Musician. David's. A Melody.

1 O God of my praise, do not be silent;
2 For the mouth of the lawless one and the mouth of the deceiver are open,
They have spoken to me with a false tongue;
3 And with words of hatred have they surrounded me,
And have made war upon me without cause:
4 For my love they have been accusing me,
While I was at prayer.
5 Yes they have returned unto me—
Evil for good'; and
Hatred for my love.
6 Set in charge over him, one who is lawless,
And let an accuser stand at his right hand;
7 When he is judged let him go out condemned,
And let his own petition become a sin;
8 Let his days become few,
<His overseership> let another take;
9 Let his children become fatherless,
And his wife a widow;
10 Let his children wander about and beg,
Let them be driven out of their ruins;
11 Let the creditor take aim at all that he hath,
And let strangers prey on the fruit of his till;
12 Let him have no one to continue lovingkindness,
And there be none to favour his fatherless children;
13 Let his posterity be for cutting off,
<In another generation> let their name be wiped out;
14 Remembered be the iniquity of his fathers against Yahweh;
And <the sin of his mother> let it not be wiped out;
15 Let them be before Yahweh continually,
And let the memory of them be cut off out of the earth.
16 Because that he remembered not to shew loving-kindness,
But pursued the man that was oppressed and needy,
17 That <the downhearted> he might slay.
PSALMS CX. 2-7; CXL.; CXL.; CXIII. 1—8.

1. Praise ye Yah! How happy is the man who revereth Yahweh,
   In his commandments delighteth he greatly;
2. Mighty in the earth shall be his seed,
   The generation of the upright shall be blessed;
3. Wealth and riches shall be in his house,
   And his righteousness standeth for aye.
4. Risen—in darkness—is light to the upright,
   The gracious and compassionate and righteous.
5. Well for a man shewing favour and lending!
   He shall sustain his affairs with justice.
6. Surely, unto times age-abiding shall he not be shaken,
   In remembrance age-abiding shall he not be afraid,
   Established is his heart, led to trust in Yahweh;
   His heart is established, he shall not be afraid,
   Until that he gazeth on his foes.
7. He hath scattered abroad, he hath given to the needy,
   His righteousness standeth for aye,
   His horn shall be exalted in honour.
8. The lawless one shall see, and be indignant,
   The craving of the lawless shall vanish.

PSALM 113.

1. Praise ye Yah!
   Praise, O ye servants of Yahweh,
Praiseth Name of Yahweh;
Bless the Name of Yahweh:
Henceforth, even to times age-abiding.
2. From the rising of the sun unto the going in thereof:
Worthy to be praised is the Name of Yahweh:
3. Who is like Yahweh our God?
That goeth on high to dwell,
That cometh down low to look,
Through the heavens and through the earth;
4. That raiseth, out of the dust, the poor,
   From the dunghill uplifteth the needy;
5. To give a seat with nobles,
   With the nobles of his people!

PSALM 114.

1. How happy is the man who revereth Yahweh,
   In his commandments delighteth he greatly;
2. Mighty in the earth shall be his seed,
   The generation of the upright shall be blessed;
3. Wealth and riches shall be in his house,
   And his righteousness standeth for aye.
4. Risen—in darkness—is light to the upright,
   The gracious and compassionate and righteous.
5. Well for a man shewing favour and lending!
   He shall sustain his affairs with justice.
6. Surely, unto times age-abiding shall he not be shaken,
   In remembrance age-abiding shall he not be afraid,
   Established is his heart, led to trust in Yahweh;
   His heart is established, he shall not be afraid,
   Until that he gazeth on his foes.
7. He hath scattered abroad, he hath given to the needy,
   His righteousness standeth for aye,
   His horn shall be exalted in honour.
8. The lawless one shall see, and be indignant,
   The craving of the lawless shall vanish.

PSALM 115.

1. Praise ye Yah!
   I will give thanks unto Yahweh, with a whole heart,
   In the circle of the upright and the assembly.
2. Great are the works of Yahweh,
   Sought out by all who find pleasure therein.
3. Honourable and majestic is his doing,
   And his righteousness standeth for aye.
4. A memorial hath he made by his wonders,
   Gracious and compassionate is Yahweh.
5. Hath he given to them who reverence him,
   He will remember, age-abidingly, his covenant.
6. The mighty of his works hath he declared to his people,
   That he may give them the inheritance of the nations.
7. The works of his hands are faithful and just,
   Firm are all his precepts,
   Upheld to futurity, to times age-abiding,
   Done in faithfulness and equity.
8. Ransom hath he sent to his people,
   He hath commanded, to times age-abiding, his covenant,
   Holy and reverend is his Name.

PSALM 116.

1. Praise ye Yah!
   How happy is the man who revereth Yahweh,
   In his commandments delighteth he greatly;
2. Mighty in the earth shall be his seed,
   The generation of the upright shall be blessed;
3. Wealth and riches shall be in his house,
   And his righteousness standeth for aye.
4. Risen—in darkness—is light to the upright,
   The gracious and compassionate and righteous.
5. Well for a man shewing favour and lending!
   He shall sustain his affairs with justice.
6. Surely, unto times age-abiding shall he not be shaken,
   In remembrance age-abiding shall he not be afraid,
   Established is his heart, led to trust in Yahweh;
   His heart is established, he shall not be afraid,
   Until that he gazeth on his foes.
7. He hath scattered abroad, he hath given to the needy,
   His righteousness standeth for aye,
   His horn shall be exalted in honour.
8. The lawless one shall see, and be indignant,
   The craving of the lawless shall vanish.

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   The craving of the lawless shall vanish.
9 Causing the barren woman to dwell in a household,
A mother of sons in her joy!
Praise ye Yah.*

PSALM 114.
1 When Israel came forth out of Egypt,
The house of Jacob from among a people of strange tongue.
2 Judah became his sanctuary,
Israel his realm:
3 The sea beheld, and fled,
. The Jordan turned back;
4 The mountains started like rams,
The hills like the young of the flock?
5 What aileth thee, O sea, that thou fleest?
O Jordan, that thou turnest back?
6 Ye mountains, that ye start like rams?
Ye hills, like the young of the flock?
7 Before the Lord be in anguish.
O earth, Before the God of Jacob:
8 Who turneth The Rock into a stone of water,
The Flint into springs of water.

PSALM 115.
1 Not unto us > O Yahweh, < not unto us >,—
But unto thine own Name give glory,
concerning thy lovingkindness,
concerning* thy faithfulness.
2 Wherefore' should the nations'say,
Pray where is their God?
3 When our God is in the heavens,
< Whatever he pleased > hath he done.
4 Their idols are silver and gold,
The work of the hands of men,—
5 < A mouth > have they, but they speak not,
< Eyes > have they, but they see not;
6 < Ears > have they, but they hear not,
< A nose > have they, but they smell not:
7 Their hands! but they feel not,
Their feet! but they walk not,
No sound make they in their throat.
8 < Like unto them > shall be they who make them,
Every one who trusteth in them.
9 O Israel! trust thou in Yahweh,
< Their help and their shield > is he!
10 House of Aaron! trust ye in Yahweh,
< Their help and their shield > is he!

11 Ye that revere Yahweh! trust in Yahweh,
< Their help and their shield > is he!
12 Yahweh hath remembered us, he will bless—
He will bless the house of Israel,
He will bless the house of Aaron;
13 He will bless them who revere Yahweh,
< The small with the great >.
14 Yahweh multiply' you,
< You and your children >.
15 Blessed' are ye' of Yahweh,
Who made the heavens and the earth:
16 < As for the heavens > [ the heavens ] belong to Yahweh,
< But the earth > hath he given to the sons of men.  
17 The dead cannot praise Yah,
Nor any that go down into silence;
18 But we will bless Yah,
From henceforth even unto times age-abiding.
Praise ye Yah.  

• PSALM 116.
1 I love Yahweh—because he heareth'
My voice, my supplications;
2< Because he hath bowed down his ear unto me > Therefore throughout my days I will call.
3 The meshes of death encompassed me,
And the distresses of hades came upon me,
< Peril and sorrow > I found;
4 But < on the Name of Yahweh > I called—
I beseech thee, Yahweh, deliver my soul.
3 Gracious' is Yahweh and righteous,
And our God is in full of compassion.4
5 Yahweh | preserveth the simple|.—
I was brought low, when < to me > he granted salvation.
7 Return, O my soul, to thy rest,
For Yahweh hath dealt bountifully with thee.
8 For thou hast rescued my soul from death,—
mine eyes from tears,
my feet from stumbling.
9 I will walk to and fro before Yahweh, in the lands of life.
10 I believed' that I should speak,
< I > was greatly depressed.
11< I > said in mine alarm,*
< All men > are false!
12 How shall I give back to Yahweh,
All his benefits unto me?
13 < The cup of salvation > will I lift,
And < on the Name of Yahweh > will I call:
14 < My vows—to Yahweh > will I pay,
Might it be in the presence of all his people!

* N.B. Should probably be carried to beginning of next Ps. Cp. G. Intro. 379, 380.
" A people talking unintelligibly "—O.G.
" Some cod. (w. Sep. and Vul.) " works " (pl.)—G.n.
" Some cod. (w. Sep., Syr., Vul.) " And every one "—G.n.
11 " Ye that revere Yahweh! trust in Yahweh,
< Their help and their shield > is he! 
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Might it be in the presence of all his people!

* Or: " sons of Adam. " my "—G.n.
* Cp. Ps. cxiii. 8, n.
PSALMS CXVI. 15—19; CXVII.; CXVIII.

15 <Costly'in the eyes of Yahweh>
In ||death|| for his men of lovingkindness.
16 I beseech thee, O Yahweh—
For ||I|| am thy servant;—
I ||am thy servant, the son of thy handmaid,
Thou hast loosed my bonds.
17 <To thee> will I sacrifice a sacrifice of thanksgiving,
And <on the Name of Yahweh> will I call:
18 <My vows—to Yahweh> will I pay,
Might it be in the presence of all his people;—
In the courts of the house of Yahweh,
In the midst of thee, O Jerusalem.
Praise ye Yah !

PSALM 117.
1 Praise Yahweh, all ye nations, Land him, all ye tribes of men;" For his lovingkindness hath prevailed over us! And the faithfulness of Yahweh is to times age-abiding.
Praise ye Yah !

PSALM 118.
1 Give ye thanks to Yahweh—
For he is good,
For <age-abiding> is his lovingkindness." 2 I pray you! let Israel [say],
For <age-abiding> is his lovingkindness." 3 I pray you! let the house of Aaron [say],
For <age-abiding> is his lovingkindness." 4 I pray you! let them who reverence Yahweh [say],
For <age-abiding> is his lovingkindness." 5 Out of a strait > called I on Yah,
He answered me with enlargement." 6 [Yahweh] is on my side, I will not fear,' 'What can man' [do unto me]? [Yahweh] is on my side," with them who help me,
I therefore shall gaze upon them who hate me. 8 It is <better to seek refuge in Yahweh>
Than to put confidence in man; 9 It is <better to seek refuge in Yahweh>
Than to put confidence in nobles. 10 All nations have compassed me about,
<In the Name of Yahweh> surely I will make them be circumcised;" 11 They have compassed me about—yea compassed me about,
<In the Name of Yahweh> surely I will make them be circumcised;" 12 They have compassed me about like wax been," They have blazed up, like the fire of thorns, <In the Name of Yahweh> surely I will make them be circumcised.e
13 Thou didst <thrust sore' at me that I might fall, But Yahweh hath helped me.
14 <My might and melody> is Yah,
And he hath become mine' by salvation.f
15 <The voice of shouting and salvation; is in the tents of the righteous, The right hand of Yahweh> is doing valiantly:
16 <The right hand of Yahweh> is exalted,
The right hand of Yahweh, is doing valiantly. 17 I shall not die, but' live, That I may recount the doings' of Yah. 18 Yah' [chastened me sore'], But <unto death> did not deliver me.
19 Open to me the gates of righteousness, I will enter therein, I will give thanks unto Yah.
20 [[This]] is the gate for Yahweh, Such as are righteous shall enter therein.
21 I will thank thee, because thou hast answered me, And hast become mine, by salvation.f
22 A stone the builders' refused]
Hath become the head of the corner:
23 <From Yahweh> hath this' come to pass,
The same' is marvellous in our eyes.
24 This' is the day, which Yahweh' hath made, We will exult, and be glad therein.f
25 Ah now, Yahweh, do save, we beseech thee, Ah now, Yahweh, do send success, we beseech thee! 26 Blessed' be he that entereth,
In the Name of Yahweh,
We have blessed you, Out of the house of Yahweh. 27 Yahweh is God', And hath shed on us light,— Bind ye the festal sacrifice with cords, Up to the horns of the altar. 28 <My God> thou art', and I will thank thee,— My Elohim, I will exalt thee.
29 Give ye thanks to Yahweh—
For he is good,
For <age-abiding> is his lovingkindness. 30 So it shd be (w. Sep.)—
G.n.
31 So it shd be (w. Aram., Sep., Vul.)—G.n. e Or: "cut them down." But cp. O.G. 599g.
32 Some cod. (w. 1 ear. pr. edn.): "doing" (sing.) —G.n. f Cp. ver. 14; Exo. xv. 2; Isa. xii. 2; and Intro. Chap. I., p. 6, a. g Or: "in him."
PSALM CXIX. 1—42.

How happy the men of blameless life,
Who walk in the law of Yahweh.

Yea, they have not wrought perversity,
In his ways have they walked.

Thou hast commanded thy precepts.
That they should be diligently kept.

Oh would that my ways' might be settled!
That I might keep thy statutes.

Then shall I not be ashamed,
When I have respect unto all thy commandments.

I will thank thee with uprightness of heart,
When I have learned thy righteous regulations.

Thou hast commandment thy precepts.
That they should be diligently kept.

Oh would that my ways' might be settled!
That I might keep thy statutes.

Even rulers have taken their seat, against me
have talked,
Thy servant will still meditate in thy statutes.

Yea, thy testimonies are my dear delight,
My counsellors.

My soul weepeth itself away, for grief,
Confirm thou me, according to thy word.

The way of falsehood take thou from me,
And with thy law O favour me.

The way of faithfulness have I chosen,
Thy regulations have I deemed right.

I have kept close to thy testimonies,
O Yahweh! do not put me to shame.

The way of thy commandments will I run,
For thou wilt enlarge my heart.

Point out to me, O Yahweh, the way of thy statutes,
That I may observe it unto the end.

Give me understanding, that I may observe thy law,
That I may keep it with a whole heart.

Guide me in the path of thy commandments,
For therein do I find pleasure.

Incline my heart unto thy testimonies,
And not unto unjust gain.

Turn away mine eyes, from beholding vanity,
In thy way give me life.

Establish unto thy servant, thy word,
Which pertaineth to the reverence of thee.

Cause to pass away my reproach, that I have feared,
For thy regulations are good.

Lo! I have longed for thy precepts,
In thy righteousness give me life.

And let thy lovingkindness reach me,
O Yahweh,
Thy salvation, according to thy word.
So shall I have something to answer him that reproacheth me,
That I have trusted in thy word.

Lit.: “caressings,” “fondlings.”
Or: “utterance,” “speech,” “declaration,” “oracle,” “promise.”

As in ver. 26.

Lit.: “words” — G.n.
Or: “vindications.”

A few cod. (w. 2 ear. pr. edn., Ara., Sep., Syr., Vul.) have the plural:
“thy sayings” — G.n.
“thy ways” — G.n.
“words” — (pl.) — G.n.
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"words" — (pl.) — G.n.
"words" — (pl.) — G.n.
"thee instruction."
And do not snatch away from my mouth the word of truth in any wise,*
Because <for thy regulation>° have I waited.
That I may keep thy law continually.
To times age-abiding and beyond.
That I may speak of thy testimonies before kings,
And not be ashamed.
That I may find dear delight in thy commandments,
Which I have loved.
That I may lift up my hands* unto thy commandments, which I have loved,
And may meditate in thy statutes.

Remember the word unto thy servant.
Upon which thou hast caused me to hope,
This is my comfort in mine affliction.
That thy word hath given me life.
Insolent men have derided me exceedingly,
From thy law have I not swerved.
I have remembered thy regulations which have come down from age-past times, O Yahweh,
And have consolled myself.
A raging beast hath seized me, by reason of the lawless,
Who forsake thy law.
<Songs> have thy statutes become to me, in my house* of sojourn.
I have remembered, in the night, thy Name, O Yahweh,
And have kept thy law.
This> have I had, because< thy precepts> have I observed.
My portion is Yahweh,
I have promised that I would keep thy words.*
I have sought the smile of thy face with all my heart;
Shew me favour, according to thy word.4
I have thought upon my ways,
And have turned my feet unto thy testimonies.
I have hastened, and not delayed,
To keep thy commandments.
'The meshes of the lawless have surrounded me,
<Thy law> have I not forgotten.
<At midnight> I arise to give thanks unto thee,
For thy righteous regulations.
<Companion> am I, to all who revere thee,
And to them who keep thy precepts.

O of thy lovingkindness> O Yahweh, the earth
is full.
<Thy statutes> teach thou me.
Thy statutes teach thou me.
Well> hast thou dealt with thy servant, O Yahweh, according to thy word.
<Good judgment and knowledge> teach thou me,
For <in thy commandments> have I trusted.
Before I was afflicted> I myself was going astray,
But now< thy word> have I kept.
<Good> thou art, and doing good,
Teach me thy statutes.
Insolent men have plastered falsehood over me,
<With a whole heart> will observe thy precepts.
Gross. like fat> is their heart.
<In thy law> have I found dear delight.
Better to me> is the law of thy mouth,
Than thousands of gold and silver.
Thine own hands have made me, and formed me.
Teach me thy statutes.
They who revere thee shall see me and rejoice
That< for thy word> I waited.
I know, O Yahweh, that righteous are thy regulations.
And in faithfulness didst thou afflict me.
Let thy lovingkindness, I beseech thee, serve to comfort me,
According to thy word* to thy servant.
Let thy compassions reach me, that I may live,
For I! thy low is my dear delight.
Let insolent men be ashamed,
Because< by means of falsehood> they have dealt with me perversely,
Even they who know thy testimonies.
Let my heart be thorough in thy statutes,
That I may not be ashamed.
My soul hath languished for thy salvation,
<For thy word> have I hoped.
Mine eyes have failed* for thy word,*
Saying, When wilt thou comfort me?
Though I have been like a wine-skin in the smoke>
<Thy statutes> have I not forgotten.
How few are the days of thy servant!
When wilt thou execute sentence on my persecutors?
Insolent men dugged for me pits,
Men who are not according to thy law.
PSALM CXIX. 86—128.

3 All thy commandments are faithful, With falsehood have they persecuted me, O help me!
4 A little more and they had consumed me in the earth, But I forsook not thy precepts.
5 According to thy lovingkindness give thou me life, So will I keep the testimonies of thy mouth.

LAMED.
6 Age-abidingly O Yahweh, Hath thy word been set up in the heavens, To generation after generation is thy faithfulness, Thou hast established the earth, and it standeth.
7 By thy regulations do they stand to-day, For all are thy servants.
8 Had not thy law been my dear delight, Then had I perished in mine affliction.
9 Unto times age-abiding will I not forget thy precepts, For by them hast thou given me life.
10 Thine am I—oh save me! For thy precepts have I sought.
11 Have the lawless waited, to destroy me, Thy testimonies will I diligently consider.
12 To all perfection have I seen an end, Broad is thy commandment exceedingly.

MEM.
13 Oh how I love thy law! All the day is it my meditation.
14 Beyond mine enemies will thy commandment make me wise, For age-abidingly shall it be mine.
15 Beyond all my teachers have I shewn discretion, For thy testimonies are my meditation.
16 Beyond the elders will I shew understanding, For thy precepts have I observed.
17 From every way of wickedness have I withheld my feet, That I might keep thy word.
18 From thy regulations have I not turned aside, For thou hast directed me.
19 How smooth to my palate is thy speech, More than honey to my mouth.
20 Out of thy precepts will I get understanding, For this cause do I hate every false way.

NUN.
21 A lamp to my feet is thy word, And a light to my path.
22 I awake, and have fulfilled, To keep thy righteous regulations.

* Some cod. w. each. pr. edn., Aram., Sep., Syr., Vul.): "words" (pl.)—G.n.
* So in many MSS. (w. 7 each. pr. edn., Aram., Sep., Syr., Vul.): "words" (pl.)—G.n.
* As in ver. 38. Some cod. (w. Sep., Syr., Vul.): "are thy sayings" (pl.)—G.n.
* Cp. Intro., p. 29, ant.—So it shd be (w. Sep. and Syr.):—G.n.
* As in ver. 38. Gt.: "have I kept," Or, it shd be: "thy precepts to me (concerning me) have I kept"—G.n.
* So it shd be (w. Sep., have I kept"—G.n.
PSALM CXIX. 129—170. 595

129 Wonderful are thy testimonies, For this cause hath my soul observed them.

130 The opening of thy words sheddeth light, Giving understanding to the simple.

131 My mouth have I opened wide, and panted, Because for thy commandments have I longed.

132 Turn thyself unto me, and shew me favour, As is befitting, to the lovers of thy Name.

133 My steps direct thou by thy word, And let no iniquity have dominion over me.

134 Set me free from the oppression of man, So will I keep thy precepts.

135 Light thou up on thy servant, And teach me thy statutes.

136 Thou hast righteously commanded thy testimonies, Yea in great faithfulness.

137 My zeal hath put an end to me, For mine adversaries have forgotten thy words.

138 Refined is thy word, to the uttermost, And [thy servant] loveth it.

139 Thy righteousness is righteous to times age-abiding, And [thy law] is truth.

140 Straitness and distress have befallen me, [Thy commandments] are my dear delights.

141 Righteous' are thy testimonies, unto times age-abiding, Give me understanding, that I may live.

142 Righteous' art thou, O Yahweh,—And [equitable] are thy regulations.

143 Thou hast righteously commanded thy testimonies, Yea in great faithfulness.

144 My zeal have I opened wide, and panted, Because for thy commandments have I longed.

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147 Set me free from the oppression of man, So will I keep thy precepts.

148 Light thou up on thy servant, And teach me thy statutes.

149 Straitness and distress have befallen me, [Thy commandments] are my dear delights.

150 They have drawn near, who pursue villainy, *<From thy law> have they gone far away.

151 Near art thou', O Yahweh, And all thy commandments are truth.

152 Long have I known, from thy testimonies, That <to times age-abiding> thou didst establish them.

153 Behold mine affliction, and rescue me, For <thy law> have I not forgotten.

154 Plead my cause, and redeem me, <By thy word> give me life.

155 Far from the lawless is salvation, For <thy statutes> have they not sought.

156 [Thy compassions] are great, O Yahweh, <According to thy regulations> give me life.

157 Many are my persecutors and mine adversaries, <From thy testimonies> have I not svered.

158 I have seen traitors, and felt loathing, Because <thy word> they kept not.

159 See thou that <thy precepts> I have loved, O Yahweh <according to thy lovingkindness> give me life.

160 [The sum of thy word] is truth,*<Thy face> light thou upon thy servant, And teach me thy statutes.

161 Joyful am I over thy word, Like the finder of spoil in abundance.

162 Falsehood I hate and abhor, <Thy law> do I love.

163 Seven times in the day> have I praised thee, For thy righteous regulations.

164 Blessing in abundance have the lovers of thy law, And nothing to make them's tumble.

165 I have looked for thy salvation, O Yahweh, And [thy commandments] have I done.

166 My soul hath kept thy testimonies, Yea I have loved them greatly.

167 I have kept thy precepts, and thy testimonies, For all my ways are before thee.

168 Let my shouting come near before thee. O Yahweh, <According to thy word> give me understanding.

169 Let my supplication come in' before thee, <According to thy word> deliver me.

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* Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "words" written and read; but in others (w. 3 ear. pr. edns., Aram., Syr.): "word" (sing. — G.n.


* As in ver. 28.

* Some cod. (w. 1 ear. pr. edn., Syr.): "word" (sing. — G.n.

* Or: "faithfulness," "word," written; "word," read. In some cod. (w. 6 ear. pr. edns. [Rabb.]): "decisions," "regulations" (pl.)—G.n.

* "Word," written; "word," read. Some cod. (w. Sep. and Vul.): "word," written; "word," read. Others (w. 2 ear. pr. edns. [Arnam.]: "words" (pl.) written and read. Others (w. 2 ear. pr. edns. [T.Aram., Syr.]: "word" (sing. — G.n.


* Some cod. (w. Sep. and Vul.): "words" (pl.).
PSALM 119.
A Song of Ascents.

1. My lips shall pour out praise, when thou shalt teach me thy statutes.
2. My tongue shall respond with thy word,* for all thy commandments are righteous.
3. Be thy hand ready to help me, for thy statutes have I chosen.
4. I have longed for thy salvation, O Yahweh, and thy law is my dear delight.
5. Let my soul live, that it may praise thee, so shall thy regulation help me.
6. I have strayed like a wandering sheep, seek thy servant, for thy commandments have I not forgotten.

PSALM 120.
A Song of Ascents.

1. Unto Yahweh, in the distress that befell me I cried—and he answered me.
2. O Yahweh! rescue thou my soul—From the false* lip. From the deceitful* tongue.
3. What shall be given to thee, and what shall be added to thee Thou deceitful tongue?
4. The arrows of the hero sharpened, With burning coals of broom.
5. Woe is me, That I sojourn in Meshek,— That I abide near the tents of Kedar!*
6. Long* hath my soul had her dwelling With him* that hateth peace:
7. If I am for peace, and verily I speak, [They] are for war!

PSALM 121.
A Song of Ascents.

1. I will lift up mine eyes, unto the mountains, From whence cometh my help!
2. My help is from Yahweh, Who made heavens and earth.
3. May he not suffer thy foot* to slip, May thy keeper not slumber!* Lo! neither will slumber nor sleep The keeper of Israel.
4. Yahweh* is thy keeper, Yahweh* is thy shade, on thy right hand:
5. By day* the sun shall not smite, Nor the moon* by night.

  To the three great pilgrim feasts, i.e., to be sung on the way up to Jerusalem—O.G. 372.
  Or: “among the Mochi”—a northern people inhabiting the Mocheian mountains bordering on Armenia”—Davies’ H.L. Or: “of the Kedarines”—a general Rabbinic name for Arabia”—Davies’ H.L.
  Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): “And may”—G.n.
  Some cod. (w. Syr. and Vul.): “O.G. 454.”
  Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): “And may”—G.n.
  Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): “And may”—G.n.
  So written; but read:

* Yahweh will keep thee from all harm, He will keep thy life.*
* Yahweh will keep thy going out* and thy coming in,
  From henceforth, even unto times age-abiding.

PSALM 122.
A Song of Ascents. David’s.

1. I was glad, when they were saying unto me, Unto the house of Yahweh let us go!
2. Standing* are our feet, Within thy gates, O Jerusalem!
3. Jerusalem*! that hath been builded,
  A true city,* all joined together as one:
4. Whither* have come up the tribes, The tribes of Yah,
  A testimony to Israel,
To give thanks unto the Name of Yahweh:
5. For there* are set— Thrones for justice, Thrones for the house of David.
6. Ask ye for the peace of Jerusalem,
  [They shall prosper] who love thee!
7. Peace* be within thy walls, Prosperity within thy palaces!
8. Peace be within thee! <For the sake of my brethren and friends> Oh, might I speak [saying],
  Peace be within thee!
9. Will I seek blessing for thee.

PSALM 123.
A Song of Ascents.

1. Unto thee have I lifted up mine eyes, O thou who art enthroned in the heavens.
2. Lo! as the eyes of men-servants are unto the hand of their masters, As the eyes of a maid-servant, unto the hand of her mistress> [So] are our* eyes, unto Yahweh our God, Until that he shew us favour.
3. Shew us favour, O Yahweh, shew us favour, For exceedingly are we sated with contempt:
4. Exceedingly sated with contempt is our soul,— the contempt of the proud,*

PSALM 124.
A Song of Ascents. David’s.

1. If it had not been [Yahweh] who was on our side, Oh might Israel say:

* U. “soul,” “proudest oppressors”
  Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): “And may”—G.n.
  So written; but read:

* Or: “of the Kedarines” —a general Rabbinic name for Arabia” —Davies’ H.L.
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5. If it had not been for Yahweh who was on our side,
When men rose up against us,
Then would they have swallowed us up,
In the glow of their anger against us;
Then the waters would have whelmed us,
The torrent gone over our soul;
Then had gone over our soul
The waters so proud!

Blessed be Yahweh, who gave us not as prey to their teeth.

Our soul as a bird hath escaped from the snare of the fowlers,
The snare is broken, and we are escaped:
Our help is in the Name of Yahweh,
Who made heaven and earth.

PSALM 125.
A Song of Ascents.

They who trust in Yahweh are like Mount Zion,
Which shall not be shaken,
Age-abidingly shall it remain.
Jerusalem's mountains are round about her;
And Yahweh is round about his people,
From henceforth even unto times age-abiding.

For the sceptre of lawlessness shall not remain over the allotment of the righteous,—Lest the righteous put forth unto perversity— their hands.

Do good, O Yahweh, unto such as are good,
Even unto such as are upright in their hearts.

As for them who turn aside unto their crooked ways,
Yahweh will lead them forth with the workers of iniquity,
Prosperity on Israel!

PSALM 126.
A Song of Ascents.

When Yahweh brought back the captives of Zion,
We were like those who dream:
Then was our mouth filled with laughter,
And our tongue with a shout of triumph,—
Then said they among the nations,
Yahweh hath done great things with these!
Yahweh hath done great things with us,
We are full of joy!

Bring thou back, O Yahweh, our captives,
Like channels in the South.

They who are sowing with tears
With shouting shall reap:
Some cod. (w. 1 ear. pr.)
Some cod. (w. Sep., Syr.,
Gn.) — G.n.

He that doth indeed go forth and weep,
Bearing seed enough to trail along,*
Doth suddenly come in with shouting,
Bringing his sheaves.

PSALM 127.
A Song of Ascents. Solomon's.

If Yahweh build not the house
In vain have the builders of it toiled thereon,
If Yahweh watch not the city
In vain hath the watchman kept awake:
To be early in rising,
To be late in lying down,
To be eating the bread of wearisome toil,
Would he give his beloved one sleep.

Lo! An inheritance from Yahweh are children,
As the fruit of the womb:
As arrows in the hand of a warrior,
Are the children of young men.

How happy the man who hath filled his quiver with them!
They will not be ashamed,
But will speak with enemies in the gate.

PSALM 128.
A Song of Ascents.

If Yahweh build not the house
In vain have the builders of it toiled thereon,
If Yahweh watch not the city
In vain hath the watchman kept awake:
To be early in rising,
To be late in lying down,
To be eating the bread of wearisome toil,
Would he give his beloved one sleep.

Lo! An inheritance from Yahweh are children,
As the fruit of the womb:
As arrows in the hand of a warrior,
Are the children of young men.

How happy the man who hath filled his quiver with them!
They will not be ashamed,
But will speak with enemies in the gate.

PSALM 129.
A Song of Ascents.

Many a time have they harassed me from my youth,
Well may Israel say:
PSALMS CXXIX. 2—8; CXXX.: CXXXI.; CXXXII. 1—17.

2 <Many a time> have they harassed me from youth, Yet have they not prevailed against me.  
3 <Upon my back> have ploughmen ploughed, They have lengthened their furrow!  
4 ||Yahweh|| is righteous, He hath cut asunder the cords of the lawless.  
5 Let all who hate Zion be ashamed and shrink back:  
6 Let them become like the grass of housetops, Which before it is pulled up hath withered;  
7 Wherewith no reaper hath filled his hand, Nor binder [his bosom]:  
8 Neither have the passers-by ever said, "The blessing of Yahweh be unto you,—We have blessed you in the Name of Yahweh.

PSALM 130.  
A Song of Ascents.  
1 <Out of the depths> have I cried unto thee, O Yahweh.  
2 O My Lord! hearken thou unto my voice,—Let thine ears be attentive to the voice of my supplications  
3 <If iniquities> thou shouldst mark, O Yah>  
O My Lord,* who could stand?  
4 But <with thee> is forgiveness, That thou mayest be revered.  
5 I have waited for Yahweh My soul hath waited for his word;°  
6 I have hoped, O my soul, for My Lord,* More than they Who watch for the morning, Who [watch for the morning].°  
7 Wait, O Israel, for Yahweh,—For <with Yahweh> is lovingkindness, And there aboundeth with him—redemption.  
8 Therefore, will redeem Israel From all his iniquities.

PSALM 131.  
A Song of Ascents.  
1 O Yahweh, my heart is not haughty. Nor are mine eyes lofty, Neither have I moved among great matters. Or among affairs too wonderful for me.°  
2 Surely I have soothed and silenced* my soul,—Like a weaned child, concerning his mother, Like a weaned child, concerning myself—mine own soul.  
3 Wait, O Israel, for Yahweh, From this time forth, even to times age-abiding.

PSALM 132.  
A Song of Ascents.  
1 Remember, O Yahweh, unto David, All his humiliations!  
2 What he Swore to Yahweh,—Vowed to the Mighty One of Jacob:  
3 Surely I will not enter the home of my own house, Nor ascend my curtained couch;  
4 I will not give sleep to mine eyes, Nor <to mine eye-lashes> slumber:  
5 Until I find A place for Yahweh, Habitations' for the Mighty One of Jacob.  
6 Lo! we heard of it at Ephrathah, We found it in the fields of the wood.  
7 We would enter his habitations, We would bow down at his footsteps.  
8 Arise! O Yahweh, unto thy place of rest, [Thou, || and the ark of thy strength.°  
9 Thy priests]| let them be clothed with righteousness, ||Thy men of lovingkindness] let them shout for joy!  
10 <For the sake of David thy servant> Do not turn away the face of thine Anointed One.  
11 Yahweh hath sworn unto David, <In faithfulness> will he not turn from it,—<Of the fruit of thy body> Will I set on thy throne.  
12 <If thy sons keep my covenant, And my testimony which I will teach them> Even their sons [unto futurity] Shall sit on thy throne.  
13 For Yahweh hath chosen Zion,—He hath desired it as a dwelling for himself:  
14 <This> is my place of rest unto futurity, Here! will I dwell, for I have desired it;  
15 <Her provision> will I abundantly bless, <Her needy ones> will I satisfy with bread.;  
16 And <her priests> will I clothe with salvation, And ||her men of lovingkindness| shall shout aloud for joy;  
17 |There will I cause to bud a horn to David, I have prepared a lamp for mine Anointed One:

\*Some cod. (w. 2 ear. pr. edn. [1 Rabh.]): "upon" —G.n.  
° Or transfer the name: "O Adonay." But some cod. (w. 2 ear. pr. edn.): "Yahweh" —G.n.  
°° So (w. Sep., Syr., Vul.) and these verses be divided - G.n.  
\* Or: "for Adonly." Some cod. (w. 1 ear. pr. edn.): "for Yahweh." —G.n.  
\* Cn. Intro., Chap. II., Synopsetis B, c.  
\* Ml.: "wonders beyond me."  
\* Some cod. (w. Sep. and Vul.): "soothed and uplifted,"  
\* Der. instead of semenomanteci—"\*" for "\*" as often—G.n. [See Table I., p. 20, ante. N.B.: That, to "soothe" one's soul when weaned from wonted creature support, is to "uplift" one's soul. The weaning is an advancement.]  
\* Some cod. (w. 3 ear. pr. edn.): "field" (sing.)—G.n.  
\* Or: "thine arck of strength."  
Psalm 183

A Song of Ascents. David’s.

1 Lo! <how good and how delightful> For brethren || to dwell together even as one.

2 Like the precious oil upon the head; Descending upon the beard; The beard of Aaron,— Which descended unto the opening of his robe:

3 Like the dew of Hermon, which descended upon the mountains of Zion,— For || there || did Yahweh command the blessing, || Life || unto times age-abiding.

Psalm 184

A Song of Ascents.

1 Lo! bless Yahweh, all ye servants of Yahweh, Who stand in the house of Yahweh | by night: |

2 Lift up your hand in holiness, And bless Yahweh.

3 May Yahweh | bless thee | out of Zion, Even he that made heaven and earth.

Psalm 185

Praise ye Yah; Praise ye the Name of Yahweh, Praise, O ye servants of Yahweh; Who stand in the house of Yahweh, In the courts of the house of our God.

5 For || I || know that great’ is Yahweh, Yea our Lord, 4 is beyond all gods.

6 <Whosoever Yahweh hath pleased> he hath done,— In the heavens and on the earth, In the seas, and all resounding deeps:

7 Causing vapours to ascend from the end of the earth,— <Lightnings for the rain> hath he made, Bringing forth wind out of his treasuries.

8 Who smote the firstborn of Egypt, Both of man, and of beast; Sent signs and wonders into thy midst, O Egypt, Upon Pharaoh, and upon all his servants.

10 Who smote great nations, And slew mighty kings: 11 Sihon, king of the Amorites, And Og, king of Bashan, And all the kingdoms of Canaan;

12 And gave their land as an inheritance, An inheritance to Israel his people.

13 O Yahweh! || thy Name || is age-abiding,— O Yahweh! || thy memorial || is to generation after generation.

14 For Yahweh will vindicate’ his people,— And <on his servants> have compassion.

15 || The idols of the nations || are silver and gold, The work 4 of the hands of men: || A mouth || have they, but they speak not, || Eyes || have they, but they see not; || Ears || have they, but they hear not, || Nose || —there is no’ breath in their mouth.

18 <Like unto them> shall be they who make them, Every one who trusteth in them.

19 O house of Israel! bless Yahweh, O house of Aaron! bless Yahweh; O house of Levi! bless Yahweh, Ye that revere Yahweh! bless Yahweh.

21 Blessed be Yahweh out of Zion, Who inhabiteth Jerusalem, Praise ye Yah !

Psalm 186

Give ye thanks to Yahweh For he is good,

For || age-abiding || is his lovingkindness. 1

2 Give ye thanks to the God of gods, For || age-abiding || is his lovingkindness.

3 Give ye thanks to the Lord of lords, For || age-abiding || is his lovingkindness.

4 To him that doeth great wonders | by himself alone|, For || age-abiding || is his lovingkindness.

5 To him that made the heavens with understanding, For || age-abiding || is his lovingkindness.

6 To him that stretched out the earth above the waters, For || age-abiding || is his lovingkindness.

7 To him that made great lights, For || age-abiding || is his lovingkindness.

8 The sun to rule the day, For || age-abiding || is his lovingkindness.

9 The moon and stars to rule the night, For || age-abiding || is his lovingkindness.

10 To him that smote Egypt in their firstborn, For || age-abiding || is his lovingkindness.

11 And brought forth Israel out of their midst, For || age-abiding || is his lovingkindness.

12 With a firm hand, and a stretched-out arm, For || age-abiding || is his lovingkindness.

* ML: “and.”

† Deu. xxxii. 36, 43.

‡ Cp. Ps. civ. 4-13.

§ Some cod. (w. Sep. and Vul.) “works” = “rulers.”

* Sometimes = “representatives of God.”

© Cp. Ps. viii. 5, n; lxxxii. 1, 5, n.
To him that divided the Red Sea into divisions,  
For <age-abiding> is his lovingkindness.
13 And caused Israel to pass through the midst thereof,  
For <age-abiding> is his lovingkindness.
14 And shook off Pharaoh and his army in the Red Sea,  
For <age-abiding> is his lovingkindness.
15 To him that led his people through the desert,  
For <age-abiding> is his lovingkindness.
16 To him that smote great kings,  
For <age-abiding> is his lovingkindness.
17 Even Sihon, king of the Amorites,  
For <age-abiding> is his lovingkindness.
18 Also Og, king of Bashan,  
For <age-abiding> is his lovingkindness.
19 Who remembered us,  
For <age-abiding> is his lovingkindness.
20 And gave their land for an inheritance,  
For <age-abiding> is his lovingkindness.
21 And gave it to Israel their servant,  
For <age-abiding> is his lovingkindness.
22 And gaveth food to all flesh,  
For <age-abiding> is his lovingkindness.
23 Who gave thes thereof us words of song,  
And our plunderers— gladness,—  
Sing us of the songs of Zion!
24 How shall we sing the song of Yahweh,  
On a foreign soil?
25 Who giveth food to all flesh,  
For <age-abiding> is his lovingkindness.
26 Give ye thanks unto the God of the heavens,  
For <age-abiding> is his lovingkindness.

PSALM 138.
1 I will give thee thanks with all my heart,  
Before the messengers of God will I praise thee in song:
2 I will bow down towards thy holy temple,  
And thank thy Name, for thy lovingkindness and for thy faithfulness,  
For thou hast magnified, [above all thy Name],  
your word.
3 <In the day I cried unto thee>  
Then didst thou answer me,  
And didst excite me, in my soul, mightily.  
4 All the kings of the earth [will thank thee, O Yahweh],  
When they have heard the sayings of thy mouth;
5 And they will sing of the ways of Yahweh,  
That great' is the glory of Yahweh:
6 <Though lofty' is Yahweh> yet <the lowly> heregardeth,  
But <the haughty— afar off> doth he acknowledge.
7 <Though I walk in the midst of distress> thou wilt give me life,—  
Because of the anger of my foes' thou wilt thrust forth thy hand,  
And thy right' hand |will save me|:
8 <Yahweh> will carry through my cause,—  
O Yahweh! [thy lovingkindness] is age-abiding,  
The works of thine own hands> do not thou desert.

PSALM 139.
To the Chief Musician. David's. A Melody.
1 O Yahweh! thou hast searched me, and observed;  
Thou hast observed my downsitting and mine uprising,  
Thou hast given heed to my desire, from afar:
2 <My path and my couch> hast thou examined,  
And <all my ways> thou wilt knowest.
3 Gr.; “O destroying d. of B.”—G.n.
4 Some cod. (w. Aram., Sep., Syr., Vul.) add:  
“ By the rivers of Babylon |there we sat down |yes we wept—
When we remembered Zion:
2 Upon the willows—in the midst thereof>
Hanged we our lyres:
3 For our captors asked of us words of song,
And our plunderers— gladness,—  
Sing us of the songs of Zion!
4 How shall we sing the song of Yahweh,  
On a foreign soil?
5 If I forget thee, O Jerusalem>
Let my right-hand forget:
6 Let my tongue cleave to the roof of my mouth,  
If I do not remember thee!
7 Remember, O Yahweh, against the sons of Edom, the day of Jerusalem,—  
How they continued to say—  
Overthrow! Overthrow!  
Unto the foundation within it.
8 Note the effect of this pause, as though the utterance were choked with a sob!
9 Some cod. (w. Sep. and Vul.): “Let my r.-h. be forgotten.” G.t.: “Let my r.-h. fail or deceive” —G.n.
10 Some cod. (w. 2 ear. pr. edns.): “Yes, because of my foes”—G.n.
11 Some cod. (w. 2 ear. pr. edns.): “I will give thee thanks— with all my heart,”
12 Before the messengers of God will I praise thee in song:
13 I will bow down towards thy holy temple,  
And thank thy Name, for thy lovingkindness and for thy faithfulness,
For thou hast magnified, [above all thy Name],
your word.  
14 <In the day I cried unto thee>  
Then didst thou answer me,  
And didst excite me, in my soul, mightily.
15 All the kings of the earth [will thank thee, O Yahweh],
When they have heard the sayings of thy mouth;
16 And they will sing of the ways of Yahweh,  
That great' is the glory of Yahweh:
17 <Though lofty' is Yahweh> yet <the lowly> heregardeth,
But <the haughty— afar off> doth he acknowledge.
18 <Though I walk in the midst of distress> thou wilt give me life,—  
Because of the anger of my foes' thou wilt thrust forth thy hand,  
And thy right' hand |will save me|:
19 <Yahweh> will carry through my cause,—  
O Yahweh! [thy lovingkindness] is age-abiding,  
The works of thine own hands> do not thou desert.
PSALMS CXXXIX. 4–24; CXL.

1. Surely there hath not been a word on my tongue,
   [But] behold! O Yahweh, thou hast observed it on every side.
2. <Behind and before> hast thou shut me in,
   And hast laid upon me thy hand:—
3. Knowledge [too wonderful] for me!
   High, I cannot attain to it!
4. Whither can I go from thy spirit?
   Or whither <from thy face> can I flee?
5. <If I ascend the heavens> i. therelothou art!
   <If I spread out hades as my couch> behold thee!
6. <If I mount the wings of the dawn,
   Settle down in the region beyond the sea>
   Even there thv hand shall lead me,
   And thy right' hand [shall hold me].
7. <If I say, Surely darkness shall cover me!>
   Then night is light about me.
8. <If I ascend the heavens> i. therelothou are!
   <If I spread out hades as my couch> behold thee!
9. <If I mount the wings of the dawn,
   Settle down in the region beyond the sea>
   Even there thv hand shall lead me,
   And thy right' hand [shall hold me].
10. <If I say, Surely darkness shall cover me!>
    Then night is light about me.
11. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
12. <If I ascend the heavens> i. therelothou are!
    <If I spread out hades as my couch> behold thee!
13. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
14. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
15. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
16. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
17. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
18. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
19. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
20. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
21. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
22. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
23. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!
24. <If I ascend the heavens> i. therelothou art!
    <If I spread out hades as my couch> behold thee!

PSALM 140.

To the Chief Musician. A Melody of David.

1. Rescue me, O Yahweh, from the men of mischief,
   <From the men of violence> wilt thou preserve me:
2. Who have devised mischiefs in [their] heart,
   <Every day> do they stir up wars:
3. They have sharpened their tongue like a serpent,—
   The poison of the asp! is under their lips.

4. Keep me, O Yahweh, from the hands of the lawless one,
   <From the man of violence> wilt thou preserve me:
   Who have devised to thrust at my steps:
   The proud have hidden a snare for me,
   And <cords> have they spread as a net beside the track,
   <Snares> have they set for me.

5. I have said unto Yahweh, [My God] thou art!
   Give ear, O Yahweh, unto the voice of my supplications.
6. O Yahweh, My Lord, my saving strength,
   Thou hast screened my head in the day of battle.
7. Do not grant, O Yahweh, the desires of the lawless one,
   <His device> do not promote,
   They would exalt themselves.

8. <As for the head of them who surround me>
   Let the mischief of their lips cover them:
9. <May there be dropped on them live coals,—
   Into the fire> may they be let fall,
   Into watery pits [from which] they shall not rise.
10. <As for the slanderer> let him not be established in the earth,—
    <As for the man of wrongful violence> let misfortune hunt him with thrust upon thrust.

11. I know that Yahweh will execute
    The right of the oppressed one,
    The vindication of the needy.
12. Surely [[the righteous]] shall give thanks to thy Name,
    The upright shall dwell' in thy presence.

* Or: “grievous,” "injur- eous way." (or: “may there rain.”) O.G.
* Or: “grievous,” "injuri- eous way." (or: “may there rain.”) O.G.
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* Or: “grievous,” "injuri- eous way." (or: “may there rain.”) O.G.
PSALM 141.
A Melody of David.
1 O Yahweh, I have cried unto thee.
   Make haste to me, Give ear unto my voice, when I cry to thee.
2 Let my prayer be set in order like incense before thee,—
   The lifting up of my hands* as the evening gift.
3 Set thou, O Yahweh, a watch at my mouth,
   Keep thou guard over the door of my lips.
4 Let not my heart incline to a matter of wrong.
   That I should busy myself with practices in lawlessness, with men working iniquity,
   And let me not eat of their dainties.
5 Let a righteous man smite me—
   <A lovingkindness> that he should correct me.
   An oil for the head [which] let not my head refuse!
   For [yet]; [even my prayer] shall be in their calamities.
6 Their judges have been hurled down by a crag, [b]
   Now have men heard my sayings, for they have become sweet.
7 <As when one plougheth and furroweth the earth>
   [Scattered about] are our bones at the mouth of hades!
8 Surely <unto thee, O Yahweh, My Lord> are mine eyes,
   <In thee> have I sought refuge,
   Do not pour out my life.
   Keep me out of The clutches of the trap they have set for me, and
   The snares of the workers of iniquity.
10 They who are lawless shall fall into the nooses thereof,
   While [I, at the same time] pass on.

PSALM 142.
An Instructive Psalm of David. When he was in the Cave. A Prayer.
1 <With my voice—to Yahweh> make I outcry,
   <With my voice—to Yahweh> make I supplication:
2 I pour out before him my complaint,
   <My distress—before him> I tell.
3 <When my spirit fainted concerning myself>
   Then thou didst take note of my path, —
   <In the course which I was about to take>
   They had hidden a snare for me.

* Ml.: “psalm” (“opened hands”). render: “hurled forward on the points of a crag.”
  b As if (fig.): “by the hands of a crag.” Or (Cp. Fuent.
  c P. O. G. 292b.

PSALM 143.
A Melody of David.
10 Yahweh, hear my prayer.
   Give ear to my supplications,
   <In thy faithfulness> answer me, |in thy righteousness|.
2 Do not then enter into judgment with thy servant,
   For no one living can appear just before thee.
3 For an enemy Hath pursued my soul,
   Hath crushed, to the earth, my life,
   Hath made me dwell in dark places, like the ancient dead.
4 Therefore hath my spirit ’fainted concerning myself,
   <Within me> hath my heart been confounded.
5 I have remembered the days of aforetime,
   I have talked with myself of every deed of thine,
   <Of the work of thy hands> I would speak:
   I have spread out my hands unto thee,
   Thy soul is as a thirsty land, for thee. [Selah.
7 Speedily answer me, O Yahweh,
   My spirit faileth,—
   Do not hide thy face from me,
   Or I shall be made like unto them who go down into the pit.
8 Let me hear, in the morning, thy lovingkindness.
   For in thee have I waited.” (or “hoped”).
9 Rescue me from my foes, O Yahweh,
   Unto thee have I come seeking refuge.

* Or: “the land of life.”
  b Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syri., Vul.): “all thy deeds” —G. n.
  c Sense of M.C.T. doubtful; and G. L.: “For thee have I waited” (or “hoped”).
  d Some cod. (w. 7 ear. pr. edn.): “is in” —G. n.
  e P. O. G. 292b.
  f Some cod. (w. 1 ear. pr. edn., Aram., Sep. and Vul.): “works” —G. n.
  g Some cod. (w. 8 ear. pr. edn.): “in thee.” Cp. ver. 8-6 n.
10 Teach me to do thy good pleasure, 
For thou art my God, —
Thy spirit is good, 
Wilt thou set me down to rest in a level land?* 
11 <For the sake of thy Name>, O Yahweh, wilt thou give unto me life, <In thy righteousness> wilt thou bring forth, out of distress, my soul; 
And <in thy lovingkindness> wilt thou exterminate my foes,—
And destroy all the adversaries of my soul, Because || I || am thy servant.

PSALM 144. 
David's. 
1 Blessed be Yahweh, my Rock, Who teacheth my hands to war, my fingers to fight: 
2 My lovingkindness and my stronghold, 
My high tower and my deliverer—mine!! 
My buckler, and he in whom I have sought refuge,—
He that subdueth my people under me.c
3 O Yahweh! what is the earthborn. And yet thou hast acknowledged him,—The son of a mortal, And yet thou hast taken account of him:* 
| The earthborn | resembleth | [a vapour; | His days | are like a passing' shadow. |

3 O Yahweh! bow thy heavens and come down, Touch the mountains, that they smoke: 
Flash forth lightning, that thou mayest scatter them, Send out thine arrows, that thou mayest confound them: 
Put forth thy hands from on high:—
Snatch me away and rescue me Out of mighty waters, 
Out of the hand of the sons of the alien, 
Whose mouth hath spoken deceit, And whose right hand is a right hand of falsehood.

11 Snatch me away and rescue me Out of the hand of the sons of the alien,— Whose mouth hath spoken deceit, And whose right hand is a right hand of falsehood:—
12 That || our sons || may be like plants well grown while yet young,— 
|| Our daughters || like corner pillars, — 
| carvcd, in the construction of a palace: 
| Our flocksl multiplying by thousands—by myriads, in our open fields:

12 That our sons may be like plants well grown while yet young,—
| Our daughters like corner pillars, — 
| carved, in the construction of a palace: 
13 Our garnerst full, pouring out from one kind to another; 
14 Our oxen well-laden; 
No breaking in and no departing,—
And no loud lament in our places of concourse: —
15 How happy the people that is in such' a case! 
How happy the people that hath Yahweh for its God!

PSALM 145. 
A Psalm of Praise. David's.
1 I will exalt thee, my God, O King, And will bless thy Name, to times age-abiding and beyond: 
2 Every day will I bless thee, And praise thy Name, to times age-abiding and beyond.b
3 Great' is Yahweh—and worthy to be heartily praised, And || his greatness|| is unsearchable.b
4 <Generation unto generation> shall celebrate thy works, And <thy mighty deeds> shall they tell:
5 <The splendour of the glory of thy majesty>> shall they speak, And <thy wonders> will I utter.e
6 And <the might of thy terrible acts> shall men speak, And <as for thy greatness> I will recount it. 
7 <The memory of thy great goodness> shall men pourforth, And <thy righteousness> shall they shout aloud.
8 Good' is Yahweh to all, And his tender compassions are over all his works.
9 Good' is Yahweh to all, And his tender compassions are over all his works.
10 Who giveth victory unto kings,— Who snatcheth away David his servant, from the calamitous sword.

* Some cod. (w. 1 car. pr. edn.): “way.” Others (w. Syr.): “path.” Cp. Ps. xxxvii. 11. 
In some cod. there is a Masoretic note. Read: “under him”; and in others: “under him” is both written and read—G.n.

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10 All thy works, O Yahweh, [will give thanks unto thee;— And thy men of lovingkindness] will bless thee:

11 <The glory of thy kingdom> will they tell,— And <thy power> will they speak.

12 To make known to the sons of men, his mighty deeds, And the splendid glory of his kingdom.

13 Thy kingdom is a kingdom of all ages,— And thy dominion is over generation after generation.*

14 Yahweh is ready to uphold all who are falling, And to raise all who are laid prostrate.

15 <The eyes of all> <for thee> do wait, And <thee> givest them their food in its season.

16 <Thou> openest thy hand, And fillest every living thing with gladness.

17 Righteous is Yahweh in all his ways, And kind in all his works.

18 Near is Yahweh to all who call upon him,— To all them who call upon him in faithfulness.

19 <The desire of them who revere him> will he fulfil, And <their cry> will he hear, and will save them.

20 Yahweh preserveth all who love him, But <all the lawless> will he destroy.

21 <The praise of Yahweh> my mouth shall speak, That all flesh may bless his holy Name, Unto times age-abiding and beyond.  

PSALM 146.

1 Praise ye Yah, Praise, O my soul, Yahweh, 2 I will praise Yahweh while I live! I will make melody to my God while I continue! 3 Do not ye trust in nobles, In a son of man’s who hath no deliverance: His spirit goeth forth], he returneth to his ground, <In that very day> his thoughts perish. 5 How happy is he that hath the God of Jacob as his help, Whose hope is on Yahweh his God:—

* Here some cod. (w. Sep., Syr., Vul.) add:— "Faithful is Yahweh in all his words, And kind in all his works"—G.n.  
[So putting the missing main (»r»r»a = "Faithful") and making 22 verses—one for each letter in the alphabet. Cp. "Special Note," I. 5, post, p. 697.]  
* Or "Adam," * Or "Adam,"

6 Who made The heavens and the earth, The sea and all that is therein, Who keepeth faithfulness to times age-abiding:

7 Who executeth justice for the oppressed, Who giveth food to the famishing, [Yahweh who liberath prisoners;]  
[Yahweh who opened the eyes of the blind, Yahweh who raiseth the prostrate, Yahweh who loveth the righteous;]  
[Yahweh who preserveth sojourners, <The fatherless and widowers> he relieveth,— But <the way of the lawless> he overturneth.  

8 Yahweh will reign, to times age-abiding, Thy God, O Zion, To generation after generation.

Praise ye Yah!

PSALM 147.

1 Praise ye Yah. For it is good, to make melody to our God,*— For it is delightful, seemly’ is praise! 2 Yahweh is building Jerusalem, <The outcasts of Israel> will he gather together. 3 He is healing the broken in heart,— And binding up their hurts. 4 Counting the number of the stars, <To all of them—names> he giveth. 5 Greatest is our Lord, and of abounding strength, And [his knowledge] cannot be expressed. 6 Yahweh [releiveth the humbled! ’] Casting the lawless down to the earth. 7 Respond to Yahweh with thanksgiving, Make melody to our God with the lyre. 8 Who covereth the heavens with clouds, Preparing rain’ for the earth, Who causeth the mountains to sprout grass: Giving, to the beast, its food, To the young ravens, when they cry. 10 <Not in the strength of the horse> doth he delight, <Not> in the legs of a man hast he pleasure: 11 Yahweh hath pleasure in them who revere him, In them who wait for his lovingkindness.

12 Laud thou, O Jerusalem, Yahweh, Praise thy God, O Zion: For he hath strengthened the bars of thy gates, He hath blessed thy children in thy midst: 14 Who maketh thy boundaries to be peace, <With the marrow of wad> doth he satisfy thee:

15 Who sendeth his utterance* to the earth, <How swiftly> runneth his word!  

* Or: "oppressed." * Some cod. (w. Sep., Syr., Vul.): "Nor" (»= "And not")—G.n.

17 Who made The heavens and the earth, The sea and all that is therein, Who keepeth faithfulness to times age-abiding:

18 Who executeth justice for the oppressed, Who giveth food to the famishing, [Yahweh who liberath prisoners;]  
[Yahweh who opened the eyes of the blind, Yahweh who raiseth the prostrate, Yahweh who loveth the righteous;]  
[Yahweh who preserveth sojourners, <The fatherless and widowers> he relieveth,— But <the way of the lawless> he overturneth.  

19 Yahweh will reign, to times age-abiding, Thy God, O Zion, To generation after generation.

Praise ye Yah!

PSALM 147.

1 Praise ye Yah. For it is good, to make melody to our God,*— For it is delightful, seemly’ is praise! 2 Yahweh is building Jerusalem, <The outcasts of Israel> will he gather together. 3 He is healing the broken in heart,— And binding up their hurts. 4 Counting the number of the stars, <To all of them—names> he giveth. 5 Greatest is our Lord, and of abounding strength, And [his knowledge] cannot be expressed. 6 Yahweh [releiveth the humbled! ’] Casting the lawless down to the earth. 7 Respond to Yahweh with thanksgiving, Make melody to our God with the lyre. 8 Who covereth the heavens with clouds, Preparing rain’ for the earth, Who causeth the mountains to sprout grass: Giving, to the beast, its food, To the young ravens, when they cry. 10 <Not in the strength of the horse> doth he delight, <Not> in the legs of a man hast he pleasure: 11 Yahweh hath pleasure in them who revere him, In them who wait for his lovingkindness.

12 Laud thou, O Jerusalem, Yahweh, Praise thy God, O Zion: For he hath strengthened the bars of thy gates, He hath blessed thy children in thy midst: 14 Who maketh thy boundaries to be peace, <With the marrow of wad> doth he satisfy thee:

15 Who sendeth his utterance* to the earth, <How swiftly> runneth his word!  

* Or: "oppressed." * Some cod. (w. Sep., Syr., Vul.): "Nor" (»= "And not")—G.n.

17 Who made The heavens and the earth, The sea and all that is therein, Who keepeth faithfulness to times age-abiding:

18 Who executeth justice for the oppressed, Who giveth food to the famishing, [Yahweh who liberath prisoners;]  
[Yahweh who opened the eyes of the blind, Yahweh who raiseth the prostrate, Yahweh who loveth the righteous;]  
[Yahweh who preserveth sojourners, <The fatherless and widowers> he relieveth,— But <the way of the lawless> he overturneth.  

19 Yahweh will reign, to times age-abiding, Thy God, O Zion, To generation after generation.

Praise ye Yah!
Who giveth snow like wool, 
<Hoar-frost—like ashes> he scattereth:
Casting forth his ice like crumbs, 
<Before his cold> who can stand?
He sendeth forth his word and melteth them, 
He causeth his wind to blow, the waters’ stream along:
Declaring his word unto Jacob, 
His statutes and his regulations, unto Israel.
He hath not dealt so with any nation 
And <his regulations> he maketh not known to them.

Praise ye Yah!

PSALM 148.

Praise ye Yah. 
Praise Yahweh, out of the heavens. 
Praise him in the heights; 
Praise him, all his messengers. 
Praise him, all his host; 
Praise him, sun and moon, 
Praise him, all ye stars of light; 
Praise him, O ye heavens of heavens, 
And ye waters’ that are above the heavens; 
Let them praise the Name of Yahweh, 
For [he] commanded, and they were created; 
So caused he them to stand perpetually—age-abidingly, 
<A decree> hath he given, and it passeth not beyond.

Praise Yahweh, out of the earth, 
Sea monsters, and all resounding deeps; 
Fire and hail, snow and vapour, 
Stormy wind, fulfilling his word; 
Ye mountains, and all hills, 
Fruit trees, and all cedars; 
Thou wild-beast, and all ye cattle, 
Crawling creature, and bird of wing; 
Kings of earth, and all peoples, 
Rulers, and all judges of earth; 
Young men, yea even virgins, 
Elders, and children.

Let them praise the Name of Yahweh, 
For lofty is his Name alone, 
His splendour is over earth and heavens.
Therefore hath he exalted a horn for his people, 
A praise’ for all his men of lovingkindness, 
For the sons of Israel—a people near him, 
Praise ye Yah!

PSALM 149.

Praise ye Yah; 
Sing to Yahweh a song that is new, 
His praise in the convocation of the men of lovingkindness.
Let Israel rejoice in him that made him, 
Let the sons of Zion exult in their king;
Let them praise his Name in the dance, 
<With timbrel and lyre> let them make music to him.
For Yahweh is taking pleasure in his people, 
He will beautify humbled ones with victory.
Let the men of lovingkindness exult as they glory,
Let them shout aloud upon their beds:
The high songs of God be in their throat, 
And a two-edged sword in their hand:
To execute An avenging among the nations, 
Rebukes among the peoples:
To bind Their kings with fetters, and 
Their honoured ones with iron bands;
To execute upon them the sentence written,
Shall it be to all his men of lovingkindness.
Praise ye Yah!

PSALM 150.

Praise ye Yah, 
Praise ye God in his sanctuary, 
Praise him, in his strong expanse; 
Praise him, for his mighty deeds, 
Praise him, according to his exceeding greatness:
Praise him, with the blast of a horn, 
Praise him, with the harp and lyre: 
Praise him, with timbrel and dance, 
Praise him, with stringed instrument and flute; 
Praise him, with cymbals of clear tone, 
Praise him, with cymbals of loud clang; 
Let ||every breathing thing|| praise Yah, 
Praise ye Yah!

88 Or: "oppressed ones."
89 Or: "exult with ascriptions of Glory!"—O. G.
90 Or: "lute"—O. G.
91 Or: "wind instrument."
92 Or: "a more broadly: wind instrument."
93 Or: "might" is both written and read—G. n.
94 Or: "his mighty deeds," read; but in others (w. Aram. and Syr.): "his might" is both written and read—G. n.
SPECIAL NOTE

ON

THE PSALMS.

The exigencies of space in relation to the varying forms in which this Bible is issued afford a welcome opportunity for inserting here a Special Note on the Psalms, rather than reserve such note for the Old Testament Appendix. It will be necessary to restrict this further outgrowth from the original design of The Emphasised Bible to subjects which are in some measure peculiar to the work, leaving the student to seek elsewhere for fuller information on related topics. It will be convenient to treat, first, of some external features which are observable in the foregoing presentation of the Psalms; and, secondly, to touch upon some more essential characteristics of those precious compositions, especially in regard to certain grave questions of interpretation.

I. External Features.

1. The division of the Psalms into Books, having now been familiarised by means of the Revised Version, claims no further notice here than merely to say that the ancient issue of the Psalms in successive and enlarging collections, relieves us from all embarrassment and impulse to prejudgment, when we first find it stated at the end of the Second Book (Psalm lxxii.) that the prayers of David the son of Jesse are "ended," and yet discover others, later on, attributed to the same author. Just as, in the Book of Proverbs, the first collection (x. to xxiv.) is supplemented by another which, at a later date, "Hezekiah and his men copied out" (xxv. 1), so later editions of the Psalms may very well contain compositions from David's own pen which at an earlier time had not been brought to light, or had not been suitably edited for insertion among the hymns employed in the Temple service.

2. The titles of the Psalms need cause us no anxiety. That they are very ancient is evident from their appearance as translated in the Septuagint Version,* but further than this we need not go; and if any Psalms, by the application of sound principles of exegesis, remonstrate against the occasion ascribed to them, we need do no more than pay respectful regard to a venerable tradition, and pass on in quest of more conclusive evidence. In particular it should be understood that the preposition generally rendered "of" in the phrase "Psalm of David," may easily and naturally be rendered "to," "for," "of," or "by," and so may be taken as the "to" of dedication, the "for" of desired use, the "of" of subject-matter, or finally the "by" of authorship—which last can itself scarcely preclude editorial preparation for liturgical use, to say nothing of perils of transcription and transmission, to guard us from which the labours of the textual critic are of such priceless worth. A Psalm "of" Asaph may have been "for" Asaph's use, or one composed "by" him. We should scarcely think of a Psalm composed "by" the Sons of Korah: much rather "for" their use. And yet one and the same preposition serves in these several applications. An effort has been made in the foregoing version to keep the reader in the enjoyment of his legitimate freedom.

3. The word Selah has long been proof against all endeavours to resolve it. That it literally means "to lift up" has been generally admitted. But "lift up" what?—instruments or voices? And why and how lift up? And so despair has relinquished the inquiry: it was some musical note or sign—precise nature unknown. Others settled down in the conclusion that it simply or chiefly meant "Pause." And "pause" was nearly successful; save that, to say "pause" at the end of a Psalm, seemed needless. To the Oxford Gesenius belongs the merit of suggesting a more adequate explanation, the substance of which is cited in note [*] to Ps. iii. p. 530, ante. As a call upon the people to lift up their voices in praise of Yahweh, a pleasing pause for a practical purpose would be thereby constituted, and one which would suit equally the close of a strophe or the end of a Psalm; and at the same time not be wholly out of place even when it was used to mark a movement of musical rhetoric—interrupting a sentence—a movement akin to the pause for effect familiar in oratory. If the latter part of this explanation be borne in mine, the otherwise unwelcome letting in of a little extra space in connection with some of the occurrences of "Selah" in the foregoing pages, will be explained.

4. We are thus prepared for the more graphic setting of the word Hallelujah (= Hallelu Yah = "Praise ye Yah") than was previously familiar to us; and for which we are indebted to Dr. Ginsburg. Hallelu Yah becomes the more general invitation to the people to join: Selah the more precise intimation of the points at which the loud acclaim should come in. That the two words are seldom or never found in company, may merely show that, after all, we have only

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* See note [*] on heading to Ps. iv.

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b See p. 588, ante, note [*], end of Ps. civ.
glimpse of the ancient temple worship. At first it may seem a little amusing that by the simple process of resolving the word "hallelujah" into its elements and then translating it in harmony with its force and intent we actually get rid of the word (as one compound word) altogether! That is so; but consider the gain. We not only catch a fresh sight of the ancient worship as a living thing, but we gain an accession to the instances in which the thrice holy Divine Name (in its abbreviated form of "Jah"—"Yah") occurs in the Old Testament; and, so condescending upon the minor matter of pronunciation, it seems peculiarly becoming that the same translation that ventures upon the spelling "Yahweh" should set free from its almost meaningless combination (often flippantly ejaculated, and sometimes lightly used as a badge) the august syllable Yah. The relation of "Yah" to "Yahweh" is so generally admitted, that to accept the obvious pronunciation of the former and refuse the proposed pronunciation of the latter, would appear to be rather inconsistent.

5.—The Alphabetical Psalms claim notice, if only because—the fact that there are such Psalms has in this Bible been forced into prominence by the exhibit in the margin of the Hebrew letters which form this characteristic. It will readily be understood that in some cases these letters have been placed in the right-hand margin merely for convenience, and that they still refer to the first Hebrew word in the line. There are seven such Alphabetical Psalms—namely, xxv., xxxiv., xxxvii., exi., cxxi., cxxiv., and cxiv. To these, some scholars add Psalms ix. and x., which were perhaps originally one Psalm, and in which fragments of the alphabetical arrangement are still discernible. The 119th is the most conspicuous of these singular compositions, both owing to the number of verses headed by each Hebrew letter in succession (eight to each), and to the circumstance that the names of the Hebrew letters are preserved as paragraph headings by the Bibles in common use. The device under consideration may be described as an abecedarian acrostic. Eight verses in succession begin (in the original) with words commencing with aleph; then eight verses start with words beginning with bet; and so on to the end of the alphabet of 22 letters, making 176 verses in all. On the other alphabetical Psalms the arrangement is less formidable; a stanza only, or a distich, or even a single line being headed by each Hebrew letter as the initial of the original word employed. This initialling device makes a singularly striking and beautiful appearance in the Book of Lamentations, in which book of five chapters four are alphabetical: Chapters i. and ii. having each a single alphabet, hence twenty-two verses each; Chapter iii., a triple alphabet—three alephs, three beths, etc.—hence sixty-six verses in all; Chapter iv., a single alphabet and twenty-two verses; Chapter v., still twenty-two verses, but, strange to say, no alphabet. In settling the rendering of Chapter iii., it was found easily possible to conform some four or five triplettes to the same style, so far as to begin three verses in succession with the same English letter. Ordinarily, as might be anticipated, the imitation has to be given up; but this small measure of success impressed the present translator's mind with the conviction that here we have to do with something more than a literary curiosity. There must have been patient dealing on the part of the author; and there must have resulted an aid to memory so effective as scarcely to have been outside the original composer's intention. Truly, a fruitful consideration, bearing on the advantages even now of memorising Holy Scripture, and on the debt of gratitude we owe to paraphrasts and hymn-writers who, by alliteration, rhythm, and rhyme, render aid to the memories of the illiterate, the sick, the blind, and the bookless—aid which tends to keep Divine truth alive in the hearts of men when they most need its influence. Incidentally, the Alphabetical Psalms may yield a valuable lesson in textual criticism. Whoever the author of any one of these Psalms may have been, the intuition comes to us with unanswerable force that if the initial alphabet is nearly unbroken, it must have been originally intended to make it perfect. Hence, when an expert like Dr. Ginsburg says, on Psalm xxv. 2, that he thinks that instead of "O my God, in thee," it should rather be "In thee, O my God," it needs only that we notice that whereas the former in Hebrew is Elohay, bekh, the latter is Beks, Elohay, thus perfecting the sequence of the initials by bringing the letter beth next after aleph, to feel almost certain that he is right. In like manner, when we observe that, while the nineteenth letter (koph) is absent, the twentieth letter (resh) starts two verses in succession, we cannot avoid the conclusion that a disturbance has at some time or other crept in, even though we cannot now set the matter right; and perhaps just here it may be of no practical consequence, as some nearly synonymous word to that rendered "Behold" in verse 18, but beginning with a k, may have originally commenced that sentence. Where, however, the alphabet is complete, we rest content in the assurance that copyists have had a double safeguard against error.

6.—Something has been done in this translation to resolve the individual Psalms into groups of lines, commonly called strophes, thereby marking sub-divisions likely to be of practical service, both as indicating changes of tone, topic, speaker, and drift, and as letting in glimpses of that mighty afflatus by which the psalmists were suddenly or gradually carried away into realms of thought and feeling wholly beyond their actual circumstances. It is probable that more might have been done in this direction, even by one individual, had unlimited time and space been at command; but it may in the end be better that studious readers should help themselves by grafting personal labour upon that which here and elsewhere has been prepared to their hand. Where the interjection of "Selah" has occasioned a division which cannot be justified even by a musical imagination, let some small "closing-up" sign be inserted by the student's own hand in the margin. Where, on the other hand, smaller strophes are seen to group themselves into larger divisions, let extra space, at the larger divisions, be in like manner suggested by some appropriate token.

II.—ESSENTIAL CHARACTERISTICS.

It is impossible here to treat of many of the most obvious of these—the adaptation of the Psalms, by reason of their direct address to Deity, to lift up man's spirit to his Maker; their powerful hold on
men's deepest sympathies, in that they are sensitively in touch with a wide range of human sin and sorrow; their prevailing tendency to carry the reader onward out of darkness into light, so that although many of them commence in deepest depths of despair, their ending is mostly on the mountain top of exuberant joy; and, not to go further, the happy blending of personal interests with national and world-wide affairs, so that the piety that begins at home in the privacy of the closet and, it may be, the agonies of a broken heart, is speedily borne on eagle wings to survey the glorious majesty of the Divine Kingdom. On these and other grounds, here left untouched, the lasting popularity of the Psalms securely rests.

A few points, however, not overmuch observed, claim brief remark.

1.—The dramatic structure of a good many Psalms makes special demand on interpretative inquiry. Take the Second Psalm as an example. In reading this we listen to no fewer than four distinct voices. There is first (and last) the voice of the Psalmist himself, speaking in his own person, however truly he was led of the Spirit in what he uttered; secondly, the language attributed to the lawless conspirators against Yahweh and his Anointed One; thirdly, the counter declaration of the Most High; fourthly, the record of the Son of God, who in turn cites the terms in which he had been addressed by the Divine Father, counselling him (the Son) to ask for and obtain worldwide dominion; the whole being then concluded, as named above, by the resuming voice of the Psalmist, as timely adviser, counselling the kings and rulers of the earth to act with prudence. It is little to say that the Psalm cannot be expounded in the absence of dramatic feeling and insight: it cannot even be read with fitting expression. Perhaps the most difficult of all the dramatic Psalms is the sixty-eighth, which severely taxes, not the expositor alone, but the translator, who has to determine how to render his descriptive tenses, whether as applying to past, present, or future; and, to decide this, he seems bound to apprehend, as best he may, what is the ideal key-note of the whole of this magnificent composition. The ground-thought being almost certainly the bringing up of the ark to Jerusalem, yet manifestly this concept shrinks into a mere point of departure for a flight into Messiah's coming kingdom, for which the Ascension of the Anointed One into heavenly glory is a stepping-stone—unless indeed our own beloved Apostle Paul is wholly at fault in Ephesians Four.

2.—This feature of dramatic structure naturally leads forward to a deeper question—that of inspirational prophetic flight into the future. Were Psalms and Prophets divinely gifted seers into futurity, or were they not? Were they—as the Apostle Peter affirms they were—taken hold of and borne along or carried away out of the present into the future? It may be conceded that to be sent back to the historical starting-points of the prophetic word is well; but to get set fast there is ill indeed. The eagle of prophecy had its nest on the rock of accomplished fact; but to that rock it was not chained. It had a pinion strong enough to bear it up towards the sun, to an elevation from which it could descry things then distant, yea, and things yet to come.

3.—This step emboldens us to take another, landing us in the midst of the problem of dispensation. What spirit are we of?—what dispensation are we in? For instance, can we, may we, dare we curse as the old Hebrews cursed—as we might almost say—they were trained to curse? Take Psalm cix. as an example, if you wish to see how whole-heartedly and with what poetry and passion they could execute their foes. Can we curse like that? or are we in duty bound and in spirit empowered to abstain? We know well we must not curse at all. But how is that? It is because we have heard a Voice saying, "Bless and curse not"; because we have seen an Example which would put us to shame if we, even on the strongest provocation, dared to "breathe out threatenings and slaughter"; and, finally, because we can never think the command to abstain from cursing arbitrary so long as we realise that we are at present only followers of the Messiah in his humiliation. In this the whole question of dispensation is involved. But the sword of truth is two-edged. The Church—the called-out assembly—of the Messiah cannot curse; but there is another thing she cannot do—at least if rightly guided. She cannot confound herself with the manifested, world-dominating Kingdom of God. The life of the kingdom is in her by faith—that is all; she sees the kingdom at present only from afar. By faith she brings it nigh, it is true; and that is precisely the angle of vision from which she can say and sing the songs of the kingdom which she finds in the Book of Psalms. She leaps over the intervening "strange work" of overthrowing and breaking in pieces. That belongs not to her—least of all at present. That commission is safe in immortal and unerring hands. If we are ever to join in its execution, it can only be when we have "overcome"; and we cannot overcome if we fail meantime to let patience have her perfect work. If it might be said without presumption: When Biblical Criticism knows how to make the reasonable distinction—that what is impossible now may be possible hereafter—it may cease torturing humble souls by seeming to say that there are no Predictions of a Personal Messiah in the Old Testament. In any case, it may safely be said: That in proportion as Christians can see their way to judge simply and clearly as to what in the Psalms they may legitimately decline as inapplicable to them; and what in the Psalms they may simply defer, as unfurnished at present; and so cease to stretch and strain the Word in order to make it suit our intermediate dispensation, to which in the main it does not belong;—so in proportion will they enjoy these admirable lyrics with a refined delight which, probably, they have not hitherto known.

* 2 Peter i. 21.  b Mat. v. 43-48; Rom. xii. 11; Jas. iii. 10.  c Rev. ii. 26, 27.  d Jas. i. 3, 4.
THE PROVERBS.

General Introduction, in Praise of Wisdom, as the Source whence Proverbs are derived (Chapters I. to IX).

1. The proverbs of Solomon, son of David, King of Israel:

2. For the knowledge of wisdom and correction, For discerning the sayings of intelligence;
3. For receiving the correction of prudence, Righteousness and justice, and equity;
4. For giving "to the simple shrewdness, " to the young man, knowledge and discretion.

5. A wise man will hear, and will increase learning, And a discreet man will acquire, By gaining discernment of proverb, and satire, The words of the wise, and their dark sayings.

6. The reverence of Yahweh is the beginning of knowledge, Wisdom and correction the foolish have despised.

7. Hear, my son, the correction of thy father, And do not reject the instruction of thy mother; For a wreath of beauty shall they be to thy head, And chains of ornament, to thy neck.

8. My son, if sinners entice thee do not consent. If they say—
   Come with us,— Let us lie in wait for blood, Let us watch in secret for him who is needlessly innocent;
   Let us engulf them, like hades, [alive], While in health like them who are going down to the pit;
   All costly substance shall we find, We shall fill our houses with spoil;
   Thy lot shall thou cast into our midst, One purse shall there be [for us all].

9. My son, do not walk in the way with them, Withhold thy foot from their path. For their feet to mischief do run, And haste to the shedding of blood.

10. Surely in vain is spread the net, In the sight of aught that hath wings!

11. Yet they lie in wait for their own blood, They watch in secret for their own life.

12. Such are the ways of every one that graspeth with greed, The life of the owners thereof it taketh away!

13. Wisdom in the open place soundeth forth, In the broadways she raiseth her voice;

14. At the head of bustling streets she crieth aloud,— At the openings of the gates in the city—her sayings she doth utter:—

15. Because I called, and ye refused, I stretched out my hand, and no one regarded;

16. But ye dismissed all my counsel, And to my rebuke would not yield.

17. I also at your calamity will laugh, When cometh as a crashing your dread, And your calamity as a storm-wind overtaketh,

18. Then will they call me, but I will not answer, They shall seek me diligently, but shall not find me.

19. Because they hated knowledge, And the reverence of Yahweh did not choose;

20. Consented not to my counsel, Disdained all my rebuke.

21. Therefore shall they eat of the fruit of their own way, And with their own counsels be filled.

22. For the turning away of the simple will slay them,— And the carelessness of dullards will destroy them.

23. Whereas he that hearkeneth unto me shall dwell safely, And be at rest, without dread of misfortune.
2 So that thou direct unto wisdom, thine ear,
   Bend thy heart, unto understanding;
3 Yea if thou cry aloud, for understanding thou shalt seek,
   And like hid treasure thou search for her.
4 Then shall thou understand the reverence of Yahweh,
   And the knowledge of God shalt thou find.
5 For Yahweh giveth wisdom,
   Out of his mouth knowledge and understanding;

6 <Out of his mouth knowledge and understanding;>
7 Yea he treasureth, for the upright, safety,
   A shield [is] to them who walk in integrity.
8 To him that observeth the paths of justice,
   Yea the way of his men of lovingkindness he doth guard.
9 Then shalt thou understand righteousness and justice,
   And equity—every noble course.
10 When wisdom entereth thy heart,
   And knowledge to thy soul is sweet,
11 Discretion shall watch over thee,
   Understanding shall preserve thee:
12 To rescue thee from the way of the wrongful,
   From the man that speaketh perverses things;
13 From them who forsake the paths of rectitude,
   To walk in the ways of darkness;
14 Who rejoiceth to do wrong,
   Exult in the perversities of the wrongful;
15 Whose paths are twisted,
   And they are tortuous in their tracks.
16 To rescue thee, from the woman that is a stranger,
   From the female unknown, who with her speach seduceth;
17 Who forsaketh the friend of her youth,
   And the covenant of her God hath forgotten;
18 For she hath appointed unto death, her house,
   And unto the shades, her courses;
19 None who go in unto her come back,
   Neither attain they unto the paths of life:
20 To the end that thou walk in the way of good men,
   And the paths of the righteous that thou observe.
21 For the upright shall abide on the earth,—
   And the men of integrity shall remain therein;
22 But the lawless! out of the earth! shall be cut off,
   And the traitors shall they tear away therefrom.

1 My son, <mine instruction> do not thou forget,
   And <my commandment> let thy heart observe;
2 For length of days and years of life,
   And blessedness shall they add to thee.
3 Lovingkindness and faithfulness let them not forsake thee,—
   Bind them, upon thy neck,
   Write them upon the tablet of thy heart:*
4 So find thou favour and good repute,
   In the eyes of God and man.

5 Trust thou in Yahweh, with all thy heart,
   And unto thine own understanding do not lean:
6 In all thy ways acknowledge him,
   And he will make straight thy paths.
7 Do not become wise in thine own eyes,
   Revere Yahweh, and avoid evil;*
8 Healing shall it be to thy body,*
   And refreshing to thy bones.
9 Honour thou Yahweh, with thy substance,
   And with the firstfruit of all thine increase;
10 So shall thy storehouses be filled* with plenty,
   And with new wine* shall thy vats overflow.

11 The chastening of Yahweh, my son, do not reject,
   Nor lose the rebuke;
12 For whom Yahwehloveth he correcteth,*
   He causeth pain* to the son in whom he delighteth.
13 How happy the man who hath found wisdom,
   And the man who draweth forth understanding,
14 For better is her merchandise, than the merchandise of silver,
   Yea than gold* her increase;
15 More precious is she than carbals,*
   Yea none of thy delightful things doth equal her:
16 Length of days is in her right hand,
   In her left are riches and honour;*
17 Her ways are ways of pleasantness,
   And all her paths peace;*k
18 A tree of life is she, to them who secure her,—
   And they who hold her fast are every one to be pronounced happy.
19 Yahweh in wisdom founded the earth,
   Establishing the heavens with understanding;
20 By his knowledge the resounding deeps were burst open,
   And the skies drop down dew.

* Or: "without blame."
† Or: "men."
‡ Or: "men."
§ Or: "men."
¶ Or: "the blameless."
* Or: "be left over."
1 Or: "in the land."
2 Or: "be left over."
3 Or: "be torn away."
* Or: "know."
My son, let them not depart from thine eyes, 
Guard thou counsel, and purpose, 
So shall they become life to thy soul, 
And an adornment to thy neck; 
Then shalt thou walk securely in thy way, 
And thy foot shall not stumble; 
When thou sittest down thou shalt have no dread, 
Yea thou shalt lie down, and sweet shall be thy sleep. 
Be not thou afraid of sudden dread, 
Nor of the desolation of the lawless, when it cometh. 
For will be in all thy ways, 
And will keep thy foot from the snare. 
Withhold not good from them who ask it, 
When it is in power of thy hand to do it: 
Do not say to thy neighbour, Go and come again. 
And turn not away the great lord of many things; 
For with the upright he is intimate. 
The curse of is in the house of the lawless, 
But the of the righteous he besteth. 
Yet to the humble he granteth favour. 
Shall the wise inherit, 
But as for dullards shame shall carry them away.

Hear, ye sons, the correction of a father, 
And attend, that ye may know understanding. 
For good teaching have I given you, 
Mine instruction do not ye forsake. 
For a son became it to my father, 
Tender and most precious in the sight of my mother. 
So he taught me, and said to me—
Let thy heart lay hold of my words, 
Keep my commandments and live!

Acquire wisdom, acquire understanding, 
Do not forget, neither decline thou from the sayings of my mouth. 
Do not forsake her, and she will guard thee,— 
Love her and she will keep thee. 
The principal thing is wisdom, acquire thou wisdom, 
With all thine acquisition acquire thou understanding. 
Exalt her, and she will set thee on high, 
She will bring thee to honour, when thou dost embrace her: 
She will give for thy head a wreath of beauty, 
A crown of adorning will she bestow upon thee.

Hear, my son, and receive my sayings, 
And they will multiply to thee the years of life. 
In the way of wisdom have I taught thee, 
I have guided thee in tracks of uprightness. 
When thou walkest thy step shall not be hemmed in, 
And if thou runnest thou shalt not stumble. 
Take fast hold of correction, let her not go,— 
Keep her, for she is thy life. 
Upon the path of the lawless do not thou enter, 
And do not advance in the way of the wicked: 
Avoid it, do not pass thereon— 
Turn from it, and depart. 
For they sleep not, unless they can do mischief,— 
They rob themselves of their sleep, if they cannot cause someone to stumble. 
For they consume bread gotten by lawlessness, 
And wine obtained by violence they drink. 
But the path of the righteous is as the light of dawn, 
Going on and brightening unto meridian day. 
The way of the lawless is like the dark night, 
They know not at what they stumble. 
My son to my words attend, 
To my sayings incline thou thine ear; 
Let them not depart from thine eyes, 
Keep them in the midst of thy heart; 
For they are to them who find them,— 
And to every part of one's flesh they bring healing.

Above all that must be guarded keep thou thy heart, 
For out of it are the issues of life.

Or: The beginning of wisdom is to hear the sayings of my mouth, 
Acquire wisdom, acquire understanding, 
Do not forget, neither decline thou from the sayings of my mouth.
Remove from thee, perverseness of mouth, And craftiness of lips put far from thee.

25 Let thine eyes look right onward, And thine eyelashes point straight before thee.

26 Make level the track of thy foot, That all thy ways may be directed aright: Decline not, to the right hand or the left, Turn away thy foot from wickedness.

27 My son, to my wisdom attend, And to mine understanding incline thou thine ear: That thou mayest preserve discretion, And as for knowledge that thy lips may guard it.

28 For with sweet droppings drip the lips of her that is a stranger, And smoother than oil is her mouth; But the latter end of her is bitter as wormwood, Sharp, as a two-edged sword.

29 Her feet are going down to death,—On laden will her steps take firm hold.

30 So shalt thou grieve in thy latter end, In the failing of thy flesh and of thy healthy condition;

31 And thou shalt say—How I hated correction! And reproof my heart disdained; Neither hearkened I to the voice of my teachers, Nor to my instructors inclined I mine ear:

32 Soon was I in all evil, In the midst of convocation and assembly.

33 Drink thou water out of thine own cistern, And flowing streams out of the midst of thine own well.

34 Let not thy fountains flow over abroad In the streets, divisions of waters:

35 Let them be for thyself alone, And not for strangers with thee.

36 Let thy well-spring be blessed,—And get thy joy from the wife of thy youth:

37 A loving kind! a graceful doe! Let her bosom content thee at all times, And in her love mayst thou stray evermore.

38 Wherefore, then, shouldst thou stray, my son, with a strange woman? Or embrace the bosom of a woman unknown?

39 For before the eyes of Yahweh are the ways of a man,—And all his tracks doth he consider:

40 His own iniquities shall entrap him with the lawless, And by the cords of his own sin shall he be seized.

41 He shall die, for lack of discipline, And by the abounding of his perversity shall he be lost.

42 My son, if thou have become surety for thy neighbour,—Shalt thou give to other men, thy vigour, And thy years, to him that is cruel:

43 Lest strange men be filled by thy strength, And thy toils be in the house of the alien.

44 So shalt thou grieve in thy latter end, In the failing of thy flesh and of thy healthy condition;

45 And thou shalt say—How I hated correction! And reproof my heart disdained; Neither hearkened I to the voice of my teachers, Nor to my instructors inclined I mine ear:

46 Soon was I in all evil, In the midst of convocation and assembly.

47 Drink thou water out of thine own cistern, And flowing streams out of the midst of thine own well.

48 Let not thy fountains flow over abroad In the streets, divisions of waters:

49 Let them be for thyself alone, And not for strangers with thee.

50 Let thy well-spring be blessed,—And get thy joy from the wife of thy youth:

51 A loving kind! a graceful doe! Let her bosom content thee at all times, And in her love mayst thou stray evermore.

52 Wherefore, then, shouldst thou stray, my son, with a strange woman? Or embrace the bosom of a woman unknown?

53 For before the eyes of Yahweh are the ways of a man,—And all his tracks doth he consider:

54 His own iniquities shall entrap him with the lawless, And by the cords of his own sin shall he be seized.

55 He shall die, for lack of discipline, And by the abounding of his perversity shall he be lost.
A man of iniquity; he is increase of the bribe.  1 My son, keep my sayings,  And <my commandments> treasure by thee;  Keep my commandments and live,  And mine instruction, as the pupil  Of thine eye.  3 Bind them upon thy fingers,  Write them on the table of thy heart;  Say unto wisdom, <My sister> thou!  And <an acquaintance> call thou understanding:  That thou mayest be kept, from the woman that is a stranger,  From the female unknown, who with her speeches doth flatter.  6 For in the window of my house,  Through my lattice I looked out;  And saw among the simple ones,  Discerned among the youth,  A young man lacking sense;  Passing through the street, near her corner,  And on the way to her house he sauntered along;  In the twilight, in the evening of the day,  In the midst of the night, and the gloom;  And lo! a woman came to meet him,  Attired as one unchaste, of a wily heart.  10 And  I came forth to meet thee,  To seek diligently thy face, and I have found thee:  Wliile I spread on my couch of pleasure,  Dark-hued stuffs, of the yarn of Egypt;  I have sprinkled my bed,  With myrrh, aloes, and cinnamon:  Come! let us take our fill of endearments,  Until morning, let us delight ourselves with caresses;  a written: "heart." Cp. Hos. iv. 11, n.  b U.: "soul."  c Sep. odd.:— "My son, honour thou Yahweh, and be bold,  And apart from him be afraid of no other."—O.n.  d ML.: "little man."  e Kinman."—O.G.  f ML.: "heart." Cp. chap. vi. 92, n.  g Or: "upon." Perh. "were due from me"—R.V. marg. Or: the suggestion may be—of plenty for feasting; or even—a pretence of piety.
For the husband is not in his house; 
He hath gone on a journey afar; 
On the day of the full moon* will he enter his house.

She turneth him aside, with her great persuasiveness,—
With the flattery of her lips she compelleth him:
Going after her instantly
As an ox, to the slaughter he entereth, 
And, as in fetters, unto the correction of a fool.

Until an arrow cleaveth his liver, 
As a bird hasteth into a snare, 
And knowest not, that for his life it is!

Now, therefore ye sons, hearken unto me, 
And attend, to the sayings of my mouth; 
Let not thy heart turn aside to her ways, 
Do not go astray, in her paths.

For many wounded hath she caused to fall,— 
Yea strong men, slain wholly by her: 
Ways to hades are in her house, 
Descending into the chambers of death.

Doth not wisdom cry aloud? 
And understanding send forth her voice? 
At the top of the high places above the way, 
At the place where paths meet she taketh her stand; 
Beside the gates, at the entrance of the city,— 
At the going in of the openings she shouteth:—
Unto you, O men I call, 
And my voice is unto the sons of men; 
Understand, ye simple ones, shrewdness; 
Hear, for princely things will I speak, 
The opening of my mouth shall be of equity; 
For faithfulness shall my mouth softly utter, 
But the abomination of my lips shall be lawlessness; 
In righteousness shall be all the sayings of my mouth, 
Nothing therein shall be crafty or perverse; 
All of them shall be plain, to them who would understand, 
Receive my correction, and not silver, 
And knowledge, rather than choicest gold.

For better is wisdom, than ornaments of coral, 
And no delightful things can equal her. 
Wisdom inhabiteth shrewdness, 
And <the knowledge of sagacious things> I gain.
The reverence of Yahweh is to hate wickedness—
Pride, arrogance, and the way of wickedness; 
And a mouth of perverse things do I hate.

For the husband is not in his house; 
He hath gone on a journey afar; 
On the day of the full moon* will he enter his house.

She turneth him aside, with her great persuasiveness,—
With the flattery of her lips she compelleth him:
Going after her instantly
As an ox, to the slaughter he entereth, 
And, as in fetters, unto the correction of a fool.

Until an arrow cleaveth his liver, 
As a bird hasteth into a snare, 
And knowest not, that for his life it is!

Now, therefore ye sons, hearken unto me, 
And attend, to the sayings of my mouth; 
Let not thy heart turn aside to her ways, 
Do not go astray, in her paths.

For many wounded hath she caused to fall,— 
Yea strong men, slain wholly by her: 
Ways to hades are in her house, 
Descending into the chambers of death.
PROVERBS VIII. 32—36; IX. 1—18; X. 1—9.

351Now, therefore, ye sons, hearken to me, For how happy are they who <to my ways> pay regard!  
352Hear ye correction, and be wise, And do not neglect.  
353How happy the man that doth hearken to me, —  
Keeping guard at my doors, day by day, Watching at the posts of my gates:  
354For <the> that findeth me<findeth> life, And hath obtained favour from Yahweh;  
355But <the> that misseth me<wrongeth> his own soul,  
||All who hate me||love death.  

9 1Wisdom hath built her house,  
2hath hewn out her seven pillars;  
3hath slaughtered her beasts,  
4hath mingled her wine,  
5hath even set in order her table;  
6hath even set forth her maidens.  
She crieth aloud  
Upon the tops of the heights of the city:  
4Who so is simple, let him turn in hither, <Aa for him that lacketh sense>c she saith to him —  
5Come, feed on my food, And drink of the wine I have mingled;  
6Forsake the simple ones, and live, And advance in the way of understanding.  
7Ho that rebuketh a scoffer||getteth to himself contempt,  
And ||he that reproveth a lawless man|getteth to himself||his shame.e  
8Do not reprove a scoffer, lest he hate thee, Reprove a wise man, and he will love thee.  
9Give to a wise man, and he will be wiser still, Inform a righteous man, and he will increase learning;  
10The beginning of wisdom is the reverence of Yahweh, And ||the knowledge of the Holy||is understanding;  
11For <by me> shall be multiplied— thy days, And there be added to thee—the years of life.  
12If thou art wise thou art wise for thyself, But if thou scoff <alone> shalt thou bear it.e  

14So she sitteth at the entrance of her house, Upon a seat, in the heights of the city;  
To invite them who pass by the way,  
Who are going straight on in their paths:  
|Whoso is simple||let him turn aside hither,  
And <as for him that lacketh sense> she saith to him:  
|[Stolen waters] will be sweet,—  
|And a secret meal will be pleasant;  
17But he knoweth not, that the shades are there;  
<In the depths of hades> are her guests.c

The Proverbs proper—the First and Principal Collection (Chapters X. to XXIV.).

1 The Proverbs of Solomon:  
|A wise son maketh a glad father,  
But ||a foolish son listhe grief of his mother.  
2The treasures of lawlessness |do not profit|,  
But ||righteousness|| delivereth from death.  
3Yahweh suffereth not to famish ||the soul of the righteous,  
But ||the desire of the lawless|| he thrusteth away.  
4He becometh poor, who dealeth with a slack hand,  
But ||the hand of the diligent|| maketh rich.f  
5He that gathereth in summer is a prudent son,  
||He that sleepleth long in harvest|| is a son causing shame.  
6||Blessings|| are for the head of the righteous man,  
||The mouth of the lawless|| overeth up wrong.  
7||The memory of the righteous|| yieldeth blessing,  
But ||the name of the lawless|| dieth out.e  
8||The wise in heart|| will accept commandments,  
But ||he that is foolish with his lips|| shall be thrusteth away.  
9||He that walketh uprightly|| may walk securely,  
But ||he that maketh crooked his ways|| shall be found out.
He that winketh with the eye causeth sorrow,  
And he that is foolish with his lips shall be thrust aside.*

A well-spring of life is the mouth of the righteous,  
But the mouth of the lawless covereth wrong.

Hatred stirreth up strife,  
But <over all transgressions> love throweth a covering.

In the lips of the intelligent is found wisdom,  
But a rod is for the back of him that lacketh sense.b

Wisemen treasure up knowledge,  
But the mouth of the foolish is a terror near at hand.

The substance of the rich is his strong city,  
The terror of the poor is their poverty.

The labour of the righteous leadeth to life,  
The increase of the lawless to sin.

On the way to life is he that heeddeth correction,  
But he that hateth reproof is going astray.

He that concealeth hatred hath false lips,  
<And he that sendeth forth slander> the same is a dullard.

In the multitude of words there wanteth not transgression,  
But he that restraineth his lips sheweth prudence.

Choice silver is the tongue of the righteous,  
But the sense of the lawless is very small.

The lips of the righteous feed multitudes,  
But the foolish shall die.

The blessing of Yahweh itself maketh rich,  
And he addeth no grievance therewith.

It is mere sport to a stupid man to commit lewdness,  
But wisdom pertaineth to a man of understanding.

The dread of the lawless one is the same shall overtake him,  
But the desire of the righteous shall be granted.

Like the passing away of a tempest so the lawless' one is not,  
But the righteous hath an age-abiding foundation.

As vinegar to the teeth, and as smoke to the eyes;  
So is the sluggard, to them who send him.

The reverence of Yahweh addeth days,  
But the years of the lawless shall be shortened.

The hope of the righteous shall be gladness,  
But the expectation of the lawless shall vanish.

A refuge for the blameless is the path of Yahweh,  
But destruction [awaiteth] the workers of iniquity.

The righteous <to times age-abiding> shall remain unshaken,  
But the lawless shall not inhabit the earth.

The mouth of the righteous beareth the fruit of wisdom,  
But a perverse tongue shall be cut off.

The lips of the righteous know what is pleasing,  
But the mouth of the lawless speaketh perversities.

A deceptive balance is an abomination to Yahweh,  
But a full weight is his delight.

When pride cometh then cometh contempt,  
But <with the modest> is wisdom.

The integrity of the upright shall guide them,  
But the crookedness of the treacherous shall be their ruin.

Wealth shall not profit in the day of wrath,  
But righteousness shall deliver from death.

The righteousness of the blameless shall smooth his way,  
But by his own lawlessness shall the lawless one fall.

The righteousness of the upright shall deliver them,  
But by their own craving shall the treacherous be captured.

When the lawless man dieth his expectation perisheth,  
And the hope of strong men hath vanished.

The righteous man out of distress is delivered,  
Then cometh a lawless man into his place.

With the mouth a profane man destroyeth his neighbour,  
But through knowledge shall righteous men be delivered.

When it is well with the righteous the city exulteth,  
<When the lawless perish there is a shout of triumph.

A deceptive balance is an abomination to Yahweh,  
But a full weight is his delight.
PROVERBS XI. 11—31; XII. 1—10.

11 When the upright are blessed, exalted is the city, But by the mouth of the lawless it is overthrown.

12 He that sheweth contempt for his neighbour lacketh sense, But a man of understanding observeth silence.

13 He that goeth about talebearing revealeth a secret, But he that is faithful in spirit concealeth a matter.

14 With no guidance a people will fall, But safety lieth in the greatness of the counsellor.

15 He that becometh surety for a stranger goeth to utter ruin; But he that hateth striking hands is secure.

16 A gracious wife obtaineth honour, But the diligent shall obtain wealth.

17 The man of lovingkindness dealeth well with his own soul, But the cruel man troubleth his own flesh.

18 The lawless man earneth the wages of falsehood, But he that soweth righteousness hath the reward of fidelity.

19 A righteous son turneth to life, But the pursueth wickedness to his own death.

20 The abomination of Yahweh are they of perverse heart, But by delight are the men of blameless life.

21 Hand to hand the wicked man shall not lie held innocent, But the seed of the righteous hath been delivered.

22 As a ring of gold in the snout of a swine Is a woman of beauty who hath abandoned discretion.

23 The desire of the righteous is only good, But the expectation of the lawless is wrath.

24 There is who scattereth, and increaseth yet more, And who withholdeth of what is due, only to come to want.

25 The liberal soul shall be enriched, And he that refresheth shall himself also be refreshed.

26 He that keepeth back corn the populace will curse him, But there is a blessing for the head of him that selleth.

27 He that diligently seeketh good aimeth at favour, But he that studieth mischief it shall come on himself.

28 He that trusteth in his riches the same shall fall, But like the leaf shall the righteous break forth.

29 He that troublmeth his own house shall inherit the wind, But a servant shall the foolish be, to the wise in heart.

30 The fruit of the righteous is a tree of life, And he that rescueth souls is wise.

31 Lo! the righteous in the earth shall be recompensed, How much more the lawless and the sinner.

1 A gracious wife is the delight of knowledge, But he that hateth reproof is brutish.

2 A good man obtaineth favour from Yahweh, But a man of wicked devices will he condemn.

3 A son of earth shall not be established by lawlessness, But the root of the righteous shall not be disturbed.

4 A virtuous woman is the crown of her husband, But a veritable decay in his bones is she that causeth shame.

5 The plans of the righteous are just, But the counsels of the lawless are deceitful.

6 The words of the lawless are—of lying in wait for blood, But the mouth of the upright shall deliver them.

7 Overthrown are the lawless and they are not, But the house of the righteous shall stand.

8 In proportion to his prudence is a man to be praised, But the perverse in heart shall be an object of contempt.

9 Better slighted, and have a servant, Than to honour oneself, and come short of bread.

10 A righteous man regardeth the desire of his beast, But the compassions of the lawless are cruel.
11. He that tilleth his land shall be filled with food,
But he that runneth after worthless men lacketh sense. b

12. A lawless man crieth 'the prey' of the wicked,
But the root of the righteous is enduring. d

13. 'Of the transgression of the lips' is the wicked man ensnared,
But the righteous cometh out of distress. e

14. <Of the fruit of a man's mouth> shall he be satisfied with good,
And the dealing of the hands of a son of earth shall be paid back to him.

15. The way of the foolish is right in his own eyes,
But he that hearkeneth to counsel is wise.

16. A foolish man <on the same day> lettesth his vexation be known,
But he that concealeth an affront is prudent.

17. He that whispereth faithfulness declareth righteousness,
But a false witness is a fraud.

18. There is who babbleth, as with thrusts of a sword,
But the tongue of the wise hath healing.

19. A lip that is faithful shall be firm to futurity,
But <only for a twinkling> is the tongue that is false.

20. Deceit is in the heart of contrivers of mischief,
But <to the councillors of peace> shall be joy.

21. Unseemly to the righteous is any trouble,
But the lawless are full of misfortune.

22. An abomination to Yahweh are lips that are false,
But he that dealeth faithfully is his delight.

23. A prudent man concealeth knowledge,
But the heart of dullards proclaimeth folly.

24. The hand of the diligent shall bear rule,
But the indolent shall come under tribute.

25. When anxiety is in the heart of a man one may bow him down,
But a good word maketh him glad.

26. The righteous man guideth his neighbour,
But the way of the lawless leadeth them astray.

27. Indolence roareth not his own game,
But the substance of a man is precious when he is diligent.

28. In the way of righteousness is life,
And in the path thereof immortality. b

1. A wise son cometh of a father's correction,
But a scoffer heareth not a rebuke.

2. <Of the fruit of his mouth> shall a man eat what is good,
But the soul of the treacherous shall be sated with violence.

3. He that watcheth his mouth guardeth his soul,
But he that openeth wide his lips shall be his ruin.

4. The sluggard desireth, but his soul hath [nothing].
But <the soul of the diligent> shall be enriched.

5. A word of falsehood the righteous man hateth,
But the lawless causeth shame and disgrace.

6. Righteousness guardeth the man of blameless way,
But lawlessness overthrowneth the sinner.

7. There is Who feigneth himself rich, yet hath nothing at all,
Who pleadeth poverty, yet hath great substance.

8. The ransom of a man's life is his wealth,
But the poor heareth not rebuke.

9. The light of the righteous rejoiceth,
But the lamp of the lawless goeth out.

10. Only by pride doth one cause contention,
But with the well-advised is wisdom.

11. Wealth gotten by greed diminiseth,
But he that gathereth by little increaseth.

12. Hope deferred sickeneth the heart,
But <a tree of life> is desire fulfilled.

13. He that despiseth a matter shall get pledged thereto,
But he that revereth a commandment the same shall be recompensed.

* Sep. adds:—

** Or: "rain"; ml. "net.
* So it shd be (w. Sep.)—G.n.
* Sep. adds:—

LG: "at once."—G.n.
* ML: "while I wink.

* U. "soul." * ML: "saireth.
* OL: "with the modest." Cp. chap. xi. 3—G.n.
* So it shall be (w. Sep., Vul.)—G.n.
* Sep. and Syr. add:—

5. A righteous man shall sheweth favour and lendeth;
Better is he that sustaineth the heart at the beginning
Than he that inspireth confidence and deferreth hope.

6. Sep. and Syr. add:—

7. Or: "a crafty son hath nothing good,
But <as for a wise servant> doeth prosperous, and his way is directed aright."—G.n.
A faithful witness will not deceive,  
But a false witness uttereth deceitful things.

A scoffer seeketh wisdom, and there is none,  
But knowledge is to the discerning.

Get thee from the presence of a man that is a dulleard,  
When thou perceivest not the lips of knowledge.

The wisdom of the prudent is to understand his way,  
But the folly of dullards is a fraud.

The foolish scoff at guilt,  
But between the upright is good pleasure.

The heart knoweth its own bitterness,  
And in its joy no stranger shareth.

The house of the lawless shall be destroyed,  
But the tent of the upright shall flourish.

There is a way that enticeth a man,  
But at the latter end thereof are the ways of death!

Even in laughter is the heart maybe in pain,  
And the latter end of gladness is to be grieved.

With his own ways shall he be filled the backslider in heart,  
And from himself shall a good man be satisfied.

The simple believeth every word,  
But the prudent looketh well to his going.

A wise man feareth, and avoideth evil,  
But a dullard is haughty and confident.

The impatient worketh folly,  
And a man of wicked devices is hated.

The simple inherit folly,  
But the shrewd crowneth himself with knowledge.

Abased are the wicked, before the good,  
And the lawless, at the gates of the righteous.

Even by his neighbour is a poorman hated,  
But the lovers of the rich man are many.

He that sheweth contempt for his neighbour,  
But he that sheweth favour to the afflicted how happy is he!

Shall they not become vagrants, who devise evil?  
But lovingkindness and faithfulness be to them who devise good.

By all labour there will be abundance,  
But the talk of the lips tendeth only to want.

The instruction of the wise is a well-spring of life,  
By departing from the snares of death.

Sound discretion yieldeth favour,  
But the way of the treacherous is rugged.

Every prudent man maketh use of knowledge,  
But a dullard spreadeth folly.

A lawless messenger falleth into mischief,  
But a faithful herald bringeth healing.

Poverty and contempt are for him that neglegeth correction,  
But he that regardeth reproof shall be honoured.

A desire fulfilled is sweet to the soul,  
But it is an abomination to the lawless to depart from evil.

He that walketh with the wise becometh wise,  
But the friend of dullards becometh foolish.

Evil pursueth sinners,  
But unto the righteous shall good be recompensed.

A good man leaveth an inheritance to children's children,  
But laid up for the righteous is the wealth of the sinner.

Much food is in the fallow ground of the poor,  
But there is that is swept away, for want of justice.

He that withholdeth his rod hateth his son,  
But he that loveth him carefully correcteth him.

The righteous eateth to satisfy his appetite,  
But the belly of the lawless shall want.

Every wise woman buildeth up her house,  
But a foolish one with her own hands would break it down.

He that walketh in his uprightness is one who revereth Yahweh,  
But he that is crooked in his way is one who despiseth him.

In the mouth of the foolish is a haughty rod,  
But as for the lips of the wise thou shalt give heed to them.

Without cattle the crib is clean,  
But much increase is in the strength of the ox.
The crown of wisdom is their wealth,
But the folly of dullards is folly.

A deliverer of souls is a faithful witness,
But he that uttereth falsehood is a fraud.

In the reverence of Yahweh is strong security.
And his children shall have a place of refuge.
The reverence of Yahweh is a well-spring of life,
That a man may avoid the snares of death.

In the multitude of a people is the majesty of the king,
But in the ceasing of population is the ruin of the prince.

One slow to anger hath great understanding,
But he that is hasty in spirit exalteth folly.
The life of the whole body is a tranquil mind,
But decay of the bones is jealousy.
The oppressor of the poor hath reproached his Maker,
But he that sheweth favour to the needy is one who holdeth Him in honour.

By his own wickedness shall the lawless man be thrust down,
But the righteous seeketh refuge in his integrity.

In the heart of the intelligent reposeth wisdom,
But in the midst of dullards it maketh itself known.

Righteousness exalteth a nation,
But a reproach to any people is sin.
The good-pleasure of a king is due to a servant who is discreet,
But his indignation shall be against him that bringeth shame.

A soft answer turneth away wrath,
But a cutting word raiseth anger.

The tongue of the wise adorneth knowledge,
But the mouth of dullards belcheth out folly.

In every place are the eyes of Yahweh,
Observing the evil and the good.

Gentleness of the tongue is a tree of life,
But crookedness therein is a grievous wound in the spirit.

A foolish son spurneth the correction of his father,
But he that heedeth a reproof sheweth prudence.

The household of the righteous man is a great treasure,
But in the increase of the lawless is disturbance.
The lips of the wise scatter abroad knowledge,
But the heart of dullards is not right.
The sacrifice of lawless men is an abomination to Yahweh,
But the prayer of the upright is his delight.

An abomination to Yahweh is the way of the lawless,
But the pursuer of righteousness he loveth.

There is grievous correction for him that forsaketh the right path,
He that hateth rebuke shall die.

Hades and destruction are before Yahweh,
How much more then, the hearts of the sons of men.

A scoffer loveth not one who reproveth him,
Unto the wise doth he not go.

A joyful heart maketh a pleasing countenance,—
But in sorrow of heart is a stricken spirit.
The heart of the intelligent seeketh knowledge,
But the mouth of dullards feedeth on folly.

All the days of the afflicted are sorrowful,
But a cheerful heart is a continual banquet.
Better is a little, with the reverence of Yahweh,
Than great treasure, and disquietude therewith.
Better is an allowance of herbs, and love there,
Than a fatted ox, and hatred therewith.

A wrathful man stirreth up strife,
But he that is slow to anger calmeth contention.
The way of the sluggard is like a thorn hedge,
But the path of the upright is a raised road.

A wise son maketh a glad father,—
But a dullard despieth his own mother.
Folly is joy to him that lacketh sense,—
But a man of understanding taketh a straight course.

Plans are frustrated, for lack of consultation,
But by the multitude of counsellors shall counsel be established.

Cp. O.T. 467; Davies' H.L. 299.
Or: "Adam.
Face," written; "mouth," read. In some cod. (w. 1 ear. pr. edn., Aram., Sep. and Syr.): "mouth" is both written and read; but in others (w. 1 ear. pr. edn. and Vul.): "face" is both written and read—G.n.
Or: "vegetables.
Sep. adds—
"A man slow to anger calmeth contention,
But a lawless man roareth it again.
M.: "heart.
Cp. vi. 32, n.
So it shd be (w. Aram., Sep. Syr.).
Cp. chap. xix. 21—G.n.
23 A man hath joy, in the answer of his own mouth, And [a word in its season]—how good!

24 The way of life|| is upwards to the prudent, That he may depart from hades beneath.

25 <The house of proud men> will Yahweh tear down, But he will maintain the boundary of the widow.

26 <An abomination to Yahweh> are the plottings of the wicked, But <with the pure> are sayings of sweetness.

27 He |[troubleth his own house] who graspeth with greed, But |the that hateth gifts] shall live.

28 ||The heart of the righteous|| studieth b to answer, But |the mouth of the lawless] belcheth out* mischief.

29 Far off is Yahweh, from the lawless, But |the prayer of the righteous> will he hear.

30 The sparkling of bright eyes|| rejoiceth the heart, [Good news] giveth marrow to the bones.4

31 ||The ear that heareth the reproof which giveth life || <In the midst of the wise> shall remain.

32 ||He that declineth correction|| deepiseth his own soul,* But |the that heareth reproof] gaineth sense.7

33 ||The reverence of Yahweh|| is the correction of wisdom, And <before honour> is humility.

16 1 ||To man|| belong the preparations of the heart, But <from Yahweh> cometh the answer of the tongue.

2 ||All the ways of a man|| [may be] pure in his own eyes, But |the that testeth spirits] is Yahweh.

3 Roll, upon Yahweh, thy doings, That thy plans may be established.

4 ||Everything|| hath Yahweh made for its own purpose,

Yea ||even the lawless one] for the day of calamity.

5 ||An abomination to Yahweh> is everyone who is haughty in heart,

<Hand to hand> he shall not be held innocent.*

6 ||By lovingkindness and fidelity> shall iniquity be covered,* And <in the revering of Yahweh> is a turning away from wrong.

7 ||When |acceptable to Yahweh| are the ways of a man > <Even his enemies> doth he cause to make peace with him.

8 Better a little with righteousness, Than large revenues, without justice.

9 ||A man's heart|| deviseth his way, But ||Yahweh|| directeth his steps.

10 ||An oracle|| is on the lips of a king, <In giving sentence> his mouth must not be unfaithful.

11 ||The balance and scales of justice|| belong to Yahweh, And <his handiwork> are all the weights of the bag.

12 ||The abomination of kings> is to work lawlessness, For <by righteousness> is established a throne.

13 ||The delight of kings> are lips of righteousness,— And <the words of uprightness> he loveth.

14 ||The wrath of a king|| [meaneth] messengers of death, But ||a man who is wise] will appease it.

15 ||In the light of a king's countenance> is life, And ||his good-pleasure|| is like the cloud of harvest-rain.6

16 ||To acquire wisdom> how much better than gold! And <to get hold of understanding> more choice than silver!

17 ||The highway of the upright|| is to avoid evil,* ||He preserveth his soul] who guardeth his way.7

18 ||Before grievous injury> pride! And <before a fall> haughtiness of spirit!

19 Better is lowliness of spirit, with the patient,* Than a portion of spoil, with the proud.

20 ||He that showeth discretion concerning a matter] shall find good, And <he that trusteth in Yahweh> how happy is he!

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* Or: "bribes."
* ML: "muttereth" = "repeateth to himself."
* Cp. verse 2.
* Or: "fatteneth the body."
* Or: "life."
* ML: "heart." Cp. vi. 32, n.
* Sep. here adds — " <At the beginning of a way> it is good to do righteousness, And more pleasing before God, than to offer sacrifices. ||He that seeketh Yahweh shall find knowledge and righteousness. ||Yea they who seek him uprightly shall find peace. ||All the doings of Yahweh are in righteousness, But the lawless one is kept for the day of calamity."
* Or: "afflicted," "oppressed," "humbled."
The wise in heart shall be called intelligent, and the adornment of children is their fathers.

A well-spring of life is discretion to its owner, and the correction of the foolish is folly.

The heart of the wise giveth discretion to his mouth, and upon his lips increaseth persuasiveness.

A comb of honey are pleasant words, sweet to the taste and healing to the bone.

There is a way that enticeth a man, but at the latter end thereof are the ways of death.

The appetite of the toiler hath toiled for him, for his mouth hath urged him on.

An abandoned man diggeth up mischief, and upon his lips as it were a fire is scorching.

A perverse man sendeth forth strife, and a tattler separateth intimate friends.

A ruthless man enticeth his neighbour, and leadeth him in a way not good.

Closing his eyes to devise perverse things, he hath plotted mischief.

A crown of adorning is a hoary head, in the way of righteousness it should be found.

Better he that is slow to anger than a hero, and he that ruleth his spirit than he that captureth a city.

Into the lap is cast the lot, but from Yahweh is it every decision.

Better a dry morsel, and peace therewith, than a house full of contentious sacrifices.

A prudent servant shall rule over a son who causeth shame, and in the midst of brothers shall he share the inheritance.

Fining-pot for silver, crucible for gold, but he that trieth hearts is Yahweh.

Discord giveth heed to the aggrieving lip, falsehood giveth ear to the destroying tongue.

He that mocketh the poor hath reproached his Maker, he that maketh merry at distress shall not be held innocent.

The crown of old men consists of children’s children, and the adornment of children is their fathers.

Unseemly in an unworthy man is the lip of excellence, much more in one of noble mind is the lip of falsehood.

A gift, in the eyes of its owner, is a stone of beauty, wherewithsoever it turneth it bringeth prosperity.

He that hideth a transgression seeketh love, but he that repeateth a matter separateth intimate friends.

A reproof sinketh more deeply into an intelligent man than a hundred stripes into a dullard.

Nothing less than rebellion doth a wicked man seek, and a relentless messenger shall be sent out against him.

Let a bereaved bear encounter a man, rather than a dullard, with his folly.

He that returneth evil for good evil shall not depart from his house.

A letting forth of water is the beginning of strife, therefore before it breaketh out abandon contention.

He that justifieth the lawless, and he that condemneth the righteous are they both.

Wherefore is there a price in the hand of a dullard, that he who is without sense may acquire wisdom.

At all times doth a friend love, and a brother for distress must be born.

A man lacking sense is one who striketh hands, giving security before his neighbour.

A lover of transgression is one who loveth strife, he that heighteneth his door seeketh grievous harm.

The crooked in heart shall not find good, and he that is perverse with his tongue shall fall into wickedness.

He that begetteth a dullard it is to his own grief, neither can the father of the base rejoice.
22 A joyful heart doeth good more than the medicine of meats. But a broken spirit makes the bones to pine.

23 A bribe out of the bosom is a abomination to the Lord, and secret prayers are sin.

24 Before the face of the discerning is light, but hidden men are brought into open daylight.

25 The perverted ways of a judge are an abomination; but a upright speech is his delight.

26 The back of an ass is wiser than a fool. And a prudent tongue is better than a strong jawbone.

27 When the wicked man comes, trouble also comes; and in his destruction there is a vengeance.

28 When the words of a wise man come, the simple is made wise, and knowledge is made easy to the understanding.

18 To satisfy a cankering soul in oneself is good; but a word answered out of the heart is better than a body of bones.

2 A bribe out of the bosom is an abomination to the Lord, and secret prayers are sin.

3 A wise man's eyes are in the ends of the earth; but a fool's eyes are in the ends of the earth.

4 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

5 The beginning of a good word is as a gem; the end of a wise word is as a precious stone.

6 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

7 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

8 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

9 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

10 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

11 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

12 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

13 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.

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28 A wise man's heart is in the beginning of learning; but a fool's heart is in the end of discourse.
6 Many will entertain the favour of a noble, And [every one] is a friend to a man abounding in gifts.
7 All the brethren of a poor man hate him, How much more have his friends gone far from him, He may hunt up promises—there are none.
8 He that acquireth sense loveth his own soul, He that guardeth understanding shall find blessing.
9 A false witness shall not be held innocent, And [he that uttereth lies] shall perish.
10 Uneasily for a dullard is delicate living, How much more for a servant to bear rule over princes.
11 The discretion of a man deferreth his anger, And [his adorning] is to pass over transgression.
12 The growl as of a young lion is the rage of a king, But [like dew upon the grass] is his good pleasure.
13 Engulfing ruin to his father is a son that is a dullard,— And [a continuous dripping] are the contents of a wife.
14 House and substance are an inheritance from one's fathers, But from Yahweh cometh a wife who is prudent.
15 Sloth falleth into a deep sleep, And [a soul that is indolent] shall famish.
16 One who guardeth the commandment guardeth his life, He that is reckless in his ways shall die.
17 A lender to Yahweh is one who sheweth favour to the poor, And [his good deed] He will pay him back.
18 Correct thy son, because there is hope, Yet [not so as to slay him] let thy passion be excited.
19 A man in a rage taketh away the penalty,— Nevertheless [if thou let him go free] the more [stripes] must thou add.
20 Hear counsel, receive correction, that thou mayest be wise in thine after-life.
21 Many are the devices in a man's heart, But [the counsel of Yahweh] shall stand.
22 The charm of a man is his lovingkindness,— And better a poor man, than one who deceiveth.
23 The reverence of Yahweh leadeth to life, Satisfied' then, let a man remain—let him not be visited by calamity.
24 A sluggard burieth his hand in the dish, <Even unto his own mouth> will he not bring it back.
25 The scoffer thou shalt smite, and [the simple] will beware, But correct a man of intelligence—he will understand teaching.
26 He that ruineth his father, and chasteth away his mother, Is a son causing shame and reproach.
27 Cease, my son, to hear instruction that would cause thee to wander from the sayings of knowledge.
28 An abandoned witness scorneth justice, And [the mouth of lawless men] swalloweth iniquity.
29 Prepared for scoffers are punishments, And stripes, for the back of dullards.
1 Wine is a scoffer, and strong drink a brawler, Every one therefore who erreth therein is unwise.
2 The growl as of a young lion is the dread inspired by a king, He that provoketh him endangereth his own life.
3 Honour hath the man who sittesth away from strife, But [any fool] may break through.
4 By reason of the autumn a sluggard will not plough, Therefore shall he beg in harvest, and there be nothing.
5 Deep water is counsel in a man's heart, But [a man of understanding] will draw it out.
6 A kind man one may call a great man, But a faithful man who can find?
7 As for a righteous man walking in his integrity, How happy are his children after him!
8 A king sitting on the throne of judgment Scattereth, with his eyes, all wrong.
9 Who can say, I have cleansed my heart, I am pure from my sin?

* Or: "reprove,"
* Or: "witness of Belial."
* Or: "forfeitteth."
* Or: "be shall beg;" etc. Some cod. (w. S. ear. pr. edn.) "Therefore shall," etc. Some cod. (w. S. ear. pr. edn.) "Therefore shall,"
* Or: "which are nothing."
* Or: "heart."
* Or: "nepheah."
* Or: "soul."
* Or: "prematurely"—O.G. rainy season generally
* Or: "prosmote,"
* Or: "Bela, Cp. 18. i. 16, n."
* Or: "ereolu."
* Or: "after harvest—"O.G. "Denoting the cold autumn fruits"—T.G. "After harvest"—O.G.

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ML.: "appease (make sweet or pleasant); the face." Sep. here adds:

"A good purpose. <to such as can discern it> will draw near, And [a wise man] will find it.
He that abandoneath in doing evil > evil shall repay him."—O.G.

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1 Written: "he shall beg;"

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Fuerst. G.n. —G.n.
10 <Divers weights, and divers measures>
   <An abomination to Yahweh> are they [both].

11 Even [by his doings] doth a youth make himself known,
   Whether [pure and upright] be his work.

12 <The hearing ear, and the seeing eye>
   Yahweh hath made them [both].

13 Do not love sleep, lest thou come to poverty,
   Open thine eyes, be satisfied with bread.

14 <Bad! bad!> saith the buyer,
   But [going his way] [then] he boasteth.

15 There are gold, and an abundance of corals,
   But [precious jewels] are the lips of knowledge.

16 Take his garment who is pledge for a stranger,—
   Then [for a woman unknown] accept him as surety.b

17 <Sweet to a man> may be the bread of falsehood,
   But [afterward] shall his mouth be filled with gravel.

18 <Plans—by counsel> shalt thou establish,
   And [with concerted measures] make thou war.

19 <A revealer of secrets> is one who goeth about talebearing,
   Therefore [with him who openeth his lips]
   shalt thou not have fellowship.

20 <Whoso revileth his father or his mother>
   His lamp shall be put out in deep darkness.

21 <An inheritance hastily gotten> at the beginning,
   The latter end thereof shall not bring blessing.

22 Do not say, I will requite wrong!
   Wait thou for Yahweh that he may save thee.

23 <An abomination to Yahweh> are divers weights,
   And [deceptive balances] are not good.

24 <From Yahweh> are a man's steps,
   A son of earth then—how can he discern his way?

25 <It is a snare to a man> that he should rashly cry* Holy!
   And [after making vows] to reflect!

26 A wise' king [winnoweth out the lawless],
   When he hath turned over them the wheel.

27 <The lamp of Yahweh> is the spirit of a son of earth,
   Searching all the chambers of the inner man.c

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*Some cod. (w. ear. pr. edns., Aram., Syr., Vul.): "persons unknown" (*), persons unknown (*), Some cod. (w. ear. pr. edns., Aram., Syr., Vul.): "woman unknown" ([*]).

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28 ||Lovingkindness and faithfulness will guard a king,—
   Therefore should he support, with lovingkindness, his throne.

29 ||The beauty of young men is their strength,
   And [the ornament of old men] a hoary head.

30 ||Blows that cut in| cleanse away* wickedness,
   And [smitings] [enter] the chambers of the inner man.

1 <[Like] channels of water is the heart of a 21
   king in the hand of Yahweh,—
   Whithersoever he will he turneth* it.

2 ||Every way of a man may be right in his own eyes,
   But he that testeth hearts is Yahweh.

3 <To do righteousness and justice>
   Is more choice' to Yahweh than sacrifice.

4 <Loftiness of eyes, and ambition of heart—
   The lamp of the lawless> are sin.

5 ||The plans of the diligent tend only to abundance,
   But [of every one that is urgent] only to want.

6 ||The gaining of treasures with a tongue of falsehood
   Is a vapour driven away, [they who seek them]
   seek death.*

7 ||The violence of the lawless shall drag them away,
   Because they have refused to do justice.

8 Crooked is the way of a guilty man,d
   But [as for the pure] straight is his dealing.

9 <Better to dwell on the corner of the roof—
   Than a quarrelsome wife, and a house in common.e

10 ||The soul of the lawless man craveth mischief,
   His own friend [findeth no favour in his eyes].

11 <When the scoffer is punished> the simple'
   [becometh wise],
   <When the wise is instructed> he receiveth knowledge.

12 The Righteous One observeth' the house of the lawless,—
   He is ready to cast down lawless men into misfortune.

13 <He that shutteth his ear from the cry of the poor>
   ||Every hei shall call, and not be answered.

14 ||A gift in secret quencheth anger,
   And [a present in the bosom] mighty wrath.

15 <It is a joy, to a righteous man> to do justice,
   But [dismay] to the workers of iniquity.

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*So read (אַדְקֵרִית); but read (אַדְקֵרִית) "persons unknown" ([*]).

*Or (מַר): ["The abomination of Y"].

*Or: "When he [or one] giveth heed to the wise."
The man who wandereth from the way of discretion shall settle down.

A needy man shall he be that loveth merriment, The lover of wine and oil shall not become rich.

A ransom for the righteous is the lawless, And instead of upright men the traitor.

Better to dwell in a desert land than with a woman, quarrelsome and provoking.

Desirable treasure and oil are in the home of the wise, But a man who is a dulleard will destroy it.

He that pursueth righteousness and loving-kindness shall find life, righteousness and honour.

A city of heroes doth a wise man scale, And bringeth down the strength of its confidence.

He that keepeth his mouth and his tongue keepeth, out of distresses, his soul.

A haughty insolent one—Scoffer is his name!—Is he that acteth in a transport of pride.

The craving of the sluggard shall kill him, For his hands have refused to work.

All the day he greatly craveth, whereas the righteous giveth, and doth not spare.

The sacrifice of the lawless is an abomination, How much more, when with wickedness he bringeth it in!

A false witness shall perish, But the man who hearkeneth shall speak.

A lawless man emboldeneth his face, But as for the upright he directeth his ways.

There is no wisdom, nor understanding, Nor counsel, to confront Yahweh.

The horse is prepared for the day of battle, But to Yahweh pertaineth the victory.

More choice is a name than great riches, Beyond silver and gold is pleasant grace.

The rich and the poor meet together, The maker of them all is Yahweh.
Incline thine ear* and hear the words b of wise men,

Then <thy heart> wilt thou apply to my teaching;*

For sweet'shall they be, when thou shalt keep

them in thine inmost mind,

They shall fit well together, upon thy lips.

<That in Yahweh' may be thy trust>

I have made them known to thee to-day even

to thee.]

Have I not written for thee noble things, d

With counsels and knowledge:

To cause thee to know the meaning of faithful

sayings,

That thou mayest give back faithful sayings to

them who ask* thee.

Do not rob the poor, because he is' poor,

Neither crush thou the oppressed in the gate;

For ||Yahweh|| will plead their cause,

And will despoil their despoilers of life.

Do not have friendship with one given to

anger, f

And <with a wrathful man> shalt thou not

enter in:

Least thou learn his ways,*

And take a snare to thy soul.

Be not of them who strike hands,

Of them who are sureties for debts:

<If thou hast nothing to pay>

Why' should one take away thy bed from under

thee?

Do not move back the ancient boundary,

Which thy fathers' made.

Seest thou a man prompt in his business?

<Before kings> shall he stand,

He shall not stand before men who are

obscure.

When thou sittest to eat with a ruler>

Thou shalt consider well what is before

thee;

And shall put a knife to thy throat,

If <of great appetite> thou art:

Do not crave his dainties, k

For ||the same|| are deceitful' food.

Do not toil to get wealth,

<Of thine own understanding> forbear:

Wilt thou let thine eye fly thereupon, when it

is nothing? g

For it will surely make| itself wings,

Like an eagle> will it wing its way across

the heavens.

Do not eat the food of him that hath a be-
grudging eye,

Neither crave thou his dainties;

For <just as he hath thought in his own mind> a

he is:

Eat and drink! he may say to thee,

But ||his heart|| is not with thee.

<As for thy morsel thou hast eaten> thou shalt

vomit it,

So shalt thou waste thy things so sweet.

<In the ears of a dullard> do not speak,

For he will despise the good sense of thy

words.

Do not move back the ancient boundary, b

And <into the fields of the fatherless> do not

enter;

For ||their near of kin|| is strong.

||He|| will plead their cause with thee.

Bring, to correction, thy heart,

And thine ears, to the sayings of knowledge.

Do not withhold, from a child, c correction,

<When thou smitest him with the rod> he

shall not die:

||Thou|| <with the rod> shalt smite him,

And <his soul from hades> shalt thou

deliver.

My son! <if thy heart be wise>

My heart shall rejoice even mine.

So shall my reins exult,

When thy lips speak the things that are

ingod.

Let not thy heart be envious of sinners,

Only of the reverence of Yahweh, all day

long;

For surely there is' a future, e

And ||thine expectation|| shall not be cut

off.

Hear thou my son, and be wise,

And lead forward, in duty, thy heart.

Do not be among them who tipple with

wine,—

Among them who are gluttons; h

For ||the tippler and the glutton|| shall come to

poverty,

And <rags> shall Slumber' put on!

Hearken to thy father here, who begat thee,

And despise not <when she is old ||thy

mother>.

Truth> buy thou, but do not sell,

Wisdom, and correction, and understanding.

a Note here (vers. 17-21) an interlude, in the strain of chapters i.—ix., and not, as supposed of "proverbs." Cp. chapters xxi. 15, ff. ; xxiv. 15, 16; xxvi. 11.

b Or: "sentences."

c U.: "knowledge."

d So read; but write: "Did not formerly write them for thee?" 

* So it shd be: [w. 87p.]

G.n.  

f Heb.: "a basket of anger" = "the owner of a bad temper." Written: "way"; read: "ways." (r.n.)


h Ml.: "soul."  

i Cp. chap. xxiii. 29.

j Some cod. (w. Aram.; Sep., Syr., Vul.) = "field" (sing.)—l.n.

k Or: "Redeemer."  

l Or: "youth."  

m Or: "affections," "impulses."  


o Ml.: "who lavish flesh upon themselves."  

p Cp. Deu. xxi. 20. Or: "who are debauchees." Ml.: "who squander (or are prodigal)asteotheir own body."—T. G. Cp. Fuerst, Davies.

Greatly shall exult the father of a righteous man, and he that begetteth a wise son shall rejoice in him; rejoice shall thy father and thy mother, Yea she shall exult who bare thee.

Oh give, my son, thy mind unto me, And let thine eyes observe my ways; For a deep cham is the unchaste woman, And a narrow pit the female unknown; Yea she lieth in wait, and the treacherous among mankind she causeth to abound.


Its after effect is that like a serpent it biteth, And like a viper it doth sting. [Better a wise man than a mighty]—O.G. [That is, in the look-out basket at the mast-head]—O.G. [Better] a wise man than a mighty—G.n. [Aram. and Syr.; And a man of knowledge than one who is alert in vigour.]—G.n.

Surely with concerted measures shalt thou make for thyself war, And success lieth in the greatness of the counsellor. Unattainable to a foolish man are the dictates of wisdom, In the gate he openeth not his mouth. He that deviseth to do mischief shall men call a master of plots.

The purpose of folly is sin, And an abomination to mankind is a buffoon.

Thou hast been slothful in the day of straitness, [Strait] is thy strength.

Deliver thou such as are being led forth to death, And those who are tottering to slaughter oh that thou wouldst hold back! Thou knowest not this>

Shall not he that proveth hearts, himself discern? And he that formeth thy soul, himself know? And bring back to a son of earth according to his deed?

My son, eat thou honey, because it is good,— And dropings from the comb [because they are] sweet to thy palate:

Thus take knowledge of wisdom, for thine own soul; If thou find it then there is a future, And thine expectation shall not be cut off.

Do not lie in wait, thou lawless man, against the home of the righteous,— Neither destroy thou his place of rest;

For may the righteous fall and yet arise, But lawless men shall stumble into calamity.

When thine enemy falleth do not thou rejoice, And when he stumbleth let not thy heart exult:

Lest Yahweh see it, and it be wicked in his eyes, And he turn away from him his anger.

Burn not with vexation against evildoers, Be not envious of lawless men;

For there shall be no future for the wicked, The lamp of the lawless shall go out.

Revere thou Yahweh, my son, and the king, And with the fickle have thou no fellowship;

Be thou not envious of wicked men, Neither crave to be with them;

For their heart muttereth, and mischief their lips do speak.

In wisdom is a house builded, And is established; And chambers are filled, With all acquisitions, costly and fair.

A wise man is mighty, And a man of knowledge becometh alert in vigour.
For <suddenly> shall arise their calamity; And <the misfortune of their years> who knoweth?*

These things also concern the wise, To <take note of faces in judgment> is not good.

He that saith to the lawless man, Righteous art thou. Populaces shall denounce him, Peoples shall curse him; But <to reprovers> one should be pleasant, And <upon them> should come an excellent blessing; Lips should one kiss With one who answereth in right words.

Prepare in the open thy work, And make ready in the field for thyself, Afterwards shalt thou build thy house.

Do not become a needless witness against thy neighbour, So mightest thou open too wide thy lips:

Do not say— According to what he hath done to me, So will I do to him, I will repay every one according to his work.

By the field of the sluggard I passed, And by the vineyard of a man lacking sense; And lo! There had come up all over it—thorns, There, had covered the face thereof—thistles, And the stone fence thereof had been thrown down.

So I observed it for myself. I applied my heart, I looked—I accepted correction: A littlesleep, A littleslumber, A littlefolding of the hands to rest:

So shall come in, as a highwayman, thy poverty, And thy want as one armed with a shield.

A Supplementary Collection of Proverbs. (Chapters XXV. to XXIX.)

These also are proverbs of Solomon,—which the men of Hezekiah king of Judah transcribed.

The glory of God is to conceal a thing, But <the glory of kings> is to search out a thing.

A son who watcheth a matter out wide shall be long to the place of destruction, It will surely receive him. Nothing false: <from the mouth of a king> should be uttered, And <nothing false: <from his tongue> should go forth; A sword> is the tongue of a king, and not one of flesh, And he that is delivered up shall be slain; For <if his anger be kindled> with vigour will he destroy men, And <bones of men> will he break, And consume like an unquenchable flame, So that he shall not become food for young eagles.”

Remove the dress from the silver, And there cometh forth, to the refiner, a vessel.

Remove a lawless man from before the king, That his throne |may be established in righteousness.|

Do not honour thyself before a king, Nor <in the place of great men> do thou stand;

For better’ it be said to thee, Come up hither,— Than that thou be put lower down before a noble, Whom thine own eyes |have beheld.|

Do not go forth to strive in haste,— Lest [ thou know not] what to do in the latter end thereof, When thy neighbour |hath put thee to shame].

Thy contention urge thou with thy neighbour, And <the secret of another> do not reveal:

A ring of gold, and a vessel of precious metal> Is a wise reprover, on a hearing ear.

As the cold of snow in the day of harvest> Is a faithful messenger to them who send him,— When <the life> of his masters he restoreth.

Clouds and wind, when rain there is none>

Honey having found eat to suffice thee, Lest thou loathe it, and vomit it forth.

Withhold thy foot from the house of thy neighbour,— Lest he be weary of thee, and hate thee.

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PROVERBS XXV. 18—28; XXVI. 1—25.

18 A hammer and a sword, and a sharpened arrow
Is a man becoming a false witness against his neighbour.

19 A broken tooth and a faltering foot
Is confidence in the treacherous, in the day of danger.

20 As splendour of dress on a cold day—vinaigre upon nitre
So is a singer with songs, unto a sad heart.

21 If he hateth thee hunger give him bread to eat,
And if he be thirsty give him water to drink;
For burning coals shalt thou upon his head,—
And Yahweh will repay thee.

22 A north wind bringeth forth rain
And Yahweh is a secretive tongue.

23 As snow in summer, and as rain in harvest
So is he that giveth honour to a dullard.

24 A fountain fouled, a spring spoiled
Is a righteous man tottering before one who is lawless.

25 To eat honey in abundance is not good,
Neither is searching out their own honour an honourable thing.

26 A city broken down without a wall
Is a man who hath no control over his own spirit.

27 Like tying a stone to a sling
So is he that giveth honour to a dullard.

28 Like a madman throwing firebrands, arrows and death
So is he who deceiveth his neighbour,
And saith, Was not in sport?

29 Without wood a fire is quenched
And where there is no tattler strife is hushed.

30 Black coal to burning blocks, and wood to fire
So is a contentious man, for kindling strife.

31 The words of a tattler are dainties,
They therefore go down into the chambers of the inner man.

32 Dross silver overlaid upon earthenware
So are burning lips, with a mischievous heart:

33 With his lips the hater dissembleth,
But within himself he layeth up deceit:
Though he make gracious his voice do not trust him,
For seven abominations are in his heart:

8 Like a groaning soul is he that hath no control over his spirit.

9 A brier cometh into the hand of a drunken man,
A proverb in the mouth of dullards.

10 As an archer who woundeth every thing,
So one who hireth a dullard and a drunkard crossing the sea.

11 A dog returneth unto his own vomit
A dullard repeateth his folly.

12 The sluggard is a slumberer in the house of the upright,
And in the day of calamity will he not be shown.

13 More hope of a dullard, than of him!

14 A roaring lion in the road!
A tearing lion in the midst of the broadways.

15 The division of the verse shall be shifted thus:—
As one who layeth hold on the ears of a dog
Is he who giveth vent to his wrath over a quarrel not his.

16 As a madman throwing firebrands, arrows and death
So is he that deceiveth his neighbour,
And saith, Was not in sport?

17 Without wood a fire is quenched
And where there is no tattler strife is hushed.

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But within himself he layeth up deceit:
Though he make gracious his voice do not trust him,
For seven abominations are in his heart:

* This rendering of a difficult verse (see A.V. and E.V.:
* is in part based on a correction by Dr. Ginsburg. He
* says that the letters should be re-grouped, the letter r
* also being changed to thin, so as to read wskiär, *wskiär*;
* and so Aram. and Syr.—G.n.

* Sep. here adds:—
* "There is a shame which bringeth sin, and there
* is a shame which is honourable and pleasing"—G.n.

* Lit. "words."
Hatred may clothe itself with guile,  
His wickedness shall be disclosed in the conversation.

He that diggeth a pit shall fall,  
And he that rolleth a stone shall return.

A false tongue hateth them who are crushed by it,  
And a flattering mouth worketh occasion of stumbling.

Do not boast thyself of to-morrow,  
For thou knowest not what a day may bring forth.

Let another praise thee, and not thine own mouth,  
A stranger and not thine own lips.

Heavy is a stone, and weighty is sand,—  
But the vexation of a fool is heavier than both.

The cruelty of rage, and the overflow of anger!  
But who can stand before jealousy?

Better is a rebuke that is open,  
Than love carefully concealed.

Faithful are the wounds of a friend,  
But lavished are the kisses of an enemy.

The surfeited soul trampleth upon droppings from the comb,  
But to the hungry soul every bitter thing is sweet.

As a bird wandering from her nest  
So is a man wandering from his place.

Oil and perfume rejoice the heart,  
The sweetness of one's friend more than fragrant wood.

Thine own friend and thy father's friend do not thou forsake;  
But the house of thy brother do not enter in thy day of calamity.

Be wise, my son, and rejoice my heart,  
That I may answer him that reproacheth me in a matter.

A prudent man seeth calamity—he hideth himself,  
The simple pass on—they suffer.

Take a man's garment when he hath become pledge for a stranger,  
Then for a female unknown accept him as surety.

He that blesseth his friend, with a loud voice in the morning early  
A reproach shall it be reckoned to him.

A continuous dripping on a day of downpour,  
And a contentious wife are alike:

He that hideth her hideth the wind,  
And his right hand may proclaim.

Let iron <by iron> become sharp,  
And let a man sharpen the face of his friend.

He that guardeth the fig-tree shall eat the fruit thereof,  
And he that watcheth over his master shall be honoured.

As in water face answereth to face  
(Or) the heart of man to man.

Hades and destruction are not satisfied,  
And the eyes of a man are not satisfied.

Fining pot for silver, and crucible for gold  
And [a man] [is to be tried] by what he praiseth,

Though thou pound a fool in a mortar, amidst grain, with a pestle  
His folly will not depart from him.

Note well the appearance of thy flock,  
Apply thy mind to thy herds;

For not age-abiding are riches,  
Nor is the diadem, from generation to generation:

The grass is taken away, and the young shoot showeth itself,  
And the herbage of the mountains is gathered;

There are lambs for thy clothing,  
And for the price of thy field there are he-goats;

For the transgressions of a land many are the rulers thereof,  
But under an intelligent and discerning man stability is prolonged.

A poor man, who oppresseth the helpless  
[Is like] a rain beating down, leaving no food.

They who forsake instruction praise one who is lawless,  
While they who keep instruction are at strife with them.

So T.G., Fu., Davies. "Hearty counsel"—O.G.


Cp. chap. xx. 16.
Wicked men consider not justice,
But they who seek Yahweh consider everything.

Better a poor man walking in his integrity,*
Than one who is crooked—turning two ways,
though he be rich.

[He that keepeth instruction] is a son with discernment,
But [a companion of squanderers] bringeth shame to his father.

[He that increaseth his substance by interest and profit],
<For one ready to favour the poor> doth gather it.

<He that turneth away his ear from hearing instruction>
||Even his prayer is an abomination.

[He that misguideth the upright into a hurtful way],
<Into his own pit> the himself shall fall,
But [men of integrity] shall inherit good.

Wise in his own eyes> is the man that is rich,
But [a poor man of discernment] searcheth him out.

In the exulting of the righteous there is great glorying,
But <when the lawless arise> a man must be sought' for.

[He that covereth his transgressions] shall not prosper,
But [he that confesseth and forsaketh] shall find compassion.

How happy the man who is ever circumspect,b
Whereas [he that hardeneth his heart] shall fall into calamity,

A growling* lion, and a ranging bear>
Is a lawless ruler, over a poor people.

[The hater of greed] shall lengthen out days.

A man oppressed with a person's blood,*
<Unto a pit> shall flee, let them not hold him back.f

[He that walketh with integrity] shall be saved,
But [he that is crooked, turning two ways] shall fall in one.g

[He that tilleth his ground] shall have plenty of bread,
But [he that pursueth empty-heads] shall have plenty of poverty.

A man of fidelity aboundeth in blessings,
But [one hasting to be rich] shall not be held innocent.

<To take note of faces [in judgment]> is not good,*
And <for a bit of bread> a man will transgress.

A man hasting to be rich hath an evil eye,
And knoweth not when wantb may overtake him.

[He that reproveth a man] shall afterwards find more [favour],
Than he that useth a flattering tongue.

<He that robbeth his father or his mother, and saith,
It is no transgression>||Companion] is he' to one who wasteth.

The ambitious in soul] stirreth up strife,
But [he that trusteth in Yahweh] shall be enriched.

<He that trusteth his own heart> [the same] is a dullard,
But <he that walketh wisely> [the same] shall be delivered.

One who giveth to the poor] shall have no want,
But [he that hideth his eyes] shall receive many a curse.

<When lawless men rise> a common man will hide' himself,
But <when they perish> righteous men multiply'.

<He that being often reproved* stiffeneth his neck>
Suddenly' shall be hurt, and there be no healing.

<When the righteous become great>d the people rejoice,
But <when a lawless man beareth rule>* a people sigh.

A man who loveth wisdom gladdeneth his father,
But [a companion of harlots] destroyeth his wealth.

A king* [by justice] shall establish a land,—
But [a man open to bribes] bringeth it to ruin.

A man who flattereth his neighbour
Spreadeth [a net] over his steps.

A man of presents.'
6 <In the transgression of a wicked man> is a snare, But [the righteous] doth shout in triumph and rejoice.
7 The righteous doth acknowledge the plea of the poor, But the lawless regardeth not knowledge.
8 Men given to mockery inflame a city,— But [wise men] turn away anger.
9 [A wise man pleading with a foolish man] <Whether he rage or laugh> there is no settlement.
10 Blood-thirsty men hate the blameless man, And <as for the upright> they seek his life.*
11 <All his anger> doth a dullard let go, But a wise man <by keeping it back> stilleth it.
12 When a ruler giveth heed to the word of falsehood, All his attendants become lawless.
13 The poor man and the man of usury meet together. He that enlighteneth the eyes of them both is Yahweh.
14 <When a king judgeth faithfully the poor> His throne to futurity shall be established.
15 A rod with rebuke giveth wisdom, But an youth unrestrained bringeth shame to his mother.
16 When the lawless become great transgression increaseth, But [the righteous] shall behold [their ruin].
17 Correct thy son, that he may give thee rest, That he may give delight to thy soul.
18 Where there is no vision a people is let loose, But <he that keepeth instruction> how happy is he !
19 By words a servant will not be corrected, Though he perceiveth yet is there no answer.
20 Thou hast seen a man hasty in his words,— There is more hope of a dullard than of him.
21 He that dealeth tenderly with his servant from childhood, <In his after life> shall have him for a son,*
22 A man given to anger stirreth up strife, And [he that exceedeth in wrath] aboundeth in transgression.
23 The loftiness of a man layeth him low,— But [one of a lowly spirit] shall attain unto honour.

24 [He that shareth with a thief] hateth himself,*<An oath> he heareth, yet may not tell.b
25 [The fear of man] setteth a snare, But [the that trusteth in Yahweh] shall be placed on high.c
26 Many seek the face of a ruler, But <from Yahweh> is the sentence of each one.
27 <An abomination to the righteous> is the man of perversity, And <an abomination to the lawless> is a man of straightforward way.

Sententious Sayings from the Stores of Agur and Lemuel (Chapters XXX. and XXXI. 1—9).

1 The words of Agur, son of Jakeh, [even] the 30 oracle,— The utterance of the man, for Ithiel, For Ithiel and Ithaleel,* Surely <more brutish> am I than any man, Nor doth [the understanding of a son of earth] pertain to me ;
3 Neither have I learned wisdom, Nor <the knowledge of the Holy Ones> can I acquire.
4 Who hath ascended the heavens and then descended? Who hath gathered the wind into his two hands? Who hath wrapped up the waters in a mantle? Who hath set up all the ends of the earth? What is his name and what the name of his son, when thou knowest?
5 Every saying of God is refined, <A shield> is he to them who seek refuge in him.
6 Do not add unto his words, Lest he convict thee, and thou be found false.
7 Two things have I asked of thee, Withhold them not from me, ere yet I die:
8 <Vanity and falsehood> remove far from me, <Neither poverty nor riches> give me, Feed me with the food appointed me:
9 Lest I lie unto, and deny, And say— Who is Yahweh? Or lest I be impoverished and steal, And do violence to the Name of my God.

* Or: "his own life." U.: "soul."
* Or: "became insolent." Meaning dubious—O.G.

"Or: "take hold of," "handle."

U.: "soul."
# Or: "make safe."
10 Do not slander a servant to his master, lest he revile thee, and thou be found guilty.

11 A generation! Its father it revileth, and its mother it doth not bless.

12 A generation! Pure in its own eyes, yet from its filth hath it not been bathed,

13 A generation! How lofty are its eyes, and its eyelashes uplifted.

14 A generation! Swords are its teeth, and its incisors,—To devour the humbled out of the earth, and the needy, from among men.

15 The vampire hath two daughters. Give! Give! Give! Give!

16 Hades, and barrenness,—A land not satisfied with water, and fire, that saith not, Enough!

17 The eye that mocketh a father, and despieth to obey a mother, the ravens of the valley shall pick it out, and the young of the eagle shall eat it.

18 Three things there are, too difficult for me, Yea [four] which I do not understand:

19 The way of an eagle in the heavens, the way of a serpent on the rock,—The way of a ship in the heart of the sea, and the way of a man with a maid.

20 [So! is the way of a woman committing adultery, She eateth, and wipeth her mouth, and saith, I have done no iniquity!]

21 Under three things a land is stirred, Yea [under four] she cannot bear up:

22 Under a servant, when he reigneth, and a base man, when he is surfeited with food;

23 Under a hateful woman, when she is married, and a handmaid, when she driveth out her mistress.

24 Four things there are, the small of the earth,—Yet they are wiser than the wise:

25 The ants, a people [not strong],—Yet prepare they, in summer, their food;

26 The camels, a people of [no power],—Yet set they among the crags, their house;

27 King is there none to [the locusts],—Yet go forth in swarms, do they all;

28 The lizard [with hands] reneweth its hold,—Yet [the same] is in the palaces of the king.

29 Three things there are, which step along well, Yea [four] which excel in going:

30 The lion, hero among beasts, Which turneth aside from the face of no one;

31 The greyhound, or the he-goat,—And a king, having a band of soldiers with him.

32 If thou hast acted basely by lifting thyself up,—If thou hast plotted evil [put thy] hand to [thy] mouth!

33 Surely the pressing of milk bringeth forth curd, And the pressing of the nose bringeth forth blood, And the pressing of wrath bringeth forth strife.

1 The words of Lemuel the king,—

31 The strain which was taught him by his mother:—

2 What, my son? And what, the son of my womb? Aye what, the son of my vows?

3 Do not give, to women, thy strength, nor thy ways, to them who ruin kings.

4 It is not for kings, O Lemuel, It is not for kings to drink wine, nor for dignitaries to desire strong drink;

5 Least he drink, and forget that which is decreed, and alter the plea of any who are sorely oppressed.

6 Give strong drink, to him that is perishing, and wine, to such as are embittered in soul:

7 Let him drink, and forget his poverty, and <his wearying toil> let him remember no more.

8 Open thy mouth for the dumb, for the cause of all the children of the departed.

9 Open thy mouth—judge righteousness, and administer justice for the poor and the needy.

An Alphabetical Poem in Praise of the Worthy Woman.

10 <A virtuous woman> who can find? For <far beyond corals> is her worth.

11 The heart of her husband trusteth her, and <gain> he shall not lack:

12 She doeth him good and not evil, All the days of her life:

13 Some cod. (w. 1 ear. pr. edn.) both read "war-horse." Cpr. O.G. 287.

14 So the Western Massorites. The Eastern (w. Vul.) 2 words: "Do not rise against him" — O.G.


16 Or: "children left behind"—T.G.; "all who are passing away"—O.G. See "Special Note," note, p. 607.

17 Or: "strong," "worthy," "capable."

18 Or: "a web"—Fuerst.
PROVERBS XXXI. 13—31; ECCLESIASTES I. 1—13. 635

13 She seeketh wool and flax, and worketh willingly with her hands:
14 She is like the ships of the merchant, <From afar> she bringeth in her food;
15 And she riseth, while yet it is night, And giveth food to her household, And a task to her maidsens:
16 She considereth a field, and procureth it, <Out of the fruit of her hands> she planteth a vineyard:
17 She girdeth, with strength, her loins, And putteth vigour into her arms:
18 She tasteth, whether <good> be her merchandise,<b> And her lamp goeth not out by night>:
19 <Her hands> she putteth forth to the distaff, And <her palms> she lay hold of the spindle:
20 <Her palm> she spreadeth out to the oppressed, And <her hands> she extendeth to the needy:
21 She feareth not for her household, because of the snow, For ||all her household|| are clothed with crimson:
22 <Coverlets> she maketh for herself, <of white linen and of purple> is her clothing:
23 <Known in the gates> is her husband, When he sitteth, with the elders of the land:
24 <Fine linen wrap> she maketh and selleth, And <girdles> doth she deliver to the trader:
25 <Strength and dignity> are her clothing, And she laugheth at the time to come:<b>
26 <Her mouth> she openeth with wisdom, And ||the instruction of kindness|| is on her tongue:
27 She looketh well to the goings of her household, And <the bread of idleness> will she not eat.
28 Her children rise up, and call her happy! —<Her husband, and he praiseth her:—>
29 ||Many daughters|| have done virtuously, <The woman that revereth Yahweh> ||she|| shall be praised:
30 Decietful' is loveliness and vain' is beauty, <The woman that revereth Yahweh> ||she|| shall be praised:
31 Give her of the fruit of her own hands, And let her own works ||praise her in the gates|.

ECCLESIASTES;
OR, THE PROCLAIMERS.

1 1 The words of the Proclaimer, son of David, king in Jerusalem.

2 Vanity of vanities! saith the Proclaimer,a
vanity of vanities! ||all|| is vanity.

3 What profit hath Man,—in all his toil wherewith he toleth under the sun? 4 |Generation| goeth and generation cometh, but the earth ||unto times age-abiding|| remaineth. 5 And the sun |breaketh forth|, and the sun ||goeth in,—yea ||unto his own place|| he panteth, from whence he' brake forth. 6 <Going unto the south, and circling unto the north,—circling, circling continually> ||in the wind||, and ||over its own circuits|| returneth the wind. 7 ||All the streams|| flow into the sea, yet ||the sea|| is not full,—<unto the place whither the streams flow> ||thither|| do they again' flow. 8 ||All words; are weak, unable' is any man to tell,—not* satisfied' is the eye by seeing, nor filled' is the ear with hearing. 9 That which hath been is the same that shall be, and that which hath been done is the same that shall be done,—and there is ||nothing' new|| under the sun. 10 Is' there a thing of which it can be said, See here, it is ||new||? ||Already|| hath it been ||for ages, ||it is something|| which was before us. 11 There is ||no' remembrance|| of the things before,—nor ||even of the things after, which shall be> will there be any remembrance, with them who shall come after.

12 ||I, the Proclaimer|| was king over Israel in Jerusalem. 13 And I gave my heart to seek and to search out, |wisely!, concerning all things which are done under the heavens,—<the same|| is the vexatious employment God hath

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*a Written: ' he'; read: ' she.' Some cod. (w. 1 ear, pr. edn.) both read and write: ' she'—O.G. 361.

b Some cod. (w. 1 ear. pr. edn., Aram., Syr., Vul.): 'under the sun.' Cp. —U.n.
given to the sons of men, to work toilsomely therein. 14 I saw all the works which were done under the sun,—and lo! all was vanity, and a feeding on wind. 15 That which is crooked cannot be straight,—and that which is wanting cannot be reckoned. 16 Spake I in my heart, saying, As for me lo! I have become great, and have gathered wisdom, beyond any one who hath been before me over Jerusalem,—and my heart lieth to know wisdom, and to know madness, and folly,—I know that even this is a feeding on wind. 18 For in much wisdom is much vexation,—and he that increaseth knowledge increaseth pain.

Said I in my heart, Come now! I will prove thee with gladness, and look thou on blessedness,—but lo! even that was vanity. 2 Of laughter I said, Madness! and of mirth What can it do? I sought out with my heart, to cherish with wine, my flesh,—but my heart was to guide with wisdom, even in laying hold of folly, until I should see which was blessedness for the sons of men, as to that which they could do, under the heavens, during the number of the days of their life.

I enlarged my works,—I built me houses, I planted me vineyards; I made me gardens, and parks,—I planted in them trees of every kind of fruit; I made me pools of water,—to irrigate therefrom the thick-set saplings growing up into trees: I acquired men-servants and women-servants, and the children of the household were mine, beyond all who had been before me in Jerusalem; I heaped me up, both silver and gold, and the peculiar treasure of kings, and provinces,—I provided me singing-men and singing-women, and the delights of the sons of men, a wife and wives. So I became great, and increased, more than any one who had been before me in Jerusalem, moreover my wisdom remained with me; and nothing that mine eyes asked withheld I from them,—I did not keep back my heart from any gladness, for my heart obtained gladness out of all my toil, and so this was my portion, out of all my toil.

When I looked upon all my works, which my hands had made, and on my toil, wherein I had toil somewhat wrought then lo! all was vanity, and feeding on wind, and there was no profit under the sun. Thus turned I to look at wisdom, and madness, and folly,—for what can the man [do more] who cometh after the king? [save] that which already men have done.

Then saw I, that wisdom doth excel folly,—as far as light excelleth darkness. <As for the wise man> [his eyes] are in his head, whereas the dullard doth walk,—but I myself knew that [one destiny] happeneth to them [all]. Then said I in my heart, As it happeneth to the dullard even to me will it happen, but wherefore? then became I wise to excess! Therefore spake I in my heart, Even this is vanity. For there is no remembrance of a wise man, more than of a dullard, unto times age-abiding,—seeing that already, in the days to come all hath been forgotten, how then cometh it that the wise man dieth equally with the dullard?

Therefore I hated life, for a vexation unto me was the work which was done under the sun,—for all it was vanity, and a feeding on wind. Therefore hated I all my toil, wherein I was toiling, under the sun,—in that I should leave it for the man who should come after me; and who could know whether a wise man he would be or a foolish, and yet he would lord it over all my toil, wherein I had toiled and wherein I had acted wisely, under the sun,—even this was vanity.

Then resolved I, to give my heart over to despair,—concerning all the toil, wherein I had toiled, under the sun. For here is a man, whose toil hath been with wisdom and with knowledge and with skill,—yet to a man who hath not toiled therein shall he leave it as his portion, even this was vanity and a great vexation. For what hath the man for all his toil, and for the striving of his heart,—wherein the himself toiled under the sun? For [all his days] are pains, and vexatious is his employment, [even in the night] his heart lieth not down,—[even this] was [vanity]. There was nothing more blessed for Man [than] that he should eat and drink, and see his desire in his toil,—even this saw I myself, that from the hand of God it was. For who could eat and who could enjoy, so well as I? For to a man who is good before him hath he given knowledge and gladness,—whereas to the sinner he hath given employment, to gather and heap up, to give to one who is good before God, even this was vanity, and a feeding on wind.
For every thing there is a season,—
And a time for every pursuit, under the heavens:
A time to be born, and a time to die,—
a time to plant, and a time to uproot what is planted;
A time to kill, and a time to heal,—
A time to break down, and a time to build up;
A time to weep, and a time to laugh,—
A time to wail, and a time to dance for joy;
A time to cast away stones, and a time to heap up stones,—
A time to embrace, and a time to be far from loving embrace;
A time to seek, and a time to give up as lost,—
A time to keep, and a time to cast away;
A time to rend, and a time to sew,—
A time to be silent, and a time to speak;
A time to love, and a time to hate,—
A time of war, and a time of peace.

What profit hath he that worketh, in that wherein himself hath toiled? I looked at the employment which God hath given to the sons of men, to work therein: Everything hath he made beautiful in its own time,—also intelligence; he hath put in their heart, without which men could not find out the work which God hath wrought, from the beginning even unto the end. I know that there is no blessedness in them,—save to be glad, and to do well with one's life. Though indeed that any man should eat and drink, and see blessedness, in all his toil, is it the gift of God. I know, that whatsoever God doeth ||the same! shall be age-abiding, ||unto it! there is nothing' to add, and ||from it! there is nothing to take away,—and ||God! hath done it, that men should stand in awe before him. That which was ||already! had been, and ||that shall be! ||already! shall have been,—but ||God! seeketh that which hath been chased away.

Then again I saw under the sun,—the place of justice, that there was lawlessness, and the place of righteousness, ||there! was lawlessness. Said ||I! in my heart, <both the righteous and the lawless> will God judge,—for ||there! will be a time for every pursuit, and concerning every work it. Said ||I! in my heart, <as concerning the sons of men> That God was minded to prove them,—and that they might see, that they were beasts, ||of themselves. For <as regarded the destiny of the sons of men and the destiny of beasts> ||one fate! have they, <as dieth the one> ||[so] dieth the other, and <one spirit!> have they all,—and ||the pre-eminence of man over beasts

Or: "in" = "during,

is nothing, for all! were vanity: all! go unto one place,—all! came from the dust, and all! return to the dust. 21 Who knoweth the spirit of the sons of men, whether it ascendeth above,—or the spirit of the beast, whether it descendeth below, to the earth?

So I saw, that there was nothing better than that a man should be glad in his works, for ||that! is his portion,—for who can bring him in, to look upon that which shall be after him?

Then again I considered all the oppressive deeds which were done under the sun,—and lo! the tears of the oppressed, and they have no comforter, and <on the side of their oppressors> is power, and they have no comforter. So ||I! pronounced happy' the dead, who were already dead,—more than the living, who were living still; and <as better than both> him who had not yet come into being,—who had not seen the vexatious work, which was done under the sun.

Then saw ||I! all the toil and all the skill of the work, that <for this> a man was envied of his neighbour,—<even this! was vanity, and a feeding on wind. ||The dullard! clasped his hands, and consumeth his own flesh. Better a handful—<with quietness! than both hands full—with toil, and feeding on wind.

Then again ||I! looked at a vain thing under the sun:—Here' is one without a second, <even son or brother> he hath none, yet is there no end to all his toil, ||even his eye! is not satisfied with riches,—neither <saith he> <For whom! am I toiling, and letting my soul want good? ||Even this! was vanity, yea a vexatious employment! it was! 9 Better are two, than one,—in that they have a good reward for their toil. 10 For <if the one should fall! ||the other! would raise up his companion,—but alas! for him who is alone when he falleth, with no second to raise him up! Moreover <if two lie together> then have they warmth,—but how can one have warmth? 12 And <though an enemy should prevail against one> ||two! might make a stand before him,—<a threefold cord! cannot soon be broken.

Better a boy, poor and wise,—than a king, old and stupid, who knoweth not how to take warning any longer. 11 For <out of prison! came he forth to reign,—yes! <even in his own kingdom! was he born poor. 12 I saw all the living, who were going hither and thither under the sun,—<that they were> with the boy who was to be the second, who was to stand in the other's place:—There was no end to all the people, to all before
whom he came, yet [they who should come later] would not rejoice in him,—surely [even this] was vanity, and a feeding on wind.

Keep thy foot, when thou goest unto the house of God, and be more ready to hear, than dullards to offer sacrifice,—for they make no acknowledgment of doing wrong. Be not rash with thy mouth, and [with thy heart] be not in haste to bring forth a word, before God,—for [God] is in the heavens, and [though] upon the earth, [for this cause] let thy words be few. For a dream cometh through the multitude of business,—and the voice of a dullard is with a multitude of words.

When thou vowest a vow unto God, do not defer to pay it, for there is no pleasure in dullards,—what thou vowest, pay! Better that thou shouldest not vow,—than vow, and not pay. Do not let thy mouth cause thy flesh to sin,—neither say thou, before the messenger, that it was a mistake, —wherefore should God be indignant at thy voice, and destroy the work of thy hands? For [it was done] amidst a multitude of dreams, and vanities, and many words,—but towards God be thou reverent.

If the oppression of the poor, and the wresting of justice and righteousness, thou see in the province do not be astonished over the matter,—for 'one high above the highest' is watching, yea, the Most High is over them. And [the profit of the earth] is [for all],—[a king] by the field is served.

He that loveth silver shall not be satisfied with silver nor [he that loveth abundance with revenue],—even this was vanity. When blessings are increased, increased are the eaters thereof,—what profit, then, to the owners of them saving the sight of his eyes? Sweet the sleep of the labourer, whether little or much he eat,—but the surfeit of the rich man will not suffer him to sleep. Here was an incurable evil, I had seen under the sun,—and it is common among men:

A man to whom God giveth riches and gains and honour, so that nothing 'doth lack for his soul'—of all that he craveth and yet God doth not give him power to eat thereof, but a man unknown eateth it,—this was vanity, and an incurable evil it was.' Though a man should beget a hundred children, and live many years, so that many should be the days of his years, but his own soul should not be satisfied with the good, and he should not even have [as burial] I said. Better than he is an untimely birth! For [in vain] it came in, and [in darkness] it departed,—and [with darkness] [its name] is covered: even the sun it never saw, nor ought did it know,—more quietness hath this than the other.'

Even though one hath lived a thousand years twice told yet [good] hath he not seen,—is it not unto one place that all are going? All the toil of man is for his mouth,—though [even the desire] is not satisfied! What profit hath the wise man, over the dullard? What can the poor man know—so as to walk before the living? Better what the eyes behold, than the wandering of desire,—even this was vanity, and a feeding on wind.

Whatsoever one may be has been called by his name, and it is known that it is—Son of Earth, he cannot, therefore, contend with one stronger than he. Seeing there are things in abundance which make vanity abound what profit hath man? For who knoweth what is good for a man throughout his life, for the number of the days of his life of vanity, seeing he will make them, like a shadow,—for who can tell a man, what shall be after him, under the sun?

Better a name, than precious ointment,—And the day of death, than the day of one's birth.

So it should be (w. Sep.)—Better that it should be excellent to eat and to drink and to see blessedness, in all one's toil wherein one toil eth under the sun, for the number of the days of his life, in that God hath given him it, for [that] is his portion: yet <as regarded every man, to whom God hath given wealth and goods, and granted him power to eat thereof, and to take his portion, and to find gladness in his toil> [this] is [the gift of God]. Though it be not much let him remember the days of his life,—for God beareth witness, by the gladness of his heart.
Moreover <not to all the words which men speak> do thou apply thy heart,—lest thou hear thine own servant reviling thee! 21 For truly <many times> thy heart knoweth,—that <even thou thyself> hast reviled others.

All this> have I proved by wisdom,—I said, I will be wise, but <that> was far from me. 22 <Far away> is that which hath been,—and deep, deep,* who can find it out?

Resolved I in my heart, <to know and search out, and to seek wisdom, and a conclusion,—and to know lawlessness [to be] stupidity, and folly to be madness.

Who is really a wise man, And who knoweth the interpretation of a thing?

The wisdom of a man lighteth up his countenance, But <by defiance of countenance> one is disfigured.

I said, 23 <The bidding of the king> observe thou, even out of regard to the oath of God. 24 <Not rashly from his presence> shouldst thou go: do not 25 take thy stand in a vexatious thing,—for whatsoever he pleaseth he will do. 24 Where the word of a king is> there is power,—who then may say to him, What wouldst thou do? 25 ||He that observeth the commandment|| will not notice a vexatious thing,—and <of me and manner> will the heart of the wise take note. 25 For <to every pursuit> there is a time and a manner,—when <the vexation of man> is great concerning it.

For there is no one who knoweth what shall be,—for <when it shall be> who will* tell him? 26 ||No man hath power over the spirit, as to the day of my birth, which was before my eye, and as to the day which I shall depart out of eye. 27 There is no remembrance of men,—for what he pleaseth he will do. 27 ||No man hath power over the spirit, as to the day of my birth, which was before my eye, and as to the day which I shall depart out of eye. 27 ||No man hath power over the spirit, as to the day of my birth, which was before my eye, and as to the day which I shall depart out of eye.
to retain the spirit, and [some cod. (w. Sep. and Vul.)] hath power over the day of death, and there is no furlough in war,—neither shall lawlessness deliver them who are given thereto. 4 <All this> had I seen, and tried to apply my heart to every work which was done under the sun,—at such time as one man had power over another man, to his hurt, and had boasted above. 5 And [thereupon] I considered the lawless when buried, when they had entered their graves, that <from the place of the Holy One> they used to go and boast, in the city that they had so done,—even this was vanity. 6 <Because sentence against a wicked work is not executed speedily—on this account> the heart of the sons of men is fully set within them, to commit wickedness. 7 <Though a sinner be committing wickedness a hundred times, and continuing long in his own way> yet I surely know that it shall be well to them who revere God, who stand in awe before him; 8 but shall it not be to the lawless man, neither shall he lengthen out his days like a shadow,—because he standeth not in awe before God. 10 Here was a vain thing which was done upon the earth,—that there were righteous men unto whom it happened according to the work of the lawless, and there were lawless men, unto whom it happened according to the work of the righteous,—I said, that [even this] was vanity. 11 Then extolled I gladness, in that there was nothing better for a man, under the sun, than to eat and to drink, and to be glad,—since [that] should tarry with him in his toil, for the days of his life which God had given him under the sun. 12 When I gave my heart, to know wisdom, and to consider the business that was done upon the earth:—then surely by day and by night there was one who suffered not his eyes to sleep. 17 Then I considered all the work of God, that man could not find out the work that was done under the sun, inasmuch as man toil in seeking and yet cannot find,—yes <even though the wise man should say he knoweth> yet he can not find it out. 13 For <unto all this> I applied my heart, and [my heart] considered all this, that this <the righteous and the wise and their servants> were in the hand of God,— <neither love nor hatred> could any man know, every one <was before Him.> 2 Every one <was like every one else, <one destiny> had the righteous and the lawless, the good and the pure and the impure, and he that sacrificed, and he that did not sacrifice,—<as the good man>
wisdom, than weapons of war,—but [one sinner] may destroy much good.

10 1 Dead flies* cause to stink [and] ferment, the oil of the perfumer,—
<More costly* than wisdom or honour> is a little folly.
2 The sense of the wise is on his right hand,—
But <the sense of the dullard> on his left:
3 Yea <even by the way, as the foolish man walketh along> his sense faileth him—and he teellth everyone that [foolish] is he!
4 <If the spirit of a ruler riseth up against thee> <thy place> do not leave,—for [gentleness] pacifieth such as have greatly erred.
5 Here' was a mistake I had seen under the sun,—a veritable mistake that was going forth from the presence of one who had power:
6 Folly placed in great dignity,—
While <the rich> <in a low place> took their seat:
7 I had seen |servants] upon horses,—
And <rulers> walking like servants, on the ground.
8 <He that diggeth a pit> <thereinto> may fall,—
And <he that breaketh through a hedge> there may bite him a serpent.
9 <He that removeth stones> may be hurt therewith,—
And he that cleaveth wood> may be endangered thereby.
10 <If blunt> be their iron, and [himself] hath not sharpened [the edge] then <much force> must he apply,—but <an advantage for giving success> is wisdom.*
11 <If a serpent will bite, unless he is charmed> Then there is nothing better for him that owneth a tongue.*
12 <The words of a wise man's mouth> are pleasant,—
But <the lips of a dullard> will swallow him up:
13 <The beginning of the words of his mouth> is folly,—
But <the latter end of his speech> is mischievous* madness.
14 Yet <a foolish man> multiplieth words,—
[Though] no man knoweth which hath been,* And <that which shall be after him> who can tell him?
15 <The toil of dullards> shall weary a man,*
That he knoweth not how to go into the city.

41

16 Alas! for thee, O land, when thy king is a boy,—
And <thy rulers> <in the morning> do eat:
17 How happy art thou, O land, when thy king is * a son of nobles,—
And <thy rulers> <in season> do eat,
For strength, and not for debauchery.
18 <By two lazy arms> the framework sinketh in,*—
And <by the hanging down of the hands> the house' may leak.
19 Merrily people make bread,*
And <wine> gladdenedeth life,—
But <money> answereth all things.
20 <Even in thy thought> do not revile [the king],
Nor <within thy bed-chambers> revile thou the rich,—
For [a bird of the heavens] might carry the voice,
Yea <an owner of wings> might tell the matter.

1 Cast thy bread-corn, upon the face of the waters,—
For <after many days> shalt thou find it:
2 Give a portion to seven, yes even to eight,—
For thou canst not know, what there shall be of misfortune, upon the earth.
3 <If the clouds be filled with a downpour> <Upon the earth> will they empty them selves,
And <if a tree fall in the south or in the north> <In the place where the tree falleth> there will it be found.
4 <He that observeth the wind> will not sow,—
And <he that watcheth the clouds> will not reap.
5 <Just as thou knowest not what is the way of the spirit, when the body is in the womb of her that is with child> <Even so> canst thou not know the work of God, who maketh all.
6 In the morning sow thy seed,
And <until evening> do not withhold thy hand,—
For thou knowest not—
Whethershallthrive, either this or that, Or whether both alike shall be fruitful.
7 Trulysweet' is the light,—
And <pleasant to the eyes> to see the sun:
8 But <though many years> a man live |Through them all] let him rejoice;
Yet let him remember the days of darkness,
For many' they may be, [all that cometh] may be vanity.

8 So <nearly> Fuerst. the floor sinketh in.* Others: "By much sloth <be> make a feast"—O.G.
Rejoice, O young man, in thy youth,
And let thy heart gladden thee in the days of
thine early manhood,
And walk thou—
In the ways of thine own heart,
And in that which is seen by thine own
eyes,—
Yet know, that <for all these things>
Will God bring thee into judgment.
Therefore remove thou vexation from thy heart,
And put away discomfort from thy flesh,—
For <youth and dawn> are vanity!
Yet remember thy Creator,* in the days of thy
vigour,—
Or ever come in, the days of discomfort,
And the years arrive, in which thou shalt
say—
I have, in them, no pleasure;
Or ever be darkened—
The sun, and the light, and the moon, and the
stars,—
And the clouds return' after a downpour of
rain;
In the day when the keepers of the house shall
tremble,
And the men of might bow themselves,—
And the grinders cease because they are few,
And they look through the windows* are
darkened;
And the doors in the street be closed,
When the sound of the mill become low,—
And low-voiced be all the daughters of song;
Vea <at what is high> they be in fear.
And there be <terror>' in the way,
And the almond be rejected, &
And the grasshopper drag itself along,*
And desire perish,—
For man is going to his age-abiding home,
When the wailers shall go round in the
streets;
Or ever the silver cord be loosed,*
Or the golden bowl be broken,—
Or the bucket by the fountain be shivered,
Or the wheel at the well be broken;
And the dust return' to the earth, as it
was,—
And the spirit return unto God, who gave
it.
Vanity of vanities, saith the Proclaimer, <all>
is vanity.
Besides that> the Proclaimer being wise,—
still further taught knowledge unto the people,
and weighed and searched, arranged proverbs in
abundance.
The Proclaimer sought to find out words giving
delight,
And to note down rightly, the words of truth.
The words b of the wise <as goods,>
Yea <as driven nails > their well-ordered
sayings,—
Given from one shepherd.
And besides <from them > my son, be
admonished,—
Of making many books there is no end,
And <much study> is a weariness of the flesh.
The conclusion of the matter—the whole> let
us hear,—
Towards God > be reverent.
And <his commandments> observe,
For if this [concerneth] all mankind.
For <every work> will God bring into judg-
ment,
With every hidden thing,—
Whether good, or evil.

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*a Ml.: "creators" [*plu. of excellence] (w. many
MSs. and 4 ear. pr. edns.); other cod. (w. 4
car.pr.edns.): lit."creator" [*sing.];—G.n.b.
*b Or: "lattices."
*c So Davies, Fuerst, O.G.;
*"They are timid "—T.G.
*So T.G. (as unsuited to
the tooth of old age):—
"The glands distaineth"—
Fuerst. "And the al-
mond-tree wears bloom"—O.G. 655.
*So O.G. 290.

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*b Or: "sentences."
*So read: written; "re-
moved." Some cod. (w.
5 ear. pr. edns.) both
write and read: "re-
moved." Others (w. 2
car. pr. edns.) both read
and write: "hoosed"—
G.n.
* Or: "hath been heard."
THE SONG OF SONGS.

1 The Song of Songs, which pertaineth to Solomon.

2 Let him kiss me with the kisses of his mouth!

3 For better' are thy caresses than wine:
4 <Like the fragrance of thy precious oils>
5 <Oil poured out> is thy name,
6 <For this cause> virgins love thee.

7 Draw me!
8 <After thee> will we run!
9 <Swarthy> I am' but comely.
10 <Rows of golden ornaments> will we make thee,
11 [She.] With studs of silver.
12 <By the time the king is in his circle>
13 <A bag of myrrh> is my beloved to me,
14 <A cluster of henna> is my beloved to me,
15 Lo! thou art beautiful, my fair one,
16 Lo! thou art beautiful,
17 Lo! thou art beautiful,
18 Lo! thou art beautiful,
19 Lo! thou art beautiful, my beloved.
20 Lo! thou art beautiful, my beloved.
21 Lo! thou art beautiful, my beloved.
22 Lo! thou art beautiful, my beloved.
23 Lo! thou art beautiful, my beloved.
24 Lo! thou art beautiful, my beloved, Yeeda delightful!
25 Lo! thou art beautiful, my beloved.
26 Lo! thou art beautiful, my beloved.
27 Lo! thou art beautiful, my beloved, Yeeda delightful!
28 Lo! thou art beautiful, my beloved, Yea delightful!
29 Lo! thou art beautiful, my beloved.
30 Lo! thou art beautiful, my beloved, Yeeda delightful!
31 Lo! thou art beautiful, my beloved.
32 Lo! thou art beautiful, my beloved.
33 Lo! thou art beautiful, my beloved.
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79 Lo! thou art beautiful, my beloved.
80 Lo! thou art beautiful, my beloved.
81 Lo! thou art beautiful, my beloved.
82 Lo! thou art beautiful, my beloved.
83 Lo! thou are beautiful, among the sons:
84 And his fruit was sweet to my taste.
85 "On the western shore of the Dead Sea"—O.G.
86 "Apple." In Arabic . . .
87 So O.G. (Cochleum autumnale, Linn.) Cheyne: "narcissus"—La.
88 xxxv. 1.
89 "not only a common one, but also the lemon, citron, etc."—T.G.
90 41-2
He hath brought me into the house of wine,
And ||his banner* over me|| is love.
6 Sustain me with raisin-cakes,
Refresh me with apples,—
For <stick with love> I am'.
6 <His left hand under my head>
Then ||his right hand|| embraceth me!
7 I adjure you, ye daughters of Jerusalem,
By the gazelles or by the hinds of the field,—
That ye wake not, nor arouse, the dear love until she please!
8 The voice of my beloved!
Lo! here he cometh,—
Leaping over the mountains,
Skipping over the hills.
9 Resembleth, my beloved, a gazelle,
Or a young stag,—
Lo! here he is, standing behind our wall,
Looking in at the windows,
Peeping in at the lattice.
10 Responded my beloved, and said to me,—
Rise up! my fair— my beautiful— one,
And come away,
11 For lo ||the winter|| is past,—
||The rain|| is over, [and] gone;
12 ||The flowers|| have appeared in the earth,
||The time of the spring - song||* hath come,—
And ||the voice of the turtle|| is heard in our land;
13 ||The fig-tree|| hath spiced* her green figs,
And ||the vines— all blossom|| yield fragrance,—
Rise up! my fair— my beautiful— one,
And come away!

O my dove!
14 <In the retreats of the crag,
In the hiding-place of the terrace>
Let me see thy form,
Let me hear thy voice,—
For ||thy voice|| is sweet,
And ||thy form|| comely.'

Take ye for us, the foxes,
||The little foxes that are spoiling the vines||,—
And ||four vines|| are all blossom!

My beloved ||is mine||,
And ||I am his||,
He that pastureth among lilies!

Until the day |breathe|
And the shadows |be lengthened|>
|Again| liken thyself, my beloved,
To a gazelle, or to a young stag,
Upon the cleft mountains.*
[ * * * * ]
[She.]
I upon my couch, in the night-time| sought
The beloved of my soul, —
I sought him, but found him not.
2 Come! I must arise, and go about in the city,
In the paths* and in the broadways,
I must seek the beloved of my soul,—
I sought him, but found him not.
3 The watchmen that go round in the city |found me|,
||The beloved of my soul> have ye seen?
4 <Scarcefully had I passed from them>
When I found’ the beloved of my soul,—
I caught him, and would not let him go,
Until that I had brought him into the house of my mother,
And into the chamber of her that conceived me.

I adjure you, ye daughters of Jerusalem,
By the gazelles, or by the hinds of the field,—
That ye wake not, nor arouse, the dear love until she please.
[ * * * * ]
[They.]
Who' is this, coming up out of the wilderness,
Like pillars* of smoke,—
With perfume of myrrh, and frankincense,
Besides all the aromatic powder of the merchant?
7 Lo |his couch> 'tis Solomon’s own,
||Threescore heroes|| around it,—
Of the heroes of Israel:
8 ||All of them|| grasping the sword,
Trained for war,—
||Every man|| with his sword upon his thigh,
Because of dread, in the night-time.
9 <A palanquin> King Solomon made himself,
Of the trees of Lebanon:
10 <The supports thereof> made he of silver,<The couch> thereoff> of gold,
The seat thereof> of purple,—
||The midst thereof> hath an inlay of love* From the daughters of Jerusalem.
11 Go forth and gaze, ye daughters of Zion, upon
King Solomon,—
Wearing the crown, wherewith his mother ||crowned him||,
In the day of his marriage, and
In the day of his heart' gladness.

* Or: “standard;”
Or: “sound;”
Some cod. (w. Aram., Syr., Vul.) have “and”
—O.T.
So Fuerst. “The singing time (either of birds or vine-dressers”)—Davies.
“The pruning time”—T.G. and O.G.
* Or: “redened.”
* Or: “romanes.”
* Or: “columns.”
* Or: “columns.”

* According to some: 4 Or: “couch-covering.”
* mountains of separation.”
* So, in effect, Davies’s arrangement of lines.
* Or: “alleys.”
* So O.G.
4. **[He.]**

1. **Lo!** thou art beautiful, my fair one, 
   Lo! thou art beautiful, 
   Thy eyes** are doves, from behind thy veil, —
   Whereof all of them are twin-bearers, and 
   Thy hair** is like a flock of goats, which are 
   reclining on the sides of Mount Gilead:

2. **Thy teeth** are like a flock, evenly grown, which have come up from the washing-place, —
   If I am none among them: 
   Like a cord of crimson** are thy lips, 
   And thy mouth** is lovely, —
   Like a slice of pomegranate are thy temples, 
   Behind thy veil: 
   Like the tower of David** is thy neck, built 
   for war,**
   A thousand shields hung thereon, 
   All the equipment of heroes: 
   Thy two breasts** are like two young roes, 
   Twins of a gazelle, —
   Which pasture among lilies.

3. Until the day brethren,
   And the shadows be lengthened >
   I will get me unto the mountain of myrrh, 
   And unto the hill of frankincense.

4. **Thou art all over beautiful, my fair one,**
   And blemish is there none in thee. 
   **Thou hast encouraged me,* my sister, bride,**
   Thou hast encouraged me,* with one glance,**
   Of thine eyes, 
   With one ornament of thy neck.

5. How beautiful** are thy caresses, my sister, bride,**
   How much more delightful thy caresses than wine,
   And the fragrance of thine oils, than all spices:

6. With sweetness** thy lips do drip, O bride,**
   **Honey and milk** are under thy tongue, 
   And the fragrance of thy garments is like the fragrance of Lebanon.

7. Thou hast encouraged me,* my sister, bride,**
   Thou hast encouraged me,* with one glance,**
   Of thine eyes, 
   With one ornament of thy neck.

8. **With sweetness** thy lips do drip, O bride,**
   **Honey and milk** are under thy tongue, 
   And the fragrance of thy garments is like the fragrance of Lebanon.

9. **A garden barred** is my sister, bride,**
   A spring** barred, A fountain sealed:

10. **Thy boughs forth** are a paradise of pomegranates, 
    With precious fruits, —
    Henna bushes, with nard blossoms:

14. Nard and saffron, sweet cane and cinnamon, 
    With all woods of frankincense,**
    Myrrh and aloes, with all the chiefs of spices:

15. A garden fountain, a well of living waters,**
    And flowings from Lebanon.

**[She.]**

5. Awake, O north wind, and come in, thou south, 
   Fan my garden—its balsams will flow out, —
   Let my beloved enter his garden, 
   And eat his precious fruits.

6. **Thou hast encouraged me,* my sister, bride,**
   Thou hast encouraged me,* with one glance,**
   Of thine eyes, 
   With one ornament of thy neck.

7. **With sweetness** thy lips do drip, O bride,**
   **Honey and milk** are under thy tongue, 
   And the fragrance of thy garments is like the fragrance of Lebanon.

8. **A garden barred** is my sister, bride,**
   A spring** barred, A fountain sealed:

12. **A garden barred** is my sister, bride,**
    A spring** barred, A fountain sealed:

13. **My beloved** thrust in his hand, at the window,**
    And my feelings** were deeply moved for him:**
    **I myself** arose, to open to my beloved,—
    And my hands** dripped with myrrh,**
    And my fingers** with myrrh distilling,**
    Upon the handles of the bolt.

14. **I myself** opened to my beloved, 
    But my beloved** had turned away, had passed on,—
    My soul** had gone out when he spake,
    I sought him, but found him not, 
    I called him, but he answered not.

7. **The watchmen who were going round in the city** found me,**
    They smote me, wounded me,—
    The watchmen of the walls took away my cloak from off me.

8. **I adjure you, ye daughters of Jerusalem,**
    <If ye find my beloved> what will ye tell him?
    That sick with love I am'.

9. **So, in effect, Fuerst and Davies,** 
    "Opening for window" —
    "Liquid honey" —
    "With my honey" —
    O.G.
What is thy beloved more than any other beloved,  
Thou most beautiful among women?  
What is thy beloved more than any other beloved,  
That thou hast adjured us?

My beloved is white and ruddy,  
Conspicuous beyond ten thousand:

His head is pure gold,—  
His locks are bushy, black as a raven;  
His eyes like doves, by the channels of water,—  
Bathing in milk, set as gems in a ring:

His cheeks like a raised bed of balsam,  
Growing plants of perfume,—  
His lips like lilies, dripping with myrrh distilling:

His hands cylinders of gold, set with topaz,—  
His body wrought work of ivory, covered with sapphires:

His form like Lebanon, choice as cedars:

His mouth most sweet,  
Yea altogether he is delightful,—  
This is my beloved.

Whither hath thy beloved gone?  
Thou most beautiful among women?  
Whither hath thy beloved turned him aside!  
That we may seek him with thee.

My beloved is gone down to his garden,  
To the beds of balsam,—  
To pasture in the gardens,  
And to gather lilies,

And my beloved is mine,  
He that pastureth among lilies.

Whither hath thy beloved gone?  
Thou most beautiful among women?  
Whither hath thy beloved turned him aside?  
That we may seek him with thee.

My beloved is gone down to his garden,  
To the beds of balsam,—  
To pasture in the gardens,  
And to gather lilies,

And my beloved is mine,  
He that pastureth among lilies.

Whither hast thou gone, O Shulamite,  
Turn away thine eyes from me,  
For they have excited me,—  
Thy hair is like a flock of goats, which are reclining on the sides of Mount Gilead:

How beautiful are thy feet in sandals, O daughter of a noble,—  
The curvings of thy hips are like ornaments wrought by the hands of a skilled workman:

Thy navel is a round bowl, may it not lack spiced wine!  
Thy body is a heap of wheat fenced about with lilies;  
Thy two breasts are like two young roes, the twins of a gazelle;  
Thy neck is like a tower of ivory,—  
Thine eyes are pools in Heshbon, by the gate of Bath-rabbim;

The daughters have seen her, and pronounced her happy,  
Queens and concubines! and they have praised her.

Who is this, that looketh forth like the dawn,  
Beautiful as the moon,  
Pure as the sun,  
Majestic as banneder hosts?

To the garden of nuts I went down,  
To look at the fresh shoots of the ravine,—  
To see whether had burst forth the vine,  
had blossomed the pomegranate:—  
I know not how it was] my soul] set for me the chariots of my willing people!

Return, return, O Shulamite,  
Return, return, that we may look on thee!  
What would ye look on in the Shulamite?

As it were the dance of a double camp...  
How beautiful are thy feet in sandals, O daughter of a noble,—  
The curvings of thy hips are like ornaments wrought by the hands of a skilled workman:

Thy navel is a round bowl, may it not lack spiced wine!  
Thy body is a heap of wheat fenced about with lilies;  
Thy two breasts are like two young roes, the twins of a gazelle;  
Thy neck is like a tower of ivory,—  
Thine eyes are pools in Heshbon, by the gate of Bath-rabbim;

The daughters have seen her, and pronounced her happy,  
Queens and concubines! and they have praised her.

Who is this, that looketh forth like the dawn,  
Beautiful as the moon,  
Pure as the sun,  
Majestic as banneder hosts?

To the garden of nuts I went down,  
To look at the fresh shoots of the ravine,—  
To see whether had burst forth the vine,  
had blossomed the pomegranate:—  
I know not how it was] my soul] set for me the chariots of my willing people!

Return, return, O Shulamite,  
Return, return, that we may look on thee!  
What would ye look on in the Shulamite?

As it were the dance of a double camp...  
How beautiful are thy feet in sandals, O daughter of a noble,—  
The curvings of thy hips are like ornaments wrought by the hands of a skilled workman:

Thy navel is a round bowl, may it not lack spiced wine!  
Thy body is a heap of wheat fenced about with lilies;  
Thy two breasts are like two young roes, the twins of a gazelle;  
Thy neck is like a tower of ivory,—  
Thine eyes are pools in Heshbon, by the gate of Bath-rabbim;
Thy nose is like the tower of Lebanon, which looketh towards Damascus.

Thy head upon thee is like Carmel,
And the hair of thy head is like purple,

The king is held captive by the ringlets!

How beautiful, and how delightful, O dear love, for delights:

This thy stature is like a palm-tree,
And thy breasts are like clusters:

I said, I will ascend the palm-tree,
I will lay hold of its fruit stalks—

Oh then, let thy breasts, I pray thee, be like vine-clusters,
And the fragrance of thy nose like apples;

And thy mouth like good wine—

Flowing to my beloved smoothly.
Gliding over the lips of the sleeping.

Come, my beloved,
Let us go forth into the country,
Let us stay the night in the villages:
Let us get up early to the vineyards,
Let us see whether the vine hath burst forth,
The blossom hath opened,
The pomegranates have bloomed,—
There will I give my caresses to thee.

The love-apples have given fragrance.
And at our openings are all precious things, new and yet old,—
O my beloved! I have treasured them up for thee.

Oh that thou hadst been a very brother to me,
Who had sucked the breasts of my own mother,—

If a wall she is we will build upon it a battlement of silver,—
But if a door she is we will close it up with a plank of cedar.

A sister have we, a little one,
And breasts hath she none,—
What shall we do for our sister, in the day when she may be spoken for?

A vineyard had Solomon, as the owner of abundance,
He put out the vineyard to keepers,—

Every man was to bring in, for the fruit thereof, a thousand silverlings:

Mine own vineyard is before me,—
The thousand belong to thee, O Solomon,
And two hundred to the keepers of the fruit thereof.

The true reading"—
The anxiety, however, on the part of the Sopherim not to describe Jehovah as the source of human love, and especially not to exhibit him in parallelism with Hades, has caused the Western redactors of the text to obfuscate the name of God in the only place where the Divine Name occurs in this book"—

Ibid. Accordingly the received Heb. text [one word = "intense flame"] is found in Western copies and in Ben-sheer, but "the true reading" [two words] has been preserved in Eastern copies and in Ben-naphtali {w. the Hillel copy and 5 ear. pr. eda.}—Op. G.n.b

©: "against," "near."

Hear the word of Yahweh, ye rulers of Sodom,—

Give ear to the instruction of our God, ye people of Gomorrah:—

Of what use to me is your multitude of sacrifices? Saith Yahweh: I am sated with ascending-offerings of rams, and the fat of fed beasts,—

In the blood of bulls and young rams and he-goats have I no pleasure.

Who hath required this at your hand, trampling my courts?

Ye shall not again bring in an empty present, <Incense> an abomination is that unto me! New moon, and sabbath, calling an assembly—

I cannot endure iniquity and sacred festival!—

<Your new moons, and your appointed feasts> my soul hateth,— They have become unto me a burden I am too weary to bear:

<Even when ye spread forth your open palms> I hide mine eyes from you; Yea <though ye multiply prayers> I am not hearkening,—

<Your hands with deeds of blood> are filled.

Wash you, make you clean, Put away the wickedness of your doings from before mine eyes,— Cease to do evil.

Learn to do well— Seek justice, Correct the oppressor, Vindicate the fatherless, Plead the cause of the widow.

Come, I pray you, and let us settle the dispute. Saith Yahweh,—

<Though your sins be found like scarlet> <As snow> shall they be made white,

<Though they appear red like crimson> <As wool> shall they become.
ISAIAH I. 19—31; II. 1—9.

19 "If ye be willing—and hearken—
Of the good of the land shall ye eat;
But if ye refuse and rebel—
With the sword shall ye be devoured,
For the mouth of Yahweh hath spoken it.

20 How hath she become unchaste!—
The city that was Faithful,—
Full of justice, Righteousness lodged in her,
But now murderers!

21 Thy silver hath become dross,—
Thy wine* weakened with water;
Thy rulers are unruly, and companions of thieves,
Every one of the people* loveth a bribe, and runneth after rewards,—
The fatherless they do not vindicate,
And the plea of the widow reacheth them not.

22 Therefore Declareth the Lord, Yahweh of hosts,
The Mighty One of Israel,—
Alas! I must appease me on mine adversaries,
I must avenge me on mine enemies;
That I may turn my hand against thee,
And smelt away, as with potash, thy dross,
And remove all thine alloy;
That I may restore thy Judges, as at the first, and thy Counsellors, as at the beginning,—
After that shall thou be called Righteous’ citadel,
Trusty’ city,—
Zion with justice shall be redeemed,—
And her returning ones with righteousness;
And the downfall of transgressors and sinners shall be [together],—
And they who forsake Yahweh shall be brought to an end;
For they shall turn pale on account of the oaks which ye desired,—
And ye shall blush on account of the gardens which ye had chosen;
For ye shall be as an oak with its leaf faded,
And a garden that hath no water;
Then shall the strong one become tow,
And his work a spark,—
And they shall both blaze together,
And there be none to quench the fire.

§ 2. A complete Vision concerning Judah and Jerusalem, in which Sin and Punishment and ultimate Cleansing and Glory are vividly portrayed: the whole prefaced by an extract from the prophet Micah (iv. 1—3).

1 That which Isaiah, son of Amoz, saw in a vision,—concerning Judah and Jerusalem.

2 But it shall come to pass, [in the afterpart of the days],
That the mountain of the house of Yahweh Shall be set up as the head of the mountains,
And be exalted above the hills,—
And all the nations shall stream thereunto;
And many peoples shall go, and say—
Come ye, and let us ascend
Unto the mountain of Yahweh,
Unto the house of the God of Jacob,
That he may teach us of his ways,
And we may walk in his paths,—
For out of Zion shall go forth a law,
And the word of Yahweh out of Jerusalem;
And he will judge between the nations,
And be umpire to many peoples,—
And they will beat their swords into ploughshares, and their spears into pruning-hooks,
Nation against nation shall not lift up sword.
Neither shall they learn any more to make war.

3 O house of Jacob! come ye, and let us walk in the light of Yahweh.

4 Therefore hast thou abandoned thy people, the house of Jacob,
Because they have become full of the East,
And use hidden arts, like the Philistines,—
And with the children of foreigners strike hands;—
So that filled is their land with silver and gold,
And there is no end to their treasures,—
And filled is their land with horses,
And there is no end to their chariots;
And filled is their land with idols,—
To the work of their own hands do they bow themselves down,
To that which they made with their own fingers.

5 Therefore do not thou forgive them!
10 Enter into the rock,  
Or hide thee in the dust,—  
Because of the terribleness of Yahweh,  
And for his majestic splendour.*

11 ||The lofty looks of mean men shall be humbled,  
And the haughtiness of great men shall be bowed down,  
And Yahweh alone shall be exalted' in that day.*

12 For in day of Yahweh of hosts [shall be]—  
Upon every one who is high and lofty,—  
And upon every one who is lifted up,  
And he shall be brought low;  
And upon all cedars of Lebanon, that are high and lifted up,—  
And upon all the oaks of Bashan;  
And upon all the lofty mountains,—  
And upon all the uplifted' hills;  
And upon every high tower,—  
And upon every fortress wall;  
And upon all the ships of Tarshish,—  
And upon all desir able' bann ers.

13 And the haughtiness of mean men shall be humbled,—  
And the loftiness of great men shall be laid low,—  
And Yahweh alone shall be exalted' in that day;"  
And the house of the house of his father, [saying]—  
Clothing hast thou',  
Become thou our ruler,—  
This downfall: be under thy hand

15 He will swear,—  
I will take no control,  
When <in mine own house> is neither food nor clothing,—  
Ye must not set me' for a ruler of people!

16 For stumbled' hath Jerusalem, and |Judah| hath fallen,—  
Because their tongue and their doings are against Yahweh.  
Provoking his glorious presence.  

17 The show of their face hath answered against them,  
And <their sin-like Sodom> have they told, they have not concealed it.  
Alas for their souls!  
For they have required to themselves calamity.

18 Say ye to the righteous It is well!  
For <the fruit of their doings> shall they eat:

19 Alas! <for the lawless> it is ill,  
For what his own hand hath matured:  
shall be done to him.

20 My people! [children] are their tyrants;  
And |women| rule over them,—  
My people! [they who should lead thee forward] are causing thee to stray,  
<Thy pathways> have they destroyed.

21 Yahweh | hath taken his station to plead|,—  
And is standing to judge peoples:  
But ye have consumed the vineyard,  
That which hath been robbed from the oppressed: is in your houses.

* Cp. vers. 10, 21.  
+ Cp. vers. 10, 21.  
# Cp. vers. 10, 21.  
$ Cp. ver 11.  
Cp. ver 11.
ISAIAH III. 15—26; IV. 1—6; V. 1—6.

What right have ye to crush* my people, And <the faces of the oppressed> to grind? Demandeth My Lord, Yahweh* of hosts—

And Yahweh saith—

<Because haughty' are the daughters of Zion, And they walk with neck thrown back, and wanton eyes,— Tripping along as they go, And <with their feet> making a tinkling sound>—

Therefore will My Lord* smite with leprosy the crown of hair of the daughters of Zion,— And <as for Yahweh> <their shame> will he lay bare!

<In that day> will My Lord* remove the finery—of the anklets, and the little suns, and the little moons; 19 the pendants, and the bracelets, and the veils; 20 the chaplets, and the armlets, and the girdles, and the scent-cases, and the amulets; 21 the rings, and the nose-jewels; 22 the robes, and the over-tunics, and the cloaks, and the purses; and the mirrors, and the linen wraps, and the tiaras, and the cloaks.

And it shall come to pass— That <instead of fragrance> [a putrid odour] shall be, And <instead of a girdle> an encircling rope, And <instead of braided hair> baldness, And <instead of a festal robe> a girding of sackcloth, Branding instead of beauty:

Thy males! by the sword shall fall,— And <thy mighty men> by the war;—

And her gates shall mourn and lament,— And <forsaken> <on the ground> shall she sit.

And seven women will take hold of one man, in that day, saying, <Our own bread> will we eat, And <our own apparel> will we wear,— (Only) let us be called by thy name, to take away our reproach.

<In that day> Shall [the Bud of Yahweh] become beautiful and glorious,— And [the Fruit of the Land] splendid and majestic, To the escaped of Israel.

And it shall come to pass— He that is left in Zion And <the that remaineth in Jerusalem> Shall be called <holy>,— || Everyone written unto life, in Jerusalem.

 exhausted by the sword;—

and to destroy the wall thereof.

And it shall be trodden down;

And I will make it a waste;—

<When My Lord* shall have bathed away the filth of the daughters of Zion, And <the blood-guiltiness> of Jerusalem> he shall wash away out of her midst,— By the spirit of judgment, and By the spirit of thorough cleansing>—

Then will Yahweh create—<Over all the home of Mount Zion and Over her assembly> 4 A cloud by day, and a smoke, And the shining of a fire-flame, by night,— For <over all the glory> shall be a canopy; And <a pavilion> shall there be For a shade by day, from the heat,— and For a refuge, and from storm and from rain.

§ 3. The Paralobic Song of the Vineyard, Explained and Applied, with a six-fold Lament ("Alas!") and a Refrain; followed by a Prediction of Invasion.

1 Let me sing, I pray you, for a well-beloved* of mine, The song of my beloved, concerning his vineyard:—

A vineyard had my well-beloved, on a very fruitful hill; And he thoroughly digged it, And gathered out the stones thereof, And planted it with a precious vine, And built a tower in the midst thereof, Moreover also, <a wine-press> hewed he therein,—

Then waited he, that it should bring forth grapes.

And it brought forth wild' grapes:—

Now therefore, 0 inhabitant of Jerusalem, And men of Judah,— Judge, I pray you, betwixt me, and my vineyard:—

What could have been done further to my vineyard, That I had not done in' it?

Why' then—

<When I had waited that it should bring forth grapes>' Brought it forth wild' grapes?—

Now therefore, I pray you, let me tell you, what I am about to do to my vineyard,—

To take away the fence thereof, And it shall be eaten up, To destroy the wall thereof,

And it shall be trodden down;

And I will make it a waste;—

* Or: "What sileth you [that] ye crush."
* Or: "Adonis, Yahweh." "With their feet they rattle their bangles"—G.n.
* Some cod. (w. 2 ear. pr. edns.) have: "Yahweh" instead of: "My Lord" (Heb.: 'adónay)—G.n. "Might" or "valour," Some cod. (w. Aram., Sep., Syr., Vul.) have expressly: "mighty ones"—G.n.
* Some cod. (w. 2 ear. pr. edns.): "Yahweh" instead of "My Lord," Hebrew: 'adónay)—G.n.
* A sp. v.r. (seriv: simply: "blood" (sing.)—G.n.
* Or: "every home." "Appar. = all the extent of Mt. Zion"—O.G.
* Some cod. (w. 4 ear. pr. edns.): "assemblies" (pl.)—G.n.
* Or: "worthless things." Some cod. (w. 1 ear. pr. edn.): "assemblies"—G.n.

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It shall be neither pruned nor hoed,  
But there shall come up briers and thorns,—  
And upon the clouds> will I lay a charge,  
That they rain thereon no rain.

Surely the vineyard of Yahweh of hosts is  
the house of Israel,  
And the men of Judah are the plantation in which he dearly delighted,—  
And he waited  
For equity but lo! murderous iniquity,  
For the rule of right, but lo! the cry of the wronged;.

Alas! for them who join house to house,  
<Field to field> bring they near,—  
Until there is no room,  
But ye are left to dwell alone in the midst of the land.

In mine ears said Yahweh of hosts,—  
Verily houses in abundance shall become desolation;  
Large and fair, without inhabitant;  
For ten yokes of vineyard shall yield one hath,  
And the seed of a homer shall yield an ephah.  

Alas! for them who rise early in the morning that strong drink may pursue,—  
Who follow on in the evening cool, [until] with wine they are heated;
And it cometh to pass—that lyre and harp,* timbrel and flute, and wine are in their banquets,  
But the doing of Yahweh they do not discern,  
And the work of his hands have they not seen.

Therefore are my people taken away captive,  
And their honourable men are famished with hunger,  
And their multitude do gape for thirst.  
Therefore hath hades enlarged her desire,  
And opened her mouth to its widest,—  
And their glory, and their multitude, and their pomp, and he that is uproarious,  
Shall descend thereinto.

And the mean man hath been bowed down,  
And the mighty man hath been humbled,—  
Yea the looks of the haughty shall be humbled.  
But Yahweh of hosts hath been exalted in justice,—  
And the God that is holy hath been hallowed in righteousness;

Then shall the young rams feed where they please,—  
And the wastes of the wealthy shall strangers' consume.

Alas! for them who draw on themselves punishment, with cords of falsehood,—  
And as with waggon-bands | penalty:  
Who say—  
Let his work quicken—let it hasten,  
That we may see,—  
And let the purpose of Israel's Holy One draw near and come,  
That we may know!

Alas! for them who call evil good, and good evil,—  
Who put darkness for light, and light for darkness,  
Who put bitter for sweet, and sweet for bitter.

Alas! for them who are wise in their own eyes,—  
And in their own sight are prudent.

Alas! for them who are heroes to drink wine,—  
And men of valour, to mingle strange drink,  
Who justify the lawless, for a bribe,—  
Whereas the righteousness of the righteous they take from him.  

Therefore is a tongue of fire | eateth up straw.  
And a flame reduceth dry grass unto powder;  
Their roots | like rottenness | shall become,  
And their blossom | like dust | shall ascend,—  
Because they refused the law of Yahweh of hosts,  
And the utterance of the Holy One of Israel they despised.

For this cause did the anger of Yahweh kindle upon his own people,  
And he stretched out his hand against them and smote them—  
So that the mountains trembled,  
And their dead bodies served for fuel in the midst of the streets.

For all this hath his anger | not turned back,  
But | is his hand outstretched.'

Therefore will he lift up an ensign to the nations afar off,  
And signal* for him from the end of the earth,—  
And lo! with hot haste will he come:

* N.B.: the striking assonance—  
"And he waited for mishpolt, but lo misaplt;  
for e'dabikl, but lo e'dikl."  
B Both = a measure for liquids, about 84 gallons.  
Omer = 84 quarts = 10th of an ephah.  
Ephah = about 11 bush. Eng.  
Or: "lute"—O.G.  
ML: "her soul."  
Cp. chap. ii. 9, 11, 17.

"That is, make a choice drink by mixing with spices, etc., and mixing with water came later, cp. 2 Macc. xv. 30; "—O.G.  
"Or: "instruction."  
Or: "became heaps of dirt.  
"And then cease not in the street." —Cheyne T.B.  
"ML: "whistle."
None shall be weary, and none shall stumble in his midst,
He shall neither slumber, nor sleep,—
Nor shall be loosened, the girdle of his loins,
Nor snapped, the thong of his sandals:
Whose arrows are sharpened, and all his bows bent,—
The hoofs of his horses like a storm-wind:
A roar hath he, like a lioness,—
Will roar like wild lions—
And will growl, and lay hold on prey, and carry into safety, and there be none to deliver.

Yea he will growl at him, in that day, like the growling of the sea,—
The darkness of distress,
Yea the light hath grown dark in its clouds!

By a Vision in the Temple, Isaiah is called and qualified for his Prophetic Mission; and prepared to wait long for good Success.

In the year that King Uzziah died I saw My Lord, sitting upon a throne, high and lifted up, and his skirts did fill the temple.

Seraphim were standing above him; six wings severally had each one,—
With twain he covered his face.
And with twain he covered his feet.
And with twain he did fly.

And they continued crying out one to another, and said,
Holy—holy—holy, is Yahweh of hosts,—
The fulness of the whole earth is his glory.
And the foundations of the porch were moved at the voice of him that cried,—and the house was filled with smoke.

Then said I—Woe to me!—for I am undone,
Because a man of unclean lips am I, and in the midst of a people of unclean lips do I dwell.
For the King, Yahweh of hosts, have mine eyes seen!

Then flew unto me, one of the seraphim, and in his hand a live coal,—
With twain had he taken it from off the altar.

Then touched he my mouth, and said—
Lo! this hath touched thy lips,—
Thus shall be taken away, thine iniquity, and thy sin by propitiation be covered.

Then heard I the voice of My Lord, saying, Whom shall I send? and who will go for us?

And I said—Here am I—send me.

Then said he—Go and say unto this people,—Hear on, but do not discern, See on, but do not perceive:
Stupefy thou the heart of this people,
And their ears make thou heavy.
And their eyes overspread,—Lest they see with their eyes.
And with their ears should hear, and their heart should discern and come back.
And they shall be healed.

Then said I—How long, My Lord?

And he said—Until the time that Cities be wasted through having no inhabitant.
And houses—through having no men, the ground shall be laid waste unto desolation:
And Yahweh have far removed men,—And great shall be the abandonment in the midst of the land.
Yet still shall there be in it a tenth, Though it again be consumed,—Like an oak and like a terebinth,
Which when felled have a stock in them,
And I holy seed shall be the stock thereof.

Isaiah's first Message to King Ahaz: "Courage!"

And it came to pass in the days of Ahaz son of Jotham son of Uzziah, king of Judah, that Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem, to war against it,—but could not prevail against it.

And it was told the house of David, saying, Syria hath settled down upon Ephraim.
Then shook his heart, and the heart of his people, as the trees of a forest shake before a wind.
Then said Yahweh unto Isaiah, Go forth, I pray thee, to meet Ahaz, thou, and Shear-jashub thy son, unto the end of the channel of the upper pool, unto the highway of the fuller's field; and say unto him—Take heed and keep thyself calm—do not fear, neither let thy heart be faint, because of these two fag-ends of smoking firebrands,—in spite of the glow of the anger of Rezin and Syria, and the son of Remaliah.
3:3 Because Syria hath taken counsel against thee, for mischief, and Ephraim and the son of Remaliah, saying,

3:6 Let us go up against Judah, and besiege it, and break it open, for ourselves, and set up a king in the midst thereof, even the son of Tabeal.

7:1 Then said he—

7:7 It shall not stand.

8:1 For though the head of Syria is Damascus, yet within threescore and five years shall Ephraim be broken, that it shall not be a people;

9:2 Even though the head of Ephraim is Samaria, and the head of Samaria is the son of Remaliah.

10:3 If ye trust not, Surely ye cannot be trusted!

6. Isaiah's second Message to King Ahaz: "Ask a Sign!"

1:1 And again spake Yahweh unto Ahaz, saying—

3:10 But Ahaz said,—

11:1 Go down deep for a request, or ascend on high.

12:12 And he would not ask.

13:13 Then said he—

14:14 Wherefore let My Lord Himself give you a sign,—

15:15 Curds and honey shall he eat, by the time that he knoweth to refuse the bad and choose the good; for before the boy knoweth to refuse the bad and choose the good he will call his name Maher-shalal-hash-bai.

16:17 Yahweh will bring' upon thee, and upon thy people, and upon the house of thy father, days which have not come, from the day when Ephraim departed from Judah, even the king of Assyria.

17:1 And it shall come to pass in that day that Yahweh will give a signal—

18:19 And they shall all of them come and settle down—

21:21 And it shall come to pass in that day that a man shall keep alive a young cow, and two sheep.

22:20 But all the hills which with the hue of grass shall be broken, the thorns and briars shall it be.

7. Isaiah himself instructed to take action: If the Name of Promise is declined, a Name of Threatening shall be given and attested.

1:1 And Yahweh said unto me:—

2:1 Take thee a large tablet, and write thereon, in plain characters,

3:1 Call his name Maher-shalal-hash-baz.

4:4 Take thee a large tablet, and write thereon, in plain characters,

To Maher-shalal-hash-baz. ["Speed-spoil-hurry-prey."]

2:2 That I may take in attestation, faithful witnesses, even Uriah the priest, and Zechariah son of Jeberechiah.

3:3 Then approached I unto the prophet, and said unto me,

Call his name Maher-shalal-hash-baz. For

MM.: "ground," "soil." — G.n.

Or perh.: "watering-place." — D.G.A.S.

Heb.: Ashorephah.

Heb.: nella-chabba. (instead of "Adonfly")
ISAIAH VIII. 5—22; IX. 1—3.

§ 8. The Assyrian Invasion again Threatened—
but Defied: The Prophet meantime must
Dissent, Testify and Wait, with his Eye on a
Dawning Day.


And again Yahweh spake unto me |yet
further| saying:

Because this people hath refused the waters
of Siloah which flow softly,—and are
rejoicing with Rezin and the son of Rema-
iah> [now therefore, lo! the Lord]* is
about to bring up against them, the waters,
strong and many, of the River [= Euphrates],
even the king of Assyria, and all his glory,
—and he shall rise over all his channels,
and flow over all his banks; * and roll on
throughout Judah—overflow and pass along,
till unto the neck he shall reach,—and
it shall be, that 'the stretching out of his
wings,' shall fill the breadth of thy land,
O Immanuel!*

Rage, O ye peoples,—and be overthrown,
And give ear. all ye distant parts of the
earth,
Gird yourselves and be overthrown,
Gird yourselves, and be overthrown:

Determine a plan,—and it shall be frus-
trated,—
Speak a word, and it shall not stand,
For With-us-is-God!

For |thus| spake Yahweh unto me, like a
firm grasp of the hand,—when he admonished
me, not to walk in the way of this people,
saying:

Ye shall not say—A confederacy! of every-
thing of which this people |may say|. A
confederacy!

And <their fear> shall ye not fear or regard
as awful:

<Yahweh of hosts> ||him|| shall ye hallow,—
And let |him|| be your fear, and let |him||
inspire you with awe;
So shall be become a hallowed asylum,—
But a stone to strike against, and a rock
to stumble over, unto both houses of Israel,
And many shall stumble among them,—
and fall and be torn, and snared, and
captured.

18 Bind thou up the testimony,—
Seal the instruction amongst my disciples.*

17 I will therefore long for Yahweh,
Who is hiding his face from the house of
Jacob,—
And will wait |for him|.

16 Lo! <I> and the children whom Yahweh
hath given me> are for signs and for won-
ders, in Israel,—from Yahweh of hosts, who
is making* his habitation in Mount Zion.

19 But <when they say unto you—
Seek ye unto the necromancers* and unto the
wizards, who chirp, and who mutter>
Should not a people seek |unto its God|?*
In behalf of the living> |should it seek|
unto the dead?

18 To the law, and to the testimony!
If they speak not according to this word
[It is] because they have no' dawning day.

19 A renewed Description of Deepening Gloom
(ep. v. 26—30), which serves as a Background
for an Outburst of Messianic Light.

Therefore shall they pass through it, hard
pressed and hungry,—
And it shall be <when they hunger> then
will they rage and revile their king and
their god, and turn their faces upwards;
22 And cunto the land> shall they look hard,
And lo! |distress and darkness, the gloom of
anguish| driven away !
For there is no gloom to her who had been in 9
anguish,

In the former time> he brought into
diabolour
The land of Zebulun and the land of
Naphthali,
In the latter time> hath he brought into
honour
The Lake-way over the Jordan,
Galilee of the nations.

The people who were walking in darkness] Have seen a great light,—
The dwellers in a land death-shadowed>
A light* hath shined upon them.

Thou hast increased the exultation,
Thou hast made great the joy,—
They joy before thee, according to the joy
of harvest,
As men exult when they distribute spoil.

* Or: "Adonoky."
* No thanks to Ahaz, but this name of promise,
one given, strikes root; ep. ver. 10. The Heir
may not come yet, but his Inheritance must be
reserved for him, in spite of every vicissitude.

Cp. Intro., Chap. II.,
Synopsis, B, c.
So in many cod. (w. 4 ear. pr. edns. Syr. Vul.); but in some cod. (w. 3 ear. pr. edns. Aram. and
Sep.): "with---G.n.

"familiar spirits." Cp. Lev. xx. 27.
"In behalf of the living> [should it seek]
to have occurred to Dr. R. Moulton
for what Dr. R. Moulton
which fact does not seem
to be included in the "envelope"
arrangement of the lines,
for what Dr. Ginsburg
himself—Tr.
N.B.: "not," is re-
tained in M.C.T.; but at
the foot of "to him," is
given as the official read-
ing; which in some cod.
w. Aram. and Syr.) is
both written and read—
G.n.
4 For the yoke of their burden,  
The cross-bar of their shoulder,  
The goad of their driver>  
Hast thou broken, as in the day of Midian.  
Surely every boot of one tramping in tumult, and the war-cloak rolled in blood  
Then shall serve for burning, food for fire;  
For a Child hath been born to us,  
And the dominion is upon his shoulder,—  
And His Name hath been called Wonder-Counsellor,*  
Mighty God,†  
Father of Futurity,‡  
Prince of Prosperity.  
7 Of the increase of dominion, and of prosperity>  
There shall be no end—  
Upon the throne of David, and  
Upon his kingdom,  
By establishing it, and  
By sustaining it,  
With justice, and  
With righteousness,—  
From henceforth,  
Even unto times age-abiding:  
The jealousy of Yahweh of hosts will perform this!

§ 10. The Subject of Israel's Sin and Yahweh's consequent Displeasure resumed from Chapter v. 25. The same general Strain, and the same Refrains.  
8 <A word> hath My Lordb sent unto Jacob,—  
And it shall alight on1 Israel;  
And the people shall all of them know (it)—  
Ephraim and the dweller in Samaria—  
Who <in pride and insolence of heart> are saying:  
Bricksshall have fallen down,  
But <with hewn stone> will we build,—  
Sycomores shall have been felled,  
But <with cedars> will we replace them.  
Therefore will Yahweh strengthen the adversaries* of Rezin against him,—  
And his enemies will he arouse:  
Syrians before, and Philistines behind,  
Thus have they devoured Israel with open mouth,—  

* Ml.: "The staff of his shoulder." I.e.: "The rod that strikes his shoulder, task-master's rod."—O.G. 61b.  
† As to altered rhythm, see Intro. p. 3, note.  
‡ Wonder of a counsellor."—O.G.  
§ Some cod. (w. 3 ear. pr. edn.): "Yahweh" (instead of "Adonay").  
§ Fall into Israel"—O.G. 657a, &.  
| Some cod.: "Princes" or "generals." In others: "princes," writers; "adversaries," read—O.n.  
* "Father of progress."  
† "peace."  
‡ "That mixture of hot honour and affection to which 'jealousy' in its sound sense comes near"—G.A.S.  
| Some cod. (w. 3 ear. pr. edn.): "Yahweh" (instead of "Adonay").  
| Fall into Israel"—O.G. 657a, &.  
| Some cod.: "Princes" or "generals." In others: "princes," writers; "adversaries," read—O.n.  

1 Alas! for them who ordain iniquitous decrees,—  
And busy writers who make a business of writing mischief:  
2 N.B.: Refrain renewed from chap. v. 25. Cp. ver. 17, 21; chap. x. 4.  
| Cp. v. 8, 11, 19, 20, 21, 22; and Intro. Chap. 1. 8, a.  
| Cp. O.G. 4829, d (8).  
| Or: "Adonay."  
* "For all this" hath his anger not turned back;  
But still is his hand outstretched.

13 Yet the people have not turned unto him that smote them,—  
And Yahweh of hosts have they not sought.  
Therefore hath Yahweh cut off from Israel—  
Head and tail,  
Palm-top and rush.  
In one day.  
15 <The elder and favourite> is the head,—  
And the prophet teaching falsehood is the tail;  
And they who should have led this people forward have been causing them to stray,—  
And they who are led of them are destroyed.  
17 <For this cause> over their choice young men will My Lord not rejoice,  
And on their fatherless and their widows will he not have compassion,  
For every one of them,* is profane and an evildoer,  
And every mouth is speaking baseness,—  
But still is his hand outstretched.  
18 For lawlessness hath consumed like fire,  
Briars and thorns doth it devour,—  
Yea it hath kindled upon the thickets of the forest,  
And they have rolled up, as a column of smoke.  
19 Through the wrath of Yahweh of hosts is the land consumed,—  
And the people have come to be as fuel for fire,  
A man unto his own brother sheweth not pity;  
And he hath slain on the right, and yet is hungry,  
And he hath eaten on the left, yet are they not satisfied,—  
Every one <the flesh of his own arm> will they eat:  
Manasseh—Ephraim, and Ephraim—Manasseh,  
They together,—against Judah,—  
But still is his hand outstretched.
Turning aside from judgment [the poor],
And robbing of justice [the oppressed of my people],—
So that [widows] become [their spoil],
And <of the fatherless> they make prey.
What, then, will ye do for the day of visitation,
And for the devastation which <from afar> shall come?
<Unto whom> will ye flee for help?
And where will ye leave your glory?*<Without me> one hath bowed under a prisoner.
Yea <under the slain> do they fall!
<For all this> hath his anger [not turned back],
But <still> is his hand outstretched.


Alas! [for Assyria] the rod of mine anger,—
Yea <the very staff in their hand> is [my displeasure]:
<Against an irreligious* nation> will I send him,
Yea <against the people with whom I am wroth> will I command him,—
To capture spoil. And lay hold on prey, And cause them to be trodden down as the mire of the lanes.
But <as for him> [not so] doth he deem, And <in his heart> [not so] doth he think,—
For [to destroy] is in his heart, And to cut off nations, [not a few];
For he saith:—
Are not [my generals] all alike* [kings]?
Is not [Calno] [like Carchemish]?
Is not [Hamath] [like Arpad]?
Is not [Samaria] [like Damascus]?
<As my hand hath reached unto the kingdoms of idols,—whose images* did excel then of Jerusalem and Samaria>.
Shall not, <as I have done to Samaria and her idols>, [so] do to Jerusalem and her images?

Wherefore it shall come to pass — <When My Lord shall finish his whole work upon Mount Zion, and upon Jerusalem> I will bring punishment—
Upon the fruit of the greatness of heart of the king of Assyria, And upon the vainglory of his uplifted eyes.

§ 12. For he hath said—
<By the strength of my own hand> have I effectually wrought,
And by my wisdom—for I have discernment—
That I might remove the bounds of peoples,
Yea <their treasures> have I plundered.
That I might lay prostrate, as a mighty one, the inhabitants;
And my hand [hath found as a nest] the wealth of the peoples,
And <as the gathering of eggs that are forsaken> [all the earth] have [I] gathered,—
And there was none to flap a wing, or open a mouth, or chirp.
Shall the axe [boast itself] against him that wetheth therewith? Or the saw [magnify itself] against him that wadelth it?
As if a rod [could wield] them who lift it up! As if a staff [could raise] what is [not wood]!* [Therefore] shall the Lord, Yahweh* of hosts, Send [among his fat ones] [leonine],
And <under> his glory shall he kindle [a kindling], [like the kindling of fire];
So shall [the Light of Israel] become [a fire],
And [his Holy One] [a flame],
Which shall burn and consume his thorns and his briars, in one day;
And <the glory of his forest and of his garden land, both soul and body> shall it bring to an end.
And it shall be like the wasting away of a consumptive.
And <[the remnant of his forest-trees]> [few in number] shall become,—yes [a child] might describe* them!
And it shall come to pass <in that day> That the remnant of Israel,
And the escaped of the house of Jacob,
Shall [no more again] lean upon him that smote them,—
But shall lean upon Yahweh, the Holy One of Israel, [in truth].
A remnant shall return,' The remnant of Jacob,—unto the mighty God;*
For <though thy people, O Israel, shall be as the sand of the sea> [A mere remnant] shall return of them,— A full end decreed bringeth in [justice] like a flood;
For [a full end and that a decreed one] is My Lord, Yahweh of hosts, executing in the midst of all* the earth.ª

O.G. 403ª.

K.O.T.
Therefore, saith My Lord, Yahweh of hosts, Do not fear, O my people dwelling in Zion, because of Assyria,— When he would smite thee, And when he would lift up against thee, in the manner of Egypt; For yet a very little while and displeasure shall end, Yes (mine anger) over their destruction. And Yahweh of hosts will brandish over him Like the smiting of Midian, at the rock Oreb, And over the sea He will lift it up in the manner of Egypt; And it shall come to pass in that day That his burden shall remove from off thy shoulder, And his yoke from off thy neck,— Yes, the yoke shall be broken, because of fatness.

He hath come in unto Ayyûth, Hath passed through Mîgûn,—— At Michmash storeth his baggage: They have passed over the pass, Geba is his halting-place,—— |Terror-stricken| is Ramah, —Gîbah of Saul hath fled! Make shrill thy voice, O daughter of Gallim! Hearken, O Laîshah; Answer, O Anathoth! Madmenah hath fled,—— ||The inhabitants of Gebîm|| have gone into safety: While yet to-day, in Nob, he tarrieth—— He brandisheth his hand toward The mount of the daughter of Zion, The hill of Jerusalem.

Behold! [the Lord, Yahweh of hosts] is about to lop off a tree-crown, with a crash,— Then shall they who are lifted on high be hewn down, And the lofty be laid low; Then will he fell the thicket of the forest, with iron,— And Lebanon by a majestic one shall fall.


But there shall come forth a shoot from the stock of Jesse,— And [a sprout, from his roots] shall bear fruit;

And the spirit of Yahweh shall rest upon him',—— The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge, and reverence of Yahweh; So will he find fragrance, in the reverence of Yahweh, And not (by the sight of his eyes) will he judge, Nor (by the hearing of his ears) will he decide; But he will judge (with righteoussness) them who are poor, And decide (with equity) for the oppressed of the land,—— And he will smite the land for the sceptor of his mouth, And (with the breath of his lips) will he slay the lawless one;

And righteousness shall be the girdle of his loins, And faithfulness the girdle of his reins; The wolf shall dwell with the lamb, And (the leopard) with the kid shall lie down, —And the calf, and the young lion, and the faking—together, With a little child leading them; And (the cow) with the bear shall find pasture, Together shall their young ones lie down,—— And (the lion) like the ox shall eat straw; And the sucking child shall caress over the hole of the asp, Yes (over the viper's den) hath the weaned child stretched out his hand; They shall not hurt—nor destroy, in all my holy mountain,

For filled is the land with the knowledge of Yahweh, As the waters| to the sea |form a covering.

And there shall come to be in that day — A root of Jesse, which shall be standing as an ensign of peoples, <Unto him> shall nations seek,— And [his resting-place] shall be |glorious|.

And it shall come to pass in that day — That My Lord will again set his hand, to possess himself of the remnant of his people,—who shall be left—from Assyria and from Egypt, and from Pathros and from Ethiopia, and from Elam and from Shinar, and from Hamath and from the Coastlands of the sea;

And he will lift up a standard to the nations, And will gather the outcasts of Israel,— And the dispersed of Judah will he collect, From the four corners of the earth.

**Or:** "Adonâk, Yahweh," in "The Temple Bible." **Some cod. (w.2 ear. pr. edns., Sep., Vul.):"daughter" (both written and read)—— G.n.

**Or:** "scion." (So Cheyne in P.B.). **Written:** "house" = "place"; "read:" "daughte". Some cod. (w. 4 ear. pr. eds., Sep., Syr., and Vul.); "daughter" (both written and read)—— G.n.

**Or:** "patient." **Or:** "earth." **Or:"earth." "Perhaps for land—"arts—we ought, with Lagarde, to read (grant—"nits")——G.A.S. **Some cod. (w. 2 ear. pr. eds.): "Yahweh"—instead of "Adonâk"—— G.n.
And the envy of Ephraim shall be removed,
And the vexatious doings of Judah shall be cut off:
Ephraim shall not envy Judah,
And Judah shall not vex Ephraim;
But they shall fly on the wing of the Philistines, in the west,
Together shall they make prey of the sons of the east.
On Edom and Moab putting forth their hand,
With the sons of Ammon hearkening unto them.
And Yahweh will devote to destruction the gulf* of the Egyptian sea,
And will brandish his hand against the River [= Euphrates], in the full force of his spirit,
And will smite it in the seven streams.
And cause a marching through in sandals;
So shall there be a highway for the remnant of his people who shall be left, out of Assyria,—
Like as it was to Israel, in the day that he came up out of the land of Egypt!

Thou shalt say, therefore, in that day,
I will praise thee, O Yahweh!
Though thou hast been angry with me,
Thine anger turneth back.
And thou dost comfort me.
Lo! [Goi]||is my salvation!
I will trust, and not dread,—
For my might and melody is Yahweh,
And he hath become mine, by salvation.
Therefore shall ye draw water, with rejoicing,— out of the fountains of salvation.
And ye shall say, in that day,
Praise Yahweh,
Call upon his Name,
Make known among the peoples, his doings,—
Bring to remembrance, that exalted is his Name!
Praise in song Yahweh,
For hath he done,—
Well known is this, in all the earth.
Make shrill thy voice and sing out, thou inhabitress of Zion,—
That <great in the midst of thee> is the Holy One of Israel.


1 The oracle on Babylon,—of which Isaiah, son of Amoz, had vision:—
Upon a bare mountain lift ye up a standard,
Raise high the voice to them,—
Wave the hand,
That they may enter the doors of nobles.

2 I myself have given charge to my hallowed ones,—
Yea I have called
My heroes in showing mine anger,
My proudly' exulting ones.

3 The noise of a multitude in the mountains,
A resemblance of many people,—
The noise of a tumult of kingdoms,
Nations gathered together,
Yahweh of hosts, mastering a host for battle!
They are coming in
From a land far away,
From the utmost bound of the heavens,—
Yahweh—with his weapons of indignation,
To destroy the land.

4 Howl ye! for at hand is the day of Yahweh,—
As a veritable destruction from the Almighty> shall it come.

5 For this cause—
All hands shall hang down,—and
Every mortal heart melt.

6 And they shall be in distress—
Writhings and pains shall lay hold,
As a woman in childbirth shall they be in pangs,—
At his neighbour! shall look in amazement,
Faces of flames their faces!

7 Lo! the day of Yahweh coming in,
Fierce and overflowing, and burning with anger,—
To devote the earth to desolation,
And her sinners will he destroy out of it.

8 And the stars of the heavens, and their constellations shall not flash forth their light—
Obscured shall be the sun in his going forth,
And the moon shall not shed her light.
And I will visit upon the inhabited earth calamity,
And upon the lawless their punishment,—
And will quiet the arrogance of the proud,
And the loftiness of tyrants will I lay low.

9 I will cause a man to be more precious than fine gold;—
Even a son of earth than the finest gold of Ophir.

10 or: "a mortal."
For this cause the heavens will I disturb,
And the earth shall tremble out of her place,
In the wrath of Yahweh of hosts,
And in the day of the glow of his anger.

And it shall be—
Like a gazelle that is chased,
And like a sheep with none to lift it up,
Each to his own people will they turn,
And [each] to his own land will they flee:
Every one found shall be thrust through,
And every one taken shall fall by the sword;
And [their] infants shall be dashed to the ground, before their eyes,
Plundered shall be their houses, and [their] wives ravished.
Behold me! stirring up against them, [the Medes],—
Who shall take no account,
And for gold [they] shall not delight in it;
[bow] shall dash the young to pieces,
And [on the fruit of the womb] will they have no pity,
(Over) children will their eye throw no shield.
Thus shall Babylon—
The most lovely of kingdoms,
The majestic beauty of the Chaldees—
Become as in the divine overthrow of Sodom and Gomorrah.

It shall not be dwelt in for ever,
Neither shall it be inhabited, from generation to generation,—
Neither shall encamp there [an Arab],
Nor [shepherds] fold their flocks there.
Then shall lie down there, [wild beasts],
And filled shall be their houses, with [owls],—
Then shall inhabit there, the ostrich,
And [shaggy creatures] shall dance there,
And jackals shall answer in their citadels,
And [wild dogs] in their voluptuous palaces,—
And near to come is [her time],
And [her days] shall not be delayed.

For Yahweh will have compassion on Jacob,
And will yet choose Israel,
And will give them rest upon their own soil,—
And the sojourner shall join himself unto them,
And they shall attach themselves unto the house of Jacob;
And peoples shall take them, and bring them into their own place,
And the house of Israel shall possess them—

Thus shall they be taking captive their captors,
And shall tread down their oppressors.

And it shall come to pass in the day when Yahweh [shall give thee rest] from thy toil, and from thy disquiet,—and from the hard service which had been laid upon thee that thou shalt take up this taunt over the king of Babylon, and shalt say:—

How hath ceased the oppressor!
Ceased the exactress! *

Broke hath Yahweh the staff of the lawless,—
The sceptre of despots;
Smiting peoples in passion,
With stroke unremitting,—
Trampling, in anger, on nations,
Persecution unhindered.

Yea the pine-trees make mirth at thee,
[Cedars of Lebanon]!*
Since thou wast laid low
No feller hath come up against us?

Hades, beneath is excited about thee
To meet thine arrival,—
Rousing up, for thee, Shades,*
All the he-goats* of earth!
Makest rise from their thrones,
All the kings of the nations.

[All of them] answer, and say to thee,—
[Thou too] made strengthless as we!
[Unto us] art thou like!
[Brought down to Hades] thy pride,
The hum of thy harps,*
[Thy coverlet]—worms!

How hast thou fallen from heaven,
O Shining One—Son of the Dawn!
Hewn down to the earth,
O crusher of nations!

Yet [thou] didst say in thy heart—
The heavens will I ascend,
[Above the stars of God] will I lift up my throne,—
That I may sit in the Mount of Assembly* h
In the Recesses of the North:
I will mount on the hills of the clouds,
I will match the Most High!

Lit. "coverings" (pl.); but some cod. (w. 2 ear. pr. edns., Sep., Syr., and Vul.): "And coverings"—O.G.

*b Or by many (reading "r") for "d": "Fury."


*Or: "lutes."—O.G. *Mi.: "the worm."
ISAIAH XIV. 15—32; XV. 1—4.

15 |Howbeit| <to Hades> shalt thou be brought down,—
To the Recesses of the Pit !

16 |They who see thee| <upon thee> will gaze,
<Upon thee> will thoughtfully muse,—
Is this the man who startled the earth?
Who terrified kingdoms?
Who made the world like a desert?
And <its cities> brake down?
<Its prisoners> he loosed not,
Each one to his home?

17 ||All the kings of the nations—they all|| are lying in state,
Each one in his crypt ;
But |[thou]| art flung down from thy grave.
Like a scion detested,*
Bejrousted with slain, the pierced of the sword,
Like a carcase trod underfoot :

18 <As for them who go down to|b the stones of the Pit>| Thou shalt not be united with them in burial ;
For |[thy land]| thou didst ruin,
|[thy people]| didst slay,—
<Unnamed to times age-abiding>
Be the seed of the wicked !

19 ||All the kings of the nations—they all|| are lying in state.
Each one in his crypt ;
But |[thou]| art flung down from thy grave.
Like a scion detested,*
Bejrousted with slain, the pierced of the sword,
Like a carcase trod underfoot :

20 <As for them who go down to|b the stones of the Pit>| Thou shalt not be united with them in burial ;
For |[thy land]| thou didst ruin,
|[thy people]| didst slay,—
<Unnamed to times age-abiding>
Be the seed of the wicked !

21 ||All the kings of the nations—they all|| are lying in state.
Each one in his crypt ;
But |[thou]| art flung down from thy grave.
Like a scion detested,*
Bejrousted with slain, the pierced of the sword,
Like a carcase trod underfoot :

22 ||This is the purpose that is purposed upon all the earth,—
And |[this]| the hand outstretched over all the nations ;
For |[Yahweh of hosts]| hath purposed,—
And who' shall frustrate?
And |[his]| is the hand outstretched,
And who' shall turn it back ?

§ 14. A Prophecy against Philistia.—" Yahweh hath founded Zion."

23 <In the year that King Ahaz died> came this oracle :
Do not rejoice, Philistia |[any of thee]|,
In that the rod of him that smote thee |is broken|,—
For <[out of the root of the serpent]> shall come forth |[a viper]|,
And his fruit be a fiery dragon that fieth.

24 Then shall feed, the firstborn of the poor,
And |[the needy]| [in confidence] lie down,—
And I will kill with famine thy root,
And |[thy residue]| shall be slain.

25 Howl—O gate. Make outcry—O city,
Diapersed art thou, Philistia |[all of thee]|,
For |[out of the north]| a smoke cometh in,
With no' straggler in his ranks.

26 What, then, shall one answer the messengers of a nation?
That |[Yahweh]| hath founded Zion,
And |[in her]| shall seek refuge, the oppressed * of his people.

§ 15. A Prophecy against Moab.

1 The oracle on Moab :
<Because |[in a night]> was laid waste Ar of Moab—destroyed !
Because |[in a night]> was laid waste Kir of Moab—destroyed >
He hath gone up to Bayith and Dibon, to the high places, to weep, —
<On Nebo and on Medeba> Moab is howling,
<On all their heads> a baldness,
||Every beard|| clipped.
And Heshbon |hath made outcry|, and Elealeh,
<To Jahaz> hath been heard their voice,—

2 The oracle on Moab :
<Because |[in a night]> was laid waste Ar of Moab—destroyed !
Because |[in a night]> was laid waste Kir of Moab—destroyed >
He hath gone up to Bayith and Dibon, to the high places, to weep, —
<On Nebo and on Medeba> Moab is howling,
<On all their heads> a baldness,
||Every beard|| clipped.
And Heshbon |hath made outcry|, and Elealeh,
<To Jahaz> hath been heard their voice,—

28 * Or: "humbled," "patient."
IIForthiBcauselidothethearmedmen ofMoab
roar,
|Every man's soul|*quiverethtohim.
||Mine own heart||for Moab continueth
tomake outcry,
||Her fugitive||as far as Zoar is like a
heifer of three years;
For <the ascent of Luhith> | with weeping| they ascend,
For <by the way of Horonaim—an outcry of
destruction> they excite;
For the waters of Nimrim| shall become
desolation|,—
For grass | hath dried up].
Herbage | hath failed|,
||Green thing|| hath not sprung up!
For <this cause> | the savings they had
made, and that which they had stored|,
<Over the torrent-bed of the willows> shall
they bear them.
For the outcry | hath gone round the
boundary of Moab,—
As far as Eglaлим | the howling thereof,
And |to Beer-elim| the howling thereof.
For the waters of Dimon| are full of
blood,
For I will lay upon Dimon new troubles,—
To the escaped of Moab | the lions|,
Even to the survivors on the soil.

16 1 Send ye the lamb due to the ruler of the
land.
From Sela towards the desert,—
Unto the mount of the daughter of Zion;
3 Yet shall it be that—
Like wandering birds from a nest cast forth—
Shall be the daughters of Moab, at the fords
of Arnon.
3 Bring thou on counsel.
Execute thou' judgment,
Make | as the night| thy shadow, in the midst
of high noon,—
Hide thou the outcasts,
<The wanderer> do not thou reveal.
4 Let mine own outcasts| sojourn with thee|,
O Moab, become thou a covert to them, from
the face of the spoiler,—
For vanished' is the oppressor,
At an end' is extortion,
They who tread down have ceased' out of
the land.

So shall be established | in lovingkindness| a
throne|,
And one shall sit thereon | in truth| |in the
home of David|,—
Judging—and seeking justice, and appeasing
righteousness.
6 We have heard of the arrogance of Moab.
Proud exceedingly!
His haughtiness and his arrogance and his
passion.
<Not true> are his boastings.²
7 Therefore shall | Moab | howl for | Moab|,
|All that belong to her| shall wail,—
<For the ruins* of Kir-hareseth> shall they
moan out.
Utterly stricken!
8 For | the fields of Heshbon| are withered—
The vine of Sibmah.
The owners of nations] have broken off
ruddy branches,³
<Unto Jazer> had they reached,
They had spread abroad to the desert,—
<Her boughs> had stretched forth, had gone
over to the sea.
9 ||For this cause| will I bewail, in the wailing
of Jazer,
The vine of Sibmah,
I will drench thee with my tears, O Heshbon,
and Elesah,—
For <upon thy fruit-harvest, and upon thy
grain-harvest> | the battle-shout| hath
fallen.
10 Now shall be withdrawn rejoicing and exultation,
out of the garden-land,
And |in the vineyards> shall be neither
singing nor shouting,—
Wine in the winepress | the treader
shall not tread|,
The vintage-shout have I made to cease.
11 ||For this cause| mine inward parts—<for
Moab| | like a lyre> shall make a plaintive
sound,—
Yea | what is within me| | for Kir-heres]|
12 And it shall be—
<When it is seen that Moab hath laboured
in vain on the high place>
He shall enter into his holy place to pray,
and shall not prevail.
13 ||This| is the word which Yahweh spake concern-
ing Moab in | time past|;
But |now| hast Yahweh spoken, saying,
<In three years*>—as the years of a hiring—
shall the glory of Moab be diminished,
with all the great multitude,—even a very
small remnant, [of no account].
§ 16. A Prophecy against Damascus.

17 Then the oracle on Damascus,—

Lo! [Damascus] is to be removed from being a city,
And shall become a heap of ruins:

And forsaken are the desolate cities,—

For flocks shall they serve,
Which shall lie down, and have none to make them afraid.

Then shall the fortress cease from Ephraim,
And the kingdom from Damascus, and the remnant of Syria,—

Like the glory of the sons of Israel shall they be,—

Declareth Yahweh of hosts.

And it shall come to pass [in that day]
That the glory of Jacob shall be diminished,
And the fatness of his flesh shall be wasted;

Yet shall there be left therein, a gleaning.

As in the beating of an olive-tree,—

Two—three berries, in the head of the tree-top,—

Four—five, among her fruitful boughs,

Declareth Yahweh, God of Israel.

In that day shall the son of earth look to him that made him,—
And his eyes shall unto the Holy One of Israel be turned;

And he shall not look unto the altars, the work of his own hands,—
Nor to what his own fingers have made shall his eye be turned, Whether Sacred Stems or Sun-pillars.

In that day shall his fortified cities become Like a neglected bough and a topmost branch, Which they neglected because of the sons of Israel,—

So shall there be desolation.

Because thou didst forget the God of thy salvation, And thy Rock of refuge thou didst not remember>

For this cause shall thou plant very pleasant plants,*

And <the slip of a stranger> shalt thou set:

In the day when thou plantest fence thou in, And in the morning cause thou thy slip to blossom,—

A harvest will have waved in the day of destiny, and mortal pain.

In some cod. (w. 2 ear. gr. edns., Aram., Sep., Syr., Vul.): “and he”—G.n.


§ 17. A Prophecy against a Land Far South.

Ho! thou land of the buzzing of wings,—

Which is beyond the rivers of Ethiopia:

That sendeth, by the sea, ambassadors,
Even in vessels of paper-reed, upon the face of the waters,—

Go, ye swift messengers.

Unto a nation drawn out and polished,
Unto a people terrible from their beginning and onwards,—

A nation most mighty and subduing,
Whose land rivers have cut through.

All ye inhabitants of the world,
And ye, that dwell in the earth,—

When there is lifted up an ensign on the mountains>
Ye shall look,
And when there is blown a horn> Ye shall hearken.

For thus said Yahweh unto me,—

I must be quiet,
I must look on in my fixed place of abode,—

Like a bright heat, on the light,
Like a cloud of dew, in the heat* of harvest.

For <before harvest, when the bud is perfect, And the blossom becometh a ripening grape> Then will one cut down the twigs with pruning-hooks,

And the tendrils> will he remove [and] cast down:

They shall be left together,
To the ravens of the mountains, And to the beasts of the earth,—

- Or: “large river.”

- Or: “tall”—O.G. and others (qy.: “postponed”—O.G. and polished (as by scourings)”).


Then shall the ravenous bird summer upon them,  
And every beast of the earth upon them shall winter.*

7 In that time shall there be borne along, 
As a present unto Yahweh of hosts, 
A people drawn out and polished, 
Even from a people terrible from their beginning and onwards, — 
A nation most mighty and subduing 
Whose land rivers have cut through, 
Unto the place of the Name of Yahweh of hosts.

Mount Zion.

§ 18. A Prophecy against Egypt: "Yahweh will plague and heal!"

19 1 The oracle on Egypt:  
Lo! Yahweh, riding upon a swift cloud, 
and he will enter Egypt, 
And the idols of Egypt shall shake at his presence, 
And the heart of Egypt shall melt within him; 
And I will stir up Egyptians against Egyptians, 
And they shall fight— 
Every one against his brother, and 
Every one against his neighbour, — 
City against city, and 
Kingdom against kingdom.

And the spirit of Egypt shall vanish within them, 
Yes <the sagacity thereof> will I swallow up— 
And they will seek 
Unto the idols, and 
Unto them that have familiar spirits, and 
Unto the wizards; 
And I will deliver the Egyptians into the hand of a cruel lord,— 
And a fierce king shall rule over them, 
Declareth the Lord, Yahweh of hosts.

And the waters shall be dried up from the great stream, — 
And the River shall waste and be dry; 
And rivers shall stink, 
The canals of Egypt be shallow and waste, 
Reed and rushewithered; 
The meadows by the Nile, by the mouth of the Nile. 
And all that is sown in the Nile, 
Shall be dry, driven away, and not be! 
Then shall the fishers lament, 
And all shall mourn, who cast in the Nile a hook; 
And all shall be turned pale 
The workers in combed flax, — and 
The weavers of white linen; 
Then shall her pillars be crushed,— 
All who make wages shall bow down in soul.

Surely foolish are the princes of Zoan, 
The wisest counsellors of Pharaoh: in counsel are they brutish,— 
How can ye say unto Pharaoh, <Son of the wise> am I; 
<Son of the kings of olden time>?

Where then are 'thy wise men? 
Pray let them tell thee! 
And let them know what Yahweh of hosts hath purposed on Egypt!

Doting are the princes of Zoan, 
Deceived are the princes of Noph: 
They who are the corner-stone of her tribes 
have led Egypt astray. 
And they have led Egypt astray into all his own doings, 
As a drunken man staggereth into his own vomit; 
And Egypt shall have nothing which can be done, 
Which head or tail, palm-top or rush, can do!

In that day shall Egypt be like unto women,— And shall start and tremble because of the brandishing of the hand of Yahweh of hosts, which he is about to brandish over it.

Then shall the soil of Judah become to Egypt a terror; 
That city of destruction shall be the name of one.

In that day shall there be five cities in the land of Egypt, 
Speaking the language of Canaan, 
And swearing unto Yahweh of hosts,— 
The city of destruction shall be the name of one!

In that day shall there be 
An altar unto Yahweh, in the midst of the land of Egypt,— 
And a pillar near the boundary thereof, unto Yahweh; 
And it shall become a sign and a witness unto Yahweh of hosts, in the land of Egypt,—
ISAIAH XIX. 21—24; XX. 1—6; XXI. 1—10.

For they will make outcry unto Yahweh, because of oppressors. That he would send them a saviour—and a great one.
Then will he deliver them.
21 Then will Yahweh make himself known to the Egyptians, So shall the Egyptians know Yahweh, in that day, And they will offer a sacrifice and a present, And will vowe a vow unto Yahweh, and will perform.

And Yahweh will plague Egypt, plague and heal,— And they will turn unto Yahweh, And he will be entreated of them, and will heal them.
23 <In that day> shall there be a highway, from Egypt to Assyria, And the Assyrians shall come into Egypt, And the Egyptians into Assyria;—And the Egyptians shall serve with the Assyrians.
24 <In that day> shall Israel be a third with Egypt and with Assyria,— A blessing in the midst of the earth: Whom Yahweh of hosts hath blessed, saying,—
Blessed be My people—the Egyptians, And the work of my hands the Assyrians, And mine own inheritance—Israel.

§ 19. A Warning not to trust in Egypt—symbolically enforced by Isaiah.

In the year that Tartan entered Ashdod, when Sargon king of Assyria sent him,—and he fought against Ashdod and captured it >,—
2 As at that time spake Yahweh, through Isaiah son of Amoz, saying,
Go, and loose the sackcloth from off thy loins, And thy sandal draw thou off from thy foot,—

And he did so, walking disrobed and barefoot.
3 Then said Yahweh,—
As my servant Isaiah hath walked| disrobed and barefoot, three years, as a sign and a wonder, against Egypt and against Ethiopia >
4 So shall the king of Assyria lead away the captives of Egypt, and the exiles of Ethiopia, young and old, disrobed and barefoot, with their persons behind uncovered ||the shame of Egypt.+

Thus shall they be confounded, and turn pale,— For Ethiopia, their expectation, and for Ethiopia, their boast;—
And the inhabitant of this shore shall exclaim, in that day, Lo! such is our expectation, whereto we fled for help, that we might be delivered from the presence of the king of Assyria!
How then shall we escape?'

§ 20. A Prophecy against the Desert of the Sea.

The oracle on the desert of the sea:—
21 <As storm-winds in the South which [with a rush from the desert] do come from a terrible land>

[Sc] hath ≡ a grievous vision[ been told me:— ||The deceiver is deceiving, And the spoiler is spoiling, Go up, O Elam, Besiege, O Media, <All the sighing she hath caused> have I made to cease.

[For this cause] are my loins filled with anguish, ||Pangs have seized me, as the pangs of her that is giving birth,— I wrieth, so that I cannot hear, I tremble, so that I cannot see:
My heart fluttereth, ||A horror terrifieth me,—
<My twilight of pleasure> hath he turned for me into a time of trembling.
5 [Ye thought] to prepare the table—spread the mat—eat—drink! .
Arise, ye chiefains, anoint the shield !
6 For thus hath My Lord said' unto me,— Go, set the watchman, <What he seeth> let him tell !
7 <When he seeth A train of horsemen in double rank, A train of asses, A train of camels>
Then shall he hearken attentively, with diligent heed.

Then cried he, A lion! 
8 <On the watch> O My Lord, had I' been standing continually, by day, And <at my post> had I' been stationed whole nights;—
9 When lo ! there was a train of men coming, With horsemen in double rank,— And one began and said, Fallen! fallen! is Babylon, And all the images of her gods are smashed to the ground !

O thou My threshing,* And the grain of my corn-floor!'
10 <That which I have heard from Yahweh of hosts, the God of Israel> Have I declared unto you].

* Perhaps better, of Persian Gulf — O.G. 411. b The twilight of my pleasure— O.G. 989. c To make it slippery— O.G. d Carved, graven, or even molten—Deut. vii. 5.
 9 Or: "meal-offering." 6 Or: "offer," "worship." 4 Or: "glorying."
§ 21. A Prophecy against Dumah (Edom).

11 The oracle on Dumah:  
<Unto me> is one crying—out of Seir,  
Watchman! how far gone is the night?  
Watchman! how far gone is the night?  

12 Said the watchman,  
There cometh a morning,  
But also a night,—  
If ye will enquire— enquire ye—  
Come again!  

§ 22. A Prophecy against Arabia.

13 The oracle on Arabia,—  
Among the shrubs in Arabia ye must lodge,  
Ye caravans of Dedanites.  
To meet the thirsty bring ye water,—  
Ye dwellers in the land of Tema;  
With bread for him get in advance of him that is in flight!  
For before swords have they fled:  
Before a sword that is drawn,  
Before a bow that is bent,  
And before the stress of war.  
For thus hath My Lord said unto me,—  
Within a year, according to the years of a hireling shall fail all the glory of Kedar;  
And the remnant of the record of bowmen,  
The heroes of the sons of Kedar shall become few;  
For Yahweh, God of Israel hath spoken.

§ 23. A Prophecy against the Valley of Vision.

22 The oracle on the valley of vision,—  
What aileth thee, then,  
That thou art wholly gone up to the house-tops?  
With tumult art thou filled, thou citadel in commotion! city exultant!  
Thy slain are Not the slain of [the sword],  
Nor the dead in battle.  
All thy rulers having fled [together],  
by the bow> are taken captive:  
All found in thee have been taken captive [together],  
Far away have they fled.  
For this cause I said—  
Look away from me,  
Bitterly will I weep,—  
Do not press to comfort me,  
For the ruin of the daughter of my people.

5 For <a day of confusion and downtreading and perplexity> pertaineth to My Lord Yahweh of hosts, in the valley of vision,—  
an undermining of walls, and a crying for help to the mountain.  
Yea Elam beareth the quiver,  
With trains of men, [and] horsemen,—  
And [Kir] hath uncovered the shield.  
And it hath come to pass that [the choice of thy vales] are full of chariots;  
Yea [the horsemen] have set themselves in array at the gate.  
Then removed he the veil of Judah,—  
Yea thou didst peer, on that day, into the armoury of the forest-house;  
And <the breeches in the city of David> ye beheld, for they were many,—  
So ye gathered together the waters of the lower pool;  
And <the houses of Jerusalem> ye counted,—  
And brake down the houses, to fortify the wall;  
And <a reservoir> ye made, between the two walls, for the waters of the ancient pool,—  
And had no regard unto him that made it,  
Nor unto him that formed it long ago—had ye respect.  
And <when My Lord Yahweh of hosts called, in that day,—for weeping, and for lamentation, and for shaving bare, and for girding with sackcloth>  
Then lo! joy and rejoicing, killing oxen, and slaughtering sheep, eating flesh, and drinking wine,—  
Let us eat and drink,  
For to-morrow we may die!  
Therefore did Yahweh reveal himself in mine ears.  
Surely there shall be no propitiatory-covering put over this iniquity for you, until ye die,  
Saith My Lord Yahweh of hosts.

§ 24. Shebna removed from his office as Steward, and Eliakim installed in his stead.

15 HThus said My Lord Yahweh of hosts,  
Come, go in unto this steward, Unto Shebna, who is over the house:  
What doest thou here?  
And whom hast thou here?  
That thou hast hewn for thyself here a sepulchre,—  
As one hewing on high' his sepulchre,  
Cutting out in the cliff a habitation for himself!  
Lo! Yahweh is about to hurl thee, with a hurl, O mighty man,—  
And roll thee with a roll;

5 Some cod. (w. Aram., Vul.) add:  
4 Cp. chap. xxii. 7.  
3 Or: "Adonay, Yahweh."
6 He will toss thee, with a toss, like a ball, into a country wide on both hands,—
And thou shalt die.

19 And there shall thy glorious chariots be the contempt of the house of thy lord.
And it shall come to pass, in that day, that I will call for my servant, for Eliakim, son of Hilkiah,
And I will clothe him with thy tunic. And I will gird him with thy girdle, and will deliver into his hand,—
So shall he become a father to the inhabitant of Jerusalem and to the house of Judah.

22 And I will lay the key of the house of David upon his shoulder,—And he shall open, and none shall shut, and shut, and none shall open;
And I will fasten him as a peg in a sure place,—And he shall become a throne of glory to the house of his father;
And they shall hang upon him, all the weight of his father’s house—the offshoots, and the side-twigs—all the small vessels, both the cups and all the jugs.

5 In that day shall the peg give way, that was fastened in a sure place,—Yea it shall be cut off and fall.
And the burden that was upon it shall perish, for Yahweh hath spoken!

§ 25. A Prophecy against Tyre: when restored to her Traffic, she will render Tribute to the Temple of Yahweh.

1 The oracle on Tyre,—Howl! ye ships of Tarshish, For it is laid too waste to be a haven to enter, <From the land of Cyprus> hath it been unveiled to them.

2 Be dumb, ye inhabitants of the Coast,—Whom the merchants of Zidon <passing over the sea> once replenished;
Yea it shall be cut off and fall, And the burden that was upon it shall perish, For Yahweh hath spoken!

6 Like the report of Egypt> They shall be in pangs at the like report of Tyre.*

8 Pass ye over to Tarshish,—Howl, ye inhabitants of the Coast:
Is this, to you, an exultation? <Though from ancient days> is her antiquity.
Yet shall her own feet carry her away, far off to dwell.  

9 Who hath purposed this, against Tyre, The bestower of crowns,—Whose merchants are princes, Her traders, the honourable of the earth?

10 Pass through thy land, as the Nile, O daughter of Tarshish, there is no restraint any longer!

11 <His hand> hath he stretched out over the sea, He hath shaken kingdoms,—Yahweh hath given command against the Phoenician coast,
To destroy her fortresses.

12 Therefore hath he said,—<No more, again> do thou exult, Thou violated virgin daughter of Zidon,—<To Cyprus> arise and pass over,
<Even there> shall one find thee no rest.

13 Lo! this is the people, that was not, Assyria founded it for the inhabitants of the desert,—They set up its siege-towers, They demolished its palaces.
Made it a ruin!

14 Howl, ye ships of Tarshish,—For laid waste is your fortress.

15 So shall it be <in that day> That Tyre shall be forgotten seventy years, According to the days of a certain king:
<At the end of seventy years> shall it befall Tyre according to the song of the harlot: Take thou a lyre, Go round the city, O harlot forgotten,—Sweetly touch the strings. Lengthen out the song, That thou mayest be called to mind.

17 So shall it be <at the end of seventy years> That Yahweh will visit Tyre, And she will return to her hire,—Yea she will play the harlot—with all the kingdoms of the earth, upon the face of the ground.

* In some cod. (w. Aram., Sep., Syr., Vul.): "inhabitants"—G.N. ** "Jars, pitchers"—O.G.  
16 <Some cod.: > which are upon—G.N.
18 But her merchandise and her hire shall be hallowed unto Yahweh,  

It shall not be stored up, nor hoarded,—  

For <to them who dwell before Yahweh> shall her merchandise belong,  

That they may eat to satisfaction,  

And have stately apparel.

§ 26. A world-wide Devastation gives place to a Manifestation of Yahweh as King in Jerusalem; in connection with which, supra-mundane and mundane hostile Powers are Imprisoned, Death is Defeated, the Veil over the Nations is Removed, Israel fills the World with Fruit, and Songs are sung both in the Uttermost Parts of the Earth and in the Land of Judah.

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21 Lo! Yahweh emptying the earth, and laying it waste,—  

And he will overturn the face thereof,  

And scatter them who dwell therein.

And it shall be—  

<As the people> ||so|| the priest,  

<As the servant> ||so|| his lord,  

<As the maid> ||so|| her mistress, —  

<As the buyer> ||so|| the seller,  

<As the lender> ||so|| the borrower,  

<As the debtor> ||so|| his creditor.

Emptied—emptied—shall be the earth, yea pillaged—pillaged,—  

For ||Yahweh|| hath spoken this word.

4 Mourneth, faeth, the earth  

Languisheth, faeth, the world,—  

Languished have the loy of the people of the earth.

5 Yea ||the earth itself|| is profaned under them who dwell therein,—  

For they have  

Set aside laws,  

Gone beyond statute,  

Broken an age-abiding covenant.

6 ||For this cause|| a curse hath devoured the earth,*  

And punished are the dwellers therein,—  

||For this cause|| are burned the inhabitants of the earth,  

And the men left remaining—are [few].

7 Mourneth' the new wine,  

Withereth' the vine,—  

Sighing' are all the merryhearted:

8 Ceased' hath the mirth of timbrels,  

Ended' is the noise of the uproarious,—  

Ceased' hath the mirth of the lyre;  

<With a song> they drink not wine,—  

Bitter' is strong drink,*b to whom it drink  

Broken down' is the city of desolation,—  

Shut up' every house, that it cannot be entered.

11 There is an outcry concerning wine' in the streets,—  

Darkened' is all joy,  

Departed' the gladness of the earth.

* Some cod. (w. 4 ear. pr. edn., 8yr.) : "Because of a curse the earth mourneth".—O.N.
  * "Mea"—Cheyne (P.B.).
  * N.B.: the striking assonance: pahôrâh un-pahôrâh
  * Or: "And before his Elders, in glory."
25 O Yahweh! <my God> thou art;' I will exalt thee, I will praise thy Name, For thou hast done a wonderful thing,— Purposes of long ago, Faithfulness in truth. 

2 For thou hast made, of a citadel, a mound, of a defended city, a ruin,— palaces for foreigners, to be no city, <To times age-abiding> shall it not be built. 

3 [For this cause] will glorify thee—a strong people, The city of tyrannous nations shall revere thee; 

4 For thou didst become A refuge to the weak, A refuge to the needy, when distress was upon him,— A shelter from the storm, A shade from the heat, When the blast of tyrants was like a storm against a wall. 

5 As heat in a desert, [the pomp of foreigners] wilt thou subdue,— Heat—with the shade of a cloud, [The song of tyrants] become low. 

6 Then will Yahweh of hosts prepare for all the peoples <in this mountain> A banquet of fat things, A banquet of old wines,— Of fat things full of marrow, Of old wines well refined; 

7 And he will swallow up <in this mountain> The mask of the veil, the veil that is upon all the peoples,— And the web that is woven over all the nations. 

8 Having swallowed up death itself victoriously> My Lord, Yahweh,! will wipe away| tears from off all faces,— 

9 So shall it be said <in that day> Lo! <our God> is this! We waited for him, that he might save us,— This is Yahweh! We waited for him, Let us exult and rejoice, in his salvation. 

10 For the hand of Yahweh will settle down in this mountain,— Then shall Moab be trodden down in its place, Like the treading down of a strawheap at the water of a dunghill;
O Yahweh, thou wilt ensure prosperity for us,—
For even all our works hast thou wrought for us.

O Yahweh, our God!

Lord other than thee have owned us,—
<By thyself alone> will we call upon thy Name.

The dead come not to life again,—
The shades do not arise,—
Therefore thou hast visited and destroyed them,
And caused to perish every memorial of them.

Thou hast increased the nation, O Yahweh,
Thou hast increased the nation, thou hast gotten thyself glory;—
Thou hast extended far, all the ends of the land.

O Yahweh! in distress they sought thee,—
They poured out a whispered prayer,4 when thy chastening was upon them.

Like as a woman with child—
Draweth nigh to giving birth,
Is in pain,
Crieth out in her pangs>
So were we before thee, O Yahweh;—
We were with child—
We were in pain,
As it were we brought forth wind,—
<Salvation> we could not accomplish for the earth,
Neither were born the inhabitants of the world.

Thy dead shall come to life again,
<My dead body> they shall arise,—
Awake and shout for joy, ye that dwell in the dust,
For a dew of light is thy dew,
And [earth] to the shades shall give birth.6

Come, my people, enter into thy chambers,
And shut thy doors behind thee,—
Hide thee, as it were, a little moment,5
Till the indignation pass over.

<In that day> will Yahweh A Wine-Vineyard! sing ye unto her:

||I—Yahweh|| am watching over her,
<Every moment> will I water her,—
<Lest anyone injure her>—
<Night and day> will I watch over her.

<Fury> have I none,—
Oh that there were delivered to me, briars and thorns, in battle!
I would march in among them, I would set fire to them [one and all].

Else, let one lay hold of my protection,4
Let him make peace with me,—
<Peace> let him make with me.

<In coming times> shall Jacob [strike root],
Israel shall blossom and bud,|
Then shall they fill the face of the world with fruit.

Was it with the smiting of his smiter that he smote him?
Or as with the slaying of his slayer was he slain?

By driving her away—by dismissing her wouldst thou contend with her?
He removed her by his rough wind, in a day of east wind.

<Therefore> hereby shall a propitiatory-covering be put over the iniquity of Jacob,
And all [this] is the fruit of taking away his sin,—
<When he maketh all the stones of an altar like chalk-stones that soon crumble,> Sacred Stems and Sun Images [shall not arise].

For the fortified city is solitary,
The dwelling forsaken, and left as a wilderness,—

For lo! Yahweh is coming forth out of his place,
To visit the iniquity of earth's inhabitant upon him,—
Therefore shall the earth unveil her shed-blood,
And throw a covering no longer over her slain.

<In that day> will Yahweh
<With his sword—the hard and the great> and the strong |
Bring punishment
Upon Leviathan, the fleeing serpent,
And upon Leviathan, the crooked serpent,—
And will slay the monster which is in the sea.

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||I—Yahweh|| am watching over her,
<Every moment> will I water her,—
<Lest anyone injure her>—
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ML.: "of my refuge (me as refuge)"—O.G. 729b.
In the Babylonian Codex "his" is omitted—G.n. and G. Intro. 438 [following which, render: "by a rough wind"] For other views, see O.G. 212.
ISAIAH XXVII. 11—13; XXVIII. 1—15.

11 There shall the calf feed, and shall consume the branches thereof:
12 When the cut-off boughs thereof are dry, they shall be broken to pieces, and women coming are kindling it!

13 And it shall come to pass in that day that Yahweh will beat off his fruit from the stream of the River, unto the torrent-valley of Egypt, and there shall be picked up, one by one, O sons of Israel.

27. Samaria's Overthrow foretold, the Babble of Ephraim's Drunkards being mimicked in Derision and in Wrath: Jerusalem's Scoffing Rulers denounced; and to them is threatened the founding of a Testing Stone in Zion.

1 Alas! for the proud crown of the drunkards of Ephraim, and for his fading wreath of majestic beauty,—
2 Like a storm of hail, a destroying tempest,
Like a storm of mighty waters overflowing
Hath he thrust it down to the earth with force:
3 With the foot shall be trodden down> the proud crown of the drunkards of Ephraim!
4 So shall his fading wreath of majestic beauty, which is on the head of the fertile valley, of them who are overcome* with wine.

7 But whom would he teach knowledge? And whom would he cause to understand the message? Them who are weaned from the milk? taken from the breasts?
8 For it is—
Precept upon precept, precept upon precept, Line upon line, line upon line,— A little here, a little there.*
9 For with a jabbering lip, and with an alien tongue must he speak unto this people!
10 To whom he said—
||This|| is the rest—give ye rest to the weary, and ||This|| is the quietness,—
But they were unwilling to hear.
11 So the word of Yahweh must be to them— Precept upon precept, precept upon precept, Line upon line, line upon line, A little here, a little there.—— That they may go, and fall backward, and be torn, and snared, and captured.
12 Wherefore I hear the word of Yahweh, ye men who scoff,—
Yeast of this people that is in Jerusalem.
13 Because ye have said—
We have solemnised a covenant with death, and with hades have we effected a vision,*
But the repetition and assurance of the short words are intended to set forth mimetically the drunken babble of the scoffers'—Davies H.L.

* Heb.: XI—

Some cod. (w. 4 ear. pr.
Some cod. (w. 2 ear. pr. edns.): "a gate of destruction"—G.n. —G.n. —G.n. 

* Heb.: —Wadpnh libawv dawur-yahehew'.

Giving back to the scoffers their own words—now as a stern threatening.

* Cp. O.G. 352.
11 The overflowing scourge, when it sweepeth by shall not reach unto us, for we have made lying our refuge, and <in falsehood> have we hid ourselves>

12 Therefore <Thus> saith My Lord, Yahweh,* Behold me! founding in Zion, a stone, A stone of testing, * The costly* corner of a well-laid foundation, <He that trusteth shall not make haste> !

13 But I will make — Justice the line, and Righteousness the plummet, — And the hail shall sweep away your refuge of lying, and <your hiding-place> the waters shall overflow; So shall be wiped out your covenant with death, and <your vision> with hades,* Not stand,— When the overflowing scourge: sweepeth past then shall ye be thereby beaten down:

14 As often as it sweepeth past it shall take you away, For <morning by morning> shall it pass along. By day and by night,— And it shall be nothing less than a terror, to make out the message; For too short’ is the couch to stretch oneself out,— And the coverlet too narrow, when one draweth up his feet.'

15 For <as in Mount Perazim,*> will Yahweh arise, <as in the vale of Gibeon> b will he be stirred,— To do his work—foreign’ is his work, And to perform his task—strange’ is his task.

16 Now therefore, do not show yourselves scoffers, Lest your fetters be bound fast,— For <of a fullend, and that a decreed one> have I heard from My Lord Yahweh of hosts, upon all the land.1

§ 28. Practical Wisdom traced to its true Source [added by some to the foregoing section].

Give ear, and hear ye my voice,— Haarken, and hear ye my speech:—

29 All day long doth the plowman plow for sowing? Doth he continue laying open and harrowing his soil?

28 Doth he not <when he hath levelled the face thereof> Cast abroad the fennel? And <the cummin> doth he not scatter! And plant wheat in rows, And barley in a lot, And spelt in the border thereof?

27 Yea, One hath trained him to good judgment, His God || directeth him. For <not with a sledge> must black coriander be threshed, Nor must ||the wheel of a cart || on cummin be turned,

26 ||Bread-corn || must be crushed,— Yet would he not be evermore’ || threshing it, So he hasteneth over it the wheel of his cart, with his horsemen, He crusheth it not!

25 ||Even this|| <from Yahweh of hosts> cometh forth,— Who hath bestowed distinction upon counsel, And magnified sound wisdom.4

§ 29. Alas for Ariel, the Hearth of God ("Mount Zion"); yet shall besieging nations not obtain their Desire.

1 Alas for Ariel, Ariel,* The city against which David encamped,— Add ye a year to a year, Let ||the festivals|| come round; Yet will I bring Ariel into straits,— And she shall become a bewailing wailing, Yes she shall become to me a veritable Hearth of God,* And I will encamp round about thee,— And lay siege against thee with a fort, And raise against thee siege-works;

3 And thou shalt be brought low— <Out of the earth> shalt thou speak, And <out of the dust> shalt thou lower thine utterance,— And <as one that hath a familiar spirit> <Out of the earth> shall come thy voice, And <out of the dust> thy speech shall chirp;

4 Then shall be ||as finedust the multitude of thy foreigners,— And <as chaff that passeth away> the multitude of tyrants; And it shall come to pass, in a twinkling, suddenly.

* Or transfer both names: "Adonay, Yahweh." b So, exactly. Cp. O.G. 109b. That is, a stone, tested itself, and testing others. Cp. ver. 17 and Zech. iii. 9. c Or: " weighty." d "Hasten away," or "hasten about" (distinctedly)—O.G. e Cp. O.G. 444. "That sort of wisdom which causes things to succeed—which carries things through"—G.A.R. f i.e.: "hearth of God"—O.G. "Ari-E7 may mean either The Lion of God (2 S. xxiii. 20), or The Hearth of God (Rom. xvi. 15, 16)—G.A.R.

26 Or: "abiding success"— Cp. O.G. 444. "That sort of wisdom which causes things to succeed—which carries things through"—G.A.R.

27 So Cheyne (P.B.). "In" ("In which David felt his camp")—O.G. 228. 28 Heb.: Ariel, as above.
ISAIAH XXIX. 6—24.

6 From Yahweh of hosts shalt thou be visited,
With thunder, and with earthquake, and a great noise,—hurricane and storm, and a flame of fire devouring;

7 And it shall be like the dream of a night vision, With the multitude of all the nations who have been making war against Ariel,— Even with all who have been making war against her, and her stronghold, and who have been laying siege to her:

8 Yea it shall be <As when the hungry man dreameth', and lo! he is eating, But he awaketh, and his soul is empty>. Or as when the thirsty man dreameth', and lo! he is drinking, But he awaketh, and lo! he is faint, and his soul is craving>

9 §30. Yahweh further complains of his own People for Want of Discernment, for Formality, and unbelieving Perversity; but foretells Better things.

9 Stand ye stock still, and stare, Besmear your eyes, and be blind,— They are drunken, but not with wine, They reel, but not with strong drink:

10 For Yahweh hath poured out upon you a spirit of deep sleep, Yea hath tightly shut your eyes—the prophets,— And <your heads—the seers> hath he covered,<a>

11 And so all' vision hath become unto you, as the words of a writing that is sealed, Which is delivered unto one acquainted with writing, saying, Pray thee, read this, And he saith, I cannot, for it is sealed; And then the writing is delivered to one unacquainted with writing, saying, Pray thee, read this, And he saith, I am not acquainted with writing.

12 Wherefore My Lord hath said,— <Because this people hath drawn near with their mouth, And with their lips> have honoured me, But <their heart> have they moved far from me, And so their reverence of me hath become A commandment of men' in which they have been schooled>া

13 <Or: “eyes,— The prophets and your heads the seers hath he covered.” Some cod. (w. 3 ear. pr. edns., Sep., Syr.): “And the prophets,” etc.—G.n. E.O.T.

14 "Therefore‖ behold me! again' dealing wonderfully with this people, doing wonderfully a wonderful thing,— So shall perish |the wisdom of their wise men, And <the intelligence of their intelligent men> shall vanish!

15 Alas! for them who would fain have been too deep for Yahweh, by giving secret counsel,— and therefore <in the dark> have been their doings, and they have said, Who' can see us? and— Who' can understand us?

16 Your perverseness! As if <like clay> the potter could be reckoned; For shall |the thing made| say' of him that made it| He made me not?

17 Or hath <the thing fashioned> ever said |of him that fashioned it| He hath no understanding?

18 Is it not yet' a very little while, And |Lebanon| shall be turned |into garden land|,— And <garden land> |for a forest| be reckoned?

19 Therefore, in that day, shall the deaf hear' the words of a book,"— And <out of gloom and darkness> |the eyes of the blind| shall see;

20 And again' shall the humbled, <in Yahweh> have joy,— And <the needy of mankind> in the Holy One of Israel exult;

21 For the tyrant< of mankind> <in the Holy One of Israel> exulted; And the scoffer |is no more|, Yea cut off’ are all who watch for iniquity:— Who bring a man into condemnation with a rumour, And <for him that decideth in the gate> lay a snare,— And have driven away, for a thing of nought, one who was righteous.

22 <Therefore> saith Yahweh, concerning the house of Jacob, [even he saith it] who redeemed Abraham,— <Not now‖ shall |Jacob| turn pale, And <not now‖ shall their faces whiten; For* <when he seeth his children, the work of my hands, in his midst> They will hallow my Name,— Yea they will hallow the Holy One of Jacob, And <the God of Israel> will they regard with awe.

23 Then will they who erred in spirit, comprehend,' And <the murmurers‖ accept instruction.

* Or: “scroll.” Amos v. 10.


Or: “Rebuketh.” Cp. "take note of understanding.”

43
§ 31. Reliance on Egypt denounced. Yahweh Israel’s true Protection against both Egypt and Assyria.

30 'Alas! for sons who are rebellious.

Declareth Yahweh.

Executing a purpose, but not from me,

And pouring out a libation, but not from

my spirit,—

That they may add sin to sin:

Who are setting out to go down to Egypt,

But not asked,—

Betting them to the protection of Pharaoh,

And seeking refuge under the shadow of

Egypt.

Therefore shall the protection of Pharaoh

become to you a shame,

And the refuge in the shadow of Egypt an insult:

For their princes have been in Zaan, —

And their messengers unto Hanes would draw near.

Every one hath felt ashamed of a people that
could not serve them,—

Neither with help, nor with service,

But they are a shame, yea even a reproach.

The Oracle on the Beasts of the South,—

Through a land of distress and oppression—

Lioness and lion coming therefrom,

Viper and fiery flying serpent>

They would carry, on the shoulders of young

asses, their wealth,

And, on the humps of camels, their treasures,

Unto a people that cannot serve them.

But the Egyptians< with vanity and empti-

ness> would help,—

Therefore have I proclaimed concerning this,

Insolent! they sit still! b

Now enter—

Write it upon a tablet before them, and

 upon a scroll inscrib e it,—

That it may serve for a later day,

For futurity, unto times age-abiding:—

That it is a rebellious people]

Sons, apt at deceiving,—

Sons, unwilling to hear the law of

Yahweh:

Who have said to the seers, —

Ye must not see! —

To the prophets,

Ye must not prophesy to us reproofs!

Speak to us smooth things,

Prophecy delusions:

Depart ye from the way,

Turn aside from the path,—

Desist, from setting before us the Holy

One of Israel.]

a And so entering into a league. Or: ‘perhaps wea 4 "O. A. S."

b “Braggart— that-sit-teeth - still,” “Stormy-speech stay-at-home,” “Blus-

tering and inactivity” — O. A. S.

c Some cod. [w. 1 ear. pr. edn., Sep., Syr., Vul.]: “Now therefore”—G. A.

4 Or: “Instruction.”

8 Mi.: “that which is kindled”—G. A. S.

b Or transfer both names: “Adonay, Yahweh.”

f “Reveler”—G. A. S.
ISAIAH XXX. 21—33; XXXI. 1—5.

21 So shall thine own ears hear a word from behind thee saying,—
This is the way, walk ye therein;
When ye would turn to the right hand,
Or when ye would turn to the left.

22 Then shall ye defile—
The overlaying of thy graven images of silver,
And the coating of thy molten image of gold,—
Thou wilt cast them away, as a woman the token of her sickness,
Begone! shalt thou say thereto.

23 Then will he give—
Rain for thy seed—wherewith thou shalt sow thy ground, and
Bread as the increase of thy ground, which shall be fertile and fat,—
Thy cattle, in that day, shall feed in broad pasture:
And the oxen and the young asses that till the ground shall salted provender, which hath been winnowed with shovel or fan.

24 Then shall there be—
On every lofty mountain, and
On every lifted hill,
Channels, Conduits of water,—
In the great day of slaughter.

25 Then shall [the light of the moon] be [as the light of the sun],
And [the light of the sun] shall be [sevenfold; as the light of seven days;—
In the day—
When Yahweh bindeth up the laceration of his people, and
When <the severe wound caused by smiting them> he healeth.

26 Lo! the Name of Yahweh coming from afar,
His anger kindling, a heavy storm,—
His lips are full of indignation,
And his tongue is like a fire that devoureth;
And his breath like an overflowing torrent;
<even unto the neck> doth reach,
To sift nations with a sieve of calamity,—
A bridle leading to ruin being upon the jaws of the peoples.

27 <A song> shall ye have,
As in the night of hallowing a festival,—
And gladness of heart,
As when one goeth with the flute to enter
Into the mountain of Yahweh,
Unto the Rock of Israel.

28 Then will Yahweh [cause to be heard]—
the resounding of his voice,
And the bringing down of his arm shall be seen,
In a rage of anger
And with the flame of a devouring fire,—
A burst and a downpour, and a hailstone!

29 For <at the voice of Yahweh> shall Assyria be crushed,—
<With his rod> will he smite.

30 And it shall come to pass,—that [every stroke of the staff of doom, which Yahweh shall lay upon him] shall be with timbrels, and with lyres,—when [with battles of brandished weapons] he hath fought against them.

31 For there hath been set in order, beforehand, a Topheth,
Yea [the same] <for the king> hath been prepared.
He hath made it deep—made it large,—
The circumference thereof is for fire and wood in abundance,
[The breath of Yahweh] <like a torrent of brimstone> is ready to kindle it.

32 Also! for them who are going down to Egypt shall Assyria for help,
<On horses> would rely,—
And have trusted in chariots—because they are many, and in horsemen, because they are very bold,
But have not looked unto the Holy One of Israel,
And <unto Yahweh> have not sought.

33 But <he also> is wise, and hath brought in calamity,
And <his own words> hath he not set aside,—
Therefore will he rise up Against the house of evil-doers, and Against the help of the workers of iniquity.

34 Now the Egyptians are [men] and not [God],—
And <their horses> [flesh] and not [spirit];
<When Yahweh> shall stretch out his hand> Then he that is giving help shall stumble,
And <he that is receiving help> shall fall, And <together> shall [all of them] vanish!

4 For <Thus> hath Yahweh said unto me—
<Like as a lion or a young lion growleth> over his prey,
Who—though there be called out against him a multitude of shepherds—
Will not [at their voice] be dismayed,
Nor [at their noise] be daunted—
"So will Yahweh of hosts come down, to make war over Mount Zion, and over the hill thereof.

5 <As little mother-birds hovering> will Yahweh of hosts throw a covering over Jerusalem,—
[Covering; so will he rescue,
Passing over] so will he deliver!

* Same word as in Deut. vi. 8. 
  Heb.: Shemesh. 
  Or: "spirit." 
  "Crush"—Cheyne P.B.;
Return ye unto him, against whom the sons of Israel have deeply revolted.
For in that day every man shall reject his idols of silver, and his idols of gold,—
Which your hands had made for you as a sin!—
Then shall the Assyrian fall by the sword, not of a great man,
And the sword, not of a mean man shall devour him,—
Howbeit he shall take his flight from the face of a sword,
And his young men shall come under tribute;
And his princes shall be dismayed at an ensign,—
Declareth Yahweh.

Who hath a flame in Zion,
And hath a furnace in Jerusalem.

§ 32. An Ideal Reign of Righteousness, with its blessed Results in quickened Intelligence, improved Speech, and rectified moral Judgments; which Reign, however, has not yet come, and the Careless Women may lament over impending Calamity; but, with the Outpouring of the Spirit, it will come, and its gracious Fruits abound. Also, the great Anti-city will be sunk.

32 1 Lo! <in righteousness> shall reign a king,
Yea even princes! <with equity> shall bear rule.
2 So shall each one become' As a hiding-place from the wind
And a covert from the storm,—
As channels of water in a dry place,
As the shadow of a massive cliff in a weary land.
3 And the eyes of them who are ready to see,
shall not be closed;—
And the ears of them who are ready to hear
shall hearken;
4 And the heart of the hurried shall take note of knowledge,
And the tongue of stammerers shall make haste to speak plainly.
5 A base man shall no longer be called noble;—
Nor a knave be named liberal;
6 For a base man <with baseness> will speak,
And his heart will practise iniquity,—
Practising profanity,
And speaking, against Yahweh that which misleads her.

Emptying the soul of the hungry,
And <the drink of the thirsty> he causeth to fail;
Yea <a knave> his weapons are wicked,—
He <base schemes> hath devised
To ruin the oppressed with speeches of falsehood,
Even when the needy pleadeth for justice.

But <a noble man> noble things> hath devised,—
And he <upon noble things> will stand.

Ye women in comfort! arise, hear my voice,
Ye daughters so confident, give ear to my speech;—
Some days beyond a year ye shall be troubled, ye confident ones,—
For failed hath the vintage,
No gathering is come in.

Tremble, ye women in comfort,
Be troubled, ye daughters so confident,—
Strip! and bare yourselves, and gird somwhat on your loins:
Upon your breasts <b lack of things> continue smiting:
For desirable fields,
For fruitful vine.

<Over the soil of my people> thorns and briars shall grow,— Yes, over all houses of joy, thou city exultant!
For the palace is abandoned,
The tumult of the city hath ceased,—
Hill and watch-tower: serve as caves, unto times age-abiding,
The joy of wild-asses,
The pasture of flocks:—
Until there be poured out upon us the spirit,
From on high,—
Then shall the wilderness become garden-land,
And the garden-land! <for a forest> be reckoned;
Then shall justice inhabit the wilderness,
And righteousness <in the garden-land> shall abide;
And the yield of righteousness shall be peace,—
And the tillage of righteousness quietness and confidence to times age-abiding;
And my people shall dwell
In a home of peace,—and
In habitations of security, and
In resting-places of comfort.
But it shall hail during the felling of the forest, and shall sink.

How happy are ye who sow beside all waters, who send forth the foot of the ox and the ass.

§33. A Series of Encouragements (probably given to King Hezekiah in view of the Impending Assyrian Invasion), with Glimpses of a King in Beauty, a City in Security, and Inhabitants freed from Sickness.

Alas! thou plunderer, when thou hast not been plundered, and thou traitor, when they had not betrayed thee:

When thou hast ceased plundering thou shalt be plundered, when thou hast left off betraying, they shall betray thee.

O Yahweh! show us favour, for we have waited, be thou their arm every morning, yes our salvation in the time of distress.

At the noise of a tumult the peoples retreated, when thou didst lift thyself up nations were scattered.

Then shall your spoil be gathered as the gathering of the caterpillar, as the swift running of locusts is he about to run upon them.

Exalted is Yahweh, for he inhabiteth a height, he hath filled Zion with justice and righteousness.

So shall a wealth of deliverances wisdom and knowledge become the stability of thy times.

The reverence of Yahweh is the same is his treasure.

Lo! their heroes have cried out openly, when the messengers of peace continue weeping (they say):

The highways are deserted, the passer-by on the path hath ceased, he hath broken covenant, he hath despised cities, he hath made no account of men.

The land mourneth, languisheth, Lebanon (displayeth shame) is withered, Sharon hath become as the waste plain, and Bashan and Carmel are shaking off their leaves.

Now will I arise, Saith Yahweh, now will I lift myself up, now will I be exalted!

Ye shall conceive chaff, ye shall bring forth stubble, your own breath shall devour you.

So shall peoples become as the burnings of lime.

As thorns lopped off with fire shall they be burned.

Hear—ye that are far off, what I have done, and know—ye that are near, my might:

In terror-stricken in Zion are sinners, Shuddering hath seized the impious, whose among us can sojourn with a fire that devoureth? Who among us can sojourn with burnings age-abiding?

He that walketh righteously, and speaketh uprightly, he that refuseth the gain of exactions, that shaketh his hands free from holding a bribe, that stoppeth his ear from hearkening to deeds of blood, that shutteth his eyes from giving countenance to wrong:

He shall inhabit, a stronghold of refuge shall be his, his bread hath been delivered, his waters have been made sure.

Of a king, in his beauty shall thine eyes have vision: they shall see a land that stretcheth afar.

Thy heart may murmur in terror, where is the scribe, where the receiver, where— he that maketh a list of the towers?

The fierce people shall thou not see, the people of too deep a lip to be understood, of too barbarous a tongue for thee to comprehend.

Look thou on Zion, the city of our appointed feast, of Thine own eyes shall see Jerusalem, a home of comfort, a tent which shall not be packed up, whose pins shall not be pulled out, for none of whose cords shall be broken.

Some cod. w. 2 ear. pr. edns. omit: "when"—G.n.

Some cod. w. 5 ear. pr. edns. "him"—G.n.


Or: "salvation."

Or: "a land far away."

They shall behold the land spreading very far forth—G.A.S.
But let there shall Yahweh be our majestic one,
A place of rivers—streams broad on both hands,
Wherein shall go no galley with oars,
Neither shall majestic ship traverse it;
For Yahweh is our judge,
Yahweh is our lawgiver,—
Yahweh is our king.
He will save us!

Loosed are thy ropes,—
They cannot strengthen the socket of their mast,
They have not unfurled a sail,
Now can be apportioned spoil, in abundance,
The lambs have captured prey!
Neither shall the inhabitants say,
I am sick,—
The people who dwell therein have been forgiven iniquity.

§ 34. The Divine Anger against All Nations falls on Edom: The Ransomed of Yahweh return to Zion.

1 Come near, ye nations, to hear,
And, ye races, attend,—
Let the earth hear, and the fulness thereof,
The world, and all things produced therefrom:

2 That Yahweh hath wrath against all the nations,
and indignation against all their host,—
He hath devoted them to destruction,
He hath delivered them to slaughter;
And [their slain] shall be cast out,
And [their carcasses] the stench of them
shall ascend,—
And [the mountains] shall melt away [with their blood].

Three shall be dissolved all the host of the heavens,
And the heavens [shall roll up as a scroll],—
Yea [all their host] shall fade—
Like the fading and falling of a leaf from a vine, and
Like what fadeth and falleth from a fig-tree.

For my sword hath been sated in the heavens, [—]
Lo! <upon Edom> shall it descend,
Even on the people whom I have devoted to justice.

<A sword> hath Yahweh—
Glutted with blood, Sated with fat,—
With the blood of well-fed lambs,* and he-goats, 
With the fat of the kidneys of rams,—

For <a sacrifice> hath Yahweh, in Bozrah,
Yea a great slaughter, in the land of Edom;
Then shall buffaloes come down with them,
And bullocks with bulls,—
So shall their land be soaked with blood,
And [their dust] with fat shall be enriched.

For <a day of avenging> hath Yahweh,—
A year of requitals, for the quarrel of Zion.

Then shall [the torrents thereof] be turned [into pitch],
And [the dust thereof] into brimstone,—
So shall her land become burning pitch:
Neither <night nor day> shall it be quenched,
<To times age-abiding> shall ascend the smoke thereof,—
<From generation to generation> shall it lie waste,
<Never, never> shall any pass through it:
That the vomiting pelican and the bittern [may possess it];
And [the great owl] and the raven dwell therein;
Then will he stretch out over it,
The line of desolation,* and
The plummet of emptiness.4

<Her nobles,> (but none are [there!] <unto royalty> will call,—
All [all her princes] shall become mought.
Then shall come up, in her palaces, [thorns].
Nettles and thistles, in her fortresses,—
And she shall become
A home for wild dogs,
An enclosure for ostriches;

Then shall criers meet with howlers,
And [the shaggy creature] [unto his fellow] shall call,—
Only [there] shall [the night-spectre]
Make her settlement,
And find for herself a place of rest:
<There> shall [the arrow-snake]
Make her nest and lay,
And hatch, and gather under her shadow,—
Only [there] shall be gathered the falcons,* every one with her mate.

Seek ye out of the scroll of Yahweh, and read,
Not one from among them is lacking,
[None] hath missed [her mate],—
For [a mouth] hath [itself] commanded,
And [his spirit] hath [itself] gathered them:
Yea he himself hath cast for them a lot,
And [his own hand] hath given to them a portion [by line],—
<Unto times age-abiding> shall they possess it,
<To generation after generation> shall they dwell therein.
35 Wilderness and parched land shall be glad for them,
And the waste plain shall exult and blossom
as the lily.
It shall blossom abundantly and exult,
Yes, with exultation and shouts of triumph.
The glory of Lebanon hath been given to it.
The splendour of Carmel, and Sharon,
They shall see the glory of Yahweh,
the splendour of our God.

5 Strengthen ye the weak hands,—
<The trembling knees> make ye firm:
Say to the hurried in heart,
Be strong, Do not fear,—
Lo! your God shall come,
With the recompence of God,
He doth come to save you.

7 Then shall the glowing sand become a lake,
And the thirsty ground—springs of water,—
In the home of the wild dog—its lair>
Shall be an enclosure for cane and paper-reed.

10 Then it shall come to pass, <in the fourteenth year
of King Hezekiah> that Sennacherib king of Assyria came up,
against all the fortified cities of Judah, and took them.

35. The Invasion of Sennacherib King of Assyria.

36 Now it came to pass, <in the fourteenth year
of King Hezekiah> that Sennacherib king of Assyria came up,
against all the fortified cities of Judah, and took them.
2 Then did the king of Assyria send Rabshakeh from Lachish to Jerusalem, unto King Hezekiah, with a heavy force,—and he took his stand by the upper channel of the pool, in the highway of the fuller's field.
3 And there went out to him—Eliakim son of Hilkiah, who was over the household,—and Shebna, the scribe, and Joah son of Asaph, the recorder. 4 And Rabshakeh said unto them,

Pray you say unto Hezekiah,—
Thus saith the great king, the king of Assyria,
What is this trust, wherewith thou dost trust?
I have said—they are only words of the lips—
Counsel and might [have I] for the war,—
Now! upon whom dost thou trust, that thou hast rebelled against me?
Lo! thou dost trust on the support of this bruised cane, on Egypt, whereon, if a man lean, it will enter his hand, and lay it open,—
So is Pharaoh, king of Egypt, to all who trust upon him.

But if thou shalt say unto me,
<In Yahweh our God> do we trust
Then is that' not he [whose high places and whose altars] Hezekiah hath removed, and said unto Judah and unto Jerusalem,
Before this altar shall ye bow yourselves down?

Now, therefore, pledge thyself, I pray thee, with my lord the king of Assyria,—
That I supply thee with two thousand horses,
If thou, on thy part, be able to set riders upon them;
How then wilt thou turn away the face of one pasha of the least of my lord's servants?
Or hast thou, on thy part, trusted upon Egypt, for chariots and for horsemen? But [now], is it without Yahweh! that I have come up against this land, to destroy it?
Yahweh himself said unto me,
Go thou up against this land, and destroy it!

Then said Eliakim, and Shebna, and Joah, unto Rabshakeh—
Speak, we pray thee, unto thy servants in the Syrian language, for [well can] understand it,—and do not speak unto us in the Jews' language, in the ears of the people who are upon the wall.

But Rabshakeh said—
Is it unto thy lord and unto thee> that my lord hath sent me, to speak these things? Is it not concerning the men who are tarrying upon the wall, that they may eat...
and drink what cometh from them, | with you?

13 So then Rabshakeh took his stand, and cried out with a loud voice, | in the Jews' language, | and said,

Hear ye the words of the great king, the king of Assyria:

14 "Thus saith the king, Let not Hezekiah deceive you,—for he shall not be able to deliver you.

Neither let Hezekiah cause you to trust in Yahweh, saying, Yahweh [will certainly deliver] us,—this city [shall not be given over] into the hand of the king of Assyria.

16 Do not hearken unto Hezekiah,—for [thus] saith the king of Assyria, Deal with me thankfully, and come out unto me, Then shall ye eat, Every one of his own vine, and Every one of his own fig-tree, And drink, every one the waters of his own cistern:

17 Until I come and take you, into A land like your own land,— A land of corn, and new wine, A land of bread, and vineyards:—

18 Lest Hezekiah [persuade you], saying, "Yahweh will deliver us!"— Wherefore lift thou up a prayer, for the remnant that remaineth.

19 Where' are the gods of Hamath, and Arpad? Where' are the gods of Sepharvaim? | If indeed they had only delivered Samaria, out of my hand! |

20 Who' are they, among all the gods of these countries, that have delivered their country out of my hand? That [Yahweh] should deliver Jerusalem out of my hand!

21 But they held their peace, and answered him not a word,—for <the command of the king> it was, saying,— Ye must not answer him.

22 Then came in—Elia'kim son of Hilkiah, who was over the household, and Shebna the scribe, and Joah son of Asaph, the recorder, unto Hezekiah, with rent clothes,—and they told him the words of Rabshakeh.

23 And it came to pass, <when King Hezekiah heard it> that he rent his clothes, —and covered himself with sackcloth, and entered the house of Yahweh; 2 and sent Eliakim who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,— unto Isaiah the prophet, son of Amoz; 3 and they said unto him,

"Thus saith Hezekiah, <A day of distress and rebuke and reviling> is this day,— For children are come to the birth, and [strength] is there none' to bring forth.

| It may be| that Yahweh thy God will hear' the words of Rabshakeh, whom the king of Assyria, his lord, hath sent' to reproach a Living God, and will rebuke the words' which Yahweh thy God hath heard,— Wherefore lift thou up a prayer, for the remnant that remaineth.

5 So the servants of King Hezekiah came unto Isaiah. 6 And Isaiah said unto them, "Thus shall ye surely say unto your lord,— "Thus saith Yahweh— Be not thou afraid because of the words which thou hast heard, wherewith the servants of the king of Assyria have reviled | Me. |

7 Behold me! about to let go against him, a blast of alarm, 8 and <when he heareth the report> then will he return to his own country,—and I will cause him to fall by the sword, in his own land.

8 So Rabshakeh returned, and found the king of Assyria, warring against Lachish,—for he had heard, that he had broken up from Laehish.

9 And he heard it reported concerning Tirhakah king of Ethiopia, saying, He hath come forth to fight with thee,—so <when he heard it> he sent messengers unto Hezekiah, saying:

10 "Thus saith Hezekiah, Let not thy God, in whom thou art trusting, beguile thee, saying,— Jerusalem shall not be given over | into the hand of the king of Assyria.

11 Lo! thou thyself! hast heard what the kings of Assyria have done to all the lands, in devoting them to destruction,— and shalt thou be delivered?

12 Did the gods of the nations [deliver them] whom my fathers destroyed,—Gozan, and Haran,—and Rezeph, and the sons of Eden, who were in Telassar?

13 Where' are the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim,— of Hena, and Ivah?

14 And <when Hezekiah had received the letter at the hand of the messengers, and had read it>— then went he up to the house of Yahweh, and Hezekiah [spread it out] before Yahweh. 15 And Hezekiah prayed' unto Yahweh, saying:

16 O Yahweh of hosts, God of Israel—inhabiting the cherubim,

| Thou thyself| art GOD 4 even thou alone, for all the kingdoms of the earth: | Thou didst make' the heavens and the earth.

a ML: "eat their excrement and drink their urine." b Some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "Where then"—G.n.

4a ML: "as far as the cherubim." b Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "Where then"—G.n.

4b Or: "enthroned upon the cherubim." c ML: "a spirit"; or simply: "blast." d Heb.: "= "hav-lishim" = the Elohim."
17 Bow down, O Yahweh, thine ear—and hear, Open, O Yahweh, thine eyes—and see,—
Yea hear thou all the words of Sennacherib, who hath sent—to reproach a Living God.
18 Of a truth O Yahweh,— the kings of Assyria have devoted to destruction all the countries, b and their land; 19 and have put their gods in the fire,—for [no-gods] were [they], but the work of the hands of men—wood and stone, and so they destroyed them.
20 Now therefore, O Yahweh our God, save us* out of his hand,— That all the kingdoms of the earth [may know], That [thou] art Yahweh, [thou alone].
21 Then Isaiah son of Amoz sent unto Hezekiah, saying,—
[Thus] saith Yahweh, God of Israel, [In that thou hast prayed unto me concerning Sennacherib king of Assyria]—
[this] is the word which Yahweh hath spoken concerning him,— The virgin daughter of Zion [laugheth thee to scorn—mocketh thee], The daughter of Jerusalem [after the ell] doth wag her head!—
23 Whom hast thou reproached, and insulted? And against whom hast thou lifted high thy voice?
Yea thou hast proudly raised thine eyes [against the Holy One of Israel].
24 Through thy servants thou hast reproached My Lord, and hast said,— With my multitude of chariots> have I ascended The height of the mountains, The recesses of Lebanon, That I may cut down Its tallest cedars, Its choicest firs, That I may enter Its highest summit, Its thick garden forest:—
25 I have dugged, and drunk waters,— That I may dry up, with the soles of my feet, all the Nile-streams of Egypt.
26 Hast thou not heard— That [long ago] [that] is what I appointed, And <from days of old> devised?—
Now I have brought it to pass, That thou mightest serve to lay waste [in desolate ruins] [fortified cities];—
And [their inhabitants, being powerless] were overthrown, and put to shame,— They became'—
Grass of the field, and Young herbage, Grass on house-tops, and Seed parched before it came up.
27 Howbeit <thine abode, and thy coming out and thy going in> I know,—and thy raging [against me].
28 <Because thy raging against me, and thy contempt, have come up into mine ears> Therefore will I put My ring in thy nose, and My bit in thy lips, And will turn thee back, by the way by which thou camest.
29 And [this' unto thee] is the sign, Eating [this year] the growth of scattered seeds, And <in the second year> that which shooteth up of itself,—
Then <in the third year> Sow ye'—and reap, and Plant ye vineyards, and eat the fruit thereof.
30 Then shall the escaped of the house of Judah that remain, [again] Take root downward,— And bear fruit upward.
31 For <out of Jerusalem> shall come forth a remnant, And that which hath escaped, [out of Mount Zion],— The jealousy b of Yahweh of hosts will perform [this].
32 [Therefore], [thus] saith Yahweh, concerning the king of Assyria, He shall not enter this city, Nor shoot there an arrow,— Nor attack it with shield, Nor cast up against it a mound :—
33 By the way that he came in— By the same shall he return,— And <into this city> shall he not enter.
34 Thus will I throw a covering over this city, to save it,— For mine own sake, And for the sake of David my servant.
35 Then went forth the messenger of Yahweh, and smote—in the camp of the Assyrians—a hundred and eighty-five thousand,— and <when men arose early in the morning> lo! [they were all] dead bodies!—
36 So Sennacherib the king of Assyria, brake up, and went his way, and returned,—and remained in Nineveh. 37 And it came to pass, <as he was bowing down in the house of Nisroch his god> that [Adrammelech and Sharezer his sons] smote him with the sword, howbeit [they] escaped into the land of Ararat,— and [Esarhaddon his son] reigned [in his stead].


So O.G. “Springs from the roots”—Cheyne (P.B.).
§ 36. Hezekiah’s Sickness—Recovery—and Writing.

38 1 <In those days> was Hezekiah sick unto death,—and Isaiah the prophet, son of Amoz, [came in unto him], and said unto him—

Thus saith Yahweh,
Set in order thy house,* for about to die thou art, and shalt not recover.

2 Then Hezekiah turned his face unto the wall,—and prayed unto Yahweh;—and said,—

I beseech thee, O Yahweh, remember, I pray thee, how I have walked before thee, in faithfulness and with an undivided heart, and that which is good in thine eyes have I done.

And Hezekiah wept aloud. Then came the word of Yahweh unto Isaiah, saying:

5 Go, and say unto Hezekiah—

Thus saith Yahweh, the God of David thy father:
I have heard thy prayer, I have seen thy tears,—Behold me! about to add unto thy days*, fifteen years;

And out of the hand of the king of Assyria will I deliver thee, and this city;
And I will throw a covering over this city.

6 And this shall be the sign, from Yahweh,—that Yahweh will do this thing which he hath spoken:—

Behold me! causing the shadow on the steps, which hath come gone down on the steps of Ahaz with the sun, to return backwards ten steps.

So the sun returned ten steps, by the steps which it had come down.

9 The writing of Hezekiah king of Judah, when he had been sick, and then recovered from his sickness:

10 And I said—

In the noontide of my days I must enter the gates of hades,—I am deprived of the residue of my years!

I said—

I shall not see Yah, Yah, in the land of the living,
I shall discern the son of earth no longer, with the dwellers in the quiet land.

My dwelling hath been broken up,
And is stripped from me, like a shepherd’s tent,—I have rolled up—as a weaver—my life,
<From the loom> doth he cut me off,
<From day until night> [I said]—
Thou wilt finish me.

13 I cried out, until morning, like a lion,
Thus will he break all my bones!
From day until night,
Thou wilt finish me!

14 <As a twittering swallow> [so] do I chatter,
I too as a dove,—Mine eyes languish’ through looking on high,
O My Lord! distress is upon me—my Surety!

15 What can I say? Since he hath promised for me—

Himself, will perform.
I will go softly, all my years,
Because of the bitterness of my soul.

16 O My Lord! on those things do men live,—And altogether in them is the life of my spirit,
When thou hast strengthened me, and made me live.

17 Lo! for well-being I had bitterness—bitterness,*
But thou <cleaving unto my soul> hast raised me from the pit of corruption,*
For thou hast cast, behind thy back, all my sins.

18 For hades] cannot praise thee.
Nor death; celebrate thee,—
They who go down to the pit cannot wait for thy faithfulness.

19 <The living, the living> [he] can praise thee,
As I do this day,—
A father] to his children] can make known thy faithfulness.

20 Yahweh [was willing] to save me,—Therefore <on my stringed instruments> will we play—
All the days of our life.
By the house of Yahweh.

21 And Isaiah had said,
Let them take a cake of figs, and let them press it over the lintil, that he may recover.

22 And Hezekiah had said—

What is the sign—that I shall go up unto the house of Yahweh?

§ 37. Messengers from Babylon—how treated by the King—Denunciation by the Prophet.

1 <At that time> Merodach-baladan son of Baladan, king of Babylon, sent letters and a present unto Hezekiah,—for he had heard that Hezekiah had been sick, and had recovered.

2 And Hezekiah rejoiced over them, and showed them his house of precious things—the silver

* So it shd be (w. Aram.)—G.n.
-See Intro. Chap. II., Synopsis II. c. For other views of the meaning, cp. O.G. 602.*

-Or: “circling.”
-Or: “swift.”
-"Like a swift, so do I scream"—Cheyne (P.B.).
-"As the swift, so do I escape"—Cheyne (P.B.).
-"In the famous Hillel copy (c. A.D. 990): ‘Yahweh’; and so the Eastern school of Massorites—G.n.
-"Yahweh"—Cheyne (P.B.).
-See Intro. Chap. II., Synopsis II. c. For other views of the meaning, cp. O.G. 602.*
-"Thou didst hug my soul from the pit of ruin"—Davies’ H. L. Cp., however, O.G. 686.*
-"I composed myself."—G.A.S.
-"I wrote myself."—G.A.S.
-"I wrote myself."—G.A.S.
-"I composed myself."—G.A.S.

21 So it shd be (w. Aram.)—G.n.
-See Intro. Chap. II., Synopsis II. c. For other views of the meaning, cp. O.G. 602.*
and the gold and the spices and the precious ointment, and all his armoury—and all that was found among his treasures,—there was nothing, which Hezekiah did not show them—in his house, or in all his dominion. Then came Isaiah the prophet, unto King Hezekiah,—and said unto him—

What said these men? and whence came they unto thee?

And Hezekiah said,

<From a land far away> came they unto me, from Babylon!

And he said,

What have they seen in thy house?

Then said Hezekiah,—

<All that is in my house> have they seen, there is nothing which I shewed them not, among my treasures.

Then said Isaiah unto Hezekiah,—

Hear thou the word of Yahweh of hosts:

Lo! days are coming, when all that is in thy house, and that which thy fathers have treasured up until this day, shall be carried away unto Babylon,—nothing shall be left:

Saith Yahweh.

And <of thy sons who shall issue from thee, whom thou shalt beget> shall they take away,—and they shall become eunuchs, in the palace of the king of Babylon.

And Hezekiah said unto Isaiah, 

God' is the word of Yahweh, which thou hast spoken.

And he said,

Surely there shall be peace and stability in my days.

§ 38. A Charge to console Jerusalem by the Announcement of a Fact; for the Realisation of which, however, effectual Preparation must be made. In spite of Human Weakness, the Divine Word will be fulfilled, and the Rule of the Shepherd King be triumphantly inaugurated.

40 1 Comfort ye—comfort ye, my people,—

Saith your God.

2 Speak ye unto the heart of Jerusalem, And cry unto her,—That accomplished is her warfare, That accepted is her punishment,—That she hath received, at the hand of Yahweh, According to the full measure of all her sins.

3 A voice of one crying!—

<In the desert> prepare ye the way of Yahweh,—Make smooth |in the waste plain| a highway for our God:

4 Let every valley |be exalted, And every mountain and hill |be made low,—And |the steep ground| become |level], And |the chain of hills|—a plain:

Then shall be revealed the glory of Yahweh,—And all flesh shall see it together,*

For the mouth of Yahweh hath spoken!

6 A voice saying Cry! And one said—What should I cry; All flesh is grass, And all the grace thereof like the flower of the field:

The grass hath withered |The flower |hath faded, Because |the breath of Yahweh, hath blown upon it!

Surely the people |is grass!|

The grass hath withered |The flower |hath faded,—

But the word of our God shall stand unto times age-abiding!

9 <To a high mountain> get ye up, O herald-band of Zion, Lift high' with strength' your voice, O herald-band of Jerusalem,—Lift it high, do not fear, Say to the cities of Judah—

Lo! your God!

10 Lo! My Lord, Yahweh,—<as a mighty one> doth come, And his own arm is about to rule for him,—Lo! his reward is with him, And his recompense before him; Like a shepherd <his flock> will he tend, <In his own arm> will he take up the lambs, And <in his own bosom> will he carry [them],—<Them which are with young> will he lead to a place of rest.


12 Who' hath measured, |with the hollow of his hand| |the waters|, Or <the heavens with a span> hath meted out, Or hath comprehended |in a measure| |the dust of the earth,| Or weighed |in scales| |the mountains|, Or |the hills| in a balance?

4 Or: "all alike"—O.G. 40b. 5 Or: "hard service." 6 Or: "earnestly." 7 Or: "the double" or "duplicate." 8 Or: "the third of an ephah, or about a third of a bushel."
13 Who hath proved the spirit of Yahweh? 
Or, being his counsellor, hath been giving him knowledge?

4 With whom hath he taken counsel— 
And he hath given him intelligence, 
And instructed him in the path of justice,— 
And taught him knowledge, 
And <in the way of intelligence> hath been giving him understanding?

13 Lo! nations
Are as a drop on * a bucket, 
And <as fine dust on a balance> are accounted,—
And [islands] * like an atom> can he hoist;

16 And Lebanon isnot sufficient to bum, —
Nor lithebeasts thereof!| sufficient for an ascending-sacrifice!

17 All nations are as nothing before him, —
<A thing of nought or a waste> are they accounted unto him?

19 "The image* hath been cast by an artificer, 
And ||a goldsmith | with gold | overlayeth it,—

20 <A skilled artificer> seeketh he out for himself, to construct an image d that shall not totter!

21 Have ye never taken note? 
Have ye never heard? 
Hath it not, from the beginning, lxsen told you?

22 It is he who sitteth upon the circle0 of the earth, 
While |the inhabitants thereof| are [as grass-hoppers],—

24 <Scarcely have they been planted, 
Scarcely have they been sown, 
Scarcely hath their stock [begun to take root in the earth]> 

When he hath just blown upon them, and they have withered, 
And a whirlwind <as though they had been chaff> carrieth them away.

25 Unto whom then, can ye liken me, or can I be equal? Saith the Holy One.
Who hath wrought and performed, 
Calling the generations, in advance!

I, Yahweh, [who am] First,
And <with them who are last>* I am the Same! 

Coastlands have seen, so they fear,
The ends of the earth are in dread,—

Every man to his neighbour gives help,—
And <to his brother> saith, Take courage!

So the carver hath encouraged [the goldsmith],
[He that maketh smooth with the hammer],
(Saying of the welding,) It is good!
Then hath he fastened it with nails—it must not totter!

But <thou>, Israel, my Servant, 
Jacob, whom I have chosen,—
The seed of Abraham, my loving one; 

Thou whom I have taken hold of from the ends of the earth, 
And <from the extremities thereof> have called thee,—
And said to thee <My Servant> thou! 
I have chosen thee, and not cast thee off>
Do not fear, for <with thee> I am ! 
Look not around, for I am thy God,—
I have emboldened thee,
Yea I have helped thee, 
Yea I have upheld thee, with my righteous’ right-hand.

Lo! they shall turn pale and be ashamed—
All they who have been incensed against thee,—
They shall become as nothing and perish—
The men who have been thine accusers:

Thou shalt seek them, but shalt not find them—
The men who have contended with thee,
They shall become as nothing, and as a thing of nought—
The men who have warred against thee;

For ||I, Yahweh, thy God|| am firmly grasping thy right-hand,—
Who am saying unto thee 
Do not fear! 
||I|| have become thy helper! 

Do not fear! Thou worm Jacob, 
Ye men of Israel,—
||I|| have become thy helper.

Declareth Yahweh, 
And thy redeemer, The Holy One of Israel.

Lo! I have made of thee a new pointed threshing sledge, |owning teeth|,
Thou shalt thresh mountains, and crush them, 
And <hills—like chaff> shalt thou make:

18 Thou shalt fan them, and ||a wind|| shall carry them away, 
And ||a whirlwind|| scatter ||them||,—
But ||thou|| shalt exult in Yahweh, 
And <in the Holy One of Israel> shalt thou boast thyself.*

<As for the oppressed and the needy.:
Seeking water, when there is none, 
||Their tongue|| with thirst being parched >
I—Yahweh || will answer them,
<The God of Israel> I will not forsake them:

I will open
||On bare hills|| ||rivers,|| and
||In the midst of plains|| ||fountains||,—
I will make
||The desert|| ||a lake of water||, and
||Parched land|| ||springs of water||;

I will set ||in the desert|
||Cedar, scacia, and myrtle, and oil-tree,||—
I will place ||in the waste plain!
||Cypress, holm-oak and sherbin-cedar, together||

That men may see and observe, and consider 
and understand ||at once||, 
That ||the hand of Yahweh|| hath done this,
That ||the Holy One of Israel|| hath created it.

Bring near your contention, 
Saith Yahweh,— 
Advance your defences, 
Saith the King of Jacob:

Let them advance them, and tell us, What shall happen,— 
<Things known in advance— what they were> tell ye, 
That we may lay them to our heart, and mark the after-story of them, 
Or <things yet to come> let us hear: 
Tell ye the events which shall be hereafter, 
That we may perceive that <gods> ye are',—
Surely ye must do something—good or bad, 
That we may be amazed, and behold it ||at once||.

Lo! ||ye|| are ||of nought||, 
And ||your work|| is ||a puff of breath||,—
<An abomination> he that chooseth you!

I have roused up one from the North, and he hath come, 
<From the rising of the sun> calleth he on my Name,—
And he hath come ||on deputies|| ||as though they were mortars||, 
And ||as a potter| treadeth |clay||.

* Or: “win applause,” “win for thyself praise.”
26 Who hath told in advance, that we might know, And beforehand, that we might say Right! Nay, there is none' who can tell, Nay, there is none' who can let us hear, Nay, there is none' who can understand what ye utter.

27 He who is First:[c] can say] To Zion, Lo! there they are! And to Jerusalem, <A herald of good-tidings> do I give. So I look, And there is not, a Man! Even among these! And there is none'to advise,— That <when I ask them> can answer a word. Lo! <as to all of them> <Vanity—nothingness> are their works, <Wind and emptiness> their molten images!

§ 41. The Mission of Jacob, broadly viewed as Yahweh's Witnesses, resumed: with numerous diverging and converging Details — Divine Predictions calling for Song, Divine Inactivity boldly reversed, Divine Irony on Idolaters, Divine Foresight pointedly claimed, Divine Favour richly bestowed; Jacob's Experiences recorded, his Blindness, Sins, Sorrows, Shame, Captivities, Deliverances. The name "Cyrus" suddenly announced.

42 Lo! <my Servant> I will uphold him, <My chosen> well-pleased' is my soul,— I have put* my spirit upon him. <Justice—to the nations> will he bring forth: He will not cry out, nor will he speak loud,— Nor cause to be heard [in the street] his voice: <Cane that is crushed> will he not break, <And wick that is fading> will he not quench,— <Faithfully> will he bring forth justice: He will not fade, nor will he be crushed, Until he establish [in the earth] justice!, And <for his instruction> [Coastlands] wait.)

5 Thus saith God himself ... Yahweh, — <Creator of the heavens, that stretched them forth, Out-spreader of earth, and the products thereof,— Giver of breath to the people thereon, And of spirit to them who walk therein> I— Yahweh! have called thee in righteousness, And will firmly grasp thy hand,— And will keep thee, And give thee— As the covenant of a people, As the light of nations:

8 |<am Yahweh, that is my Name,— And my glory!| to another> will I not give, Nor my praise! |to images|. ... <Things told in advance> lo! they have come to pass,— And <new things> am I're telling, <Ere yet they spring forth> I let you hear them. Sing to Yahweh, a song that is new, |His praise! from the end of the earth,— Ye that go down to the sea, and the fulness thereof, The Coastlands, and ye who dwell therein. Let the wilderness [shout], and the cities thereof, The villages, wherein dwelleth Kedar,— Let the inhabitants of the crag, raise shouts of triumph, <From the top of the mountains> let them cry aloud: Let them render |unto Yahweh| [glory], — And <his praise> [in the Coastlands] let them tell.

9 |Yahweh! |as a hero| goeth forth, <As a man of war> he stirreth up jealousy,— He giveth a cry, yes he raiseth a war-cry, <Over his foes> he showeth his strength.

10 § 42. The Mission of Jacob, broadly viewed as Yahweh's Witnesses, resumed: with numerous diverging and converging Details — Divine Predictions calling for Song, Divine Inactivity boldly reversed, Divine Irony on Idolaters, Divine Foresight pointedly claimed, Divine Favour richly bestowed; Jacob's Experiences recorded, his Blindness, Sins, Sorrows, Shame, Captivities, Deliverances. The name "Cyrus" suddenly announced.

11 I have held my peace from age-past times, I kept still, I restrained myself,— <As a travelling woman> I pant, I breathe hard and gasp. |all at once|! I will lay waste mountains, and hills, And <all their vegetation> will I wither,— And I will make |rivers| to be |shores|, And <lakes> will I dry up: Thus will I lead the blind, by a way they know not, <In paths they know not> will I guide them,—
I will make |the place that was dark before them| to be |light|.
And |crooked| ways, to be |straight|.
<These things> have I done* unto them,
And have not forsaken them.

They have drawn back
They turn very pale
Who have been trusting in a graven image,†
Who have been saying to a molten image,*
Ye deaf, hear!
And ye blind, look around that ye may see!
Who is blind, if not my Servant?
Or blind, like an intimate friend?
Or blind, like the Servant of Yahweh?

Who have been trusting in a graven image,†
Who have been trusting in a carved image.‡
Ye are our gods!

Who is deaf, hear!
And ye blind, look around that ye may see!
Who is deaf, like my messenger whom I send?‡
Who is blind, like an intimate friend?
Or blind, like the Servant of Yahweh?

Seeing many things > yet thou heedest not,
Opening the ears, yet he*^ heareth not.

Yahweh* is well-pleased for his own righteousness' sake,
He magnifieth instruction* and maketh it majestic.¢
But [that is] a people preyed upon and plundered,
Snared in holes, |all of them|,
And |in houses of restraint| |concealed|, —
They have become a prey, and there is none to deliver, —
A booty, and there is none to say — Restore!

Who among you will give ear to this,—
Let him hearken and hear |for an aftertime|?
Who gave (as a booty) |Jacob|.
And |Israel| to whom were ready to take prey?
Was it not |Yahweh|?
|He against whom we have sinned;|
And they were not willing |in his ways| to walk.‡
Neither hearkened they to his instruction?h
So he hath poured out |upon him|
|The glow of his anger|, and
|The strength of battle|;
And it hath set him aflame round about, yet he knoweth it not,
And it hath kindled upon him, yet he layeth it not to heart.

Now, therefore,
Thus saith Yahweh—
Creating thee, O Jacob, and
Fashioning thee, O Israel,—
Do not fear,
For I have redeemed thee,
I have called thee by thy name,
Mine thou art!*

*a N.B. the tense — "the perfect of certainty."
*b Or: "a carved image."
† Heb.: pesa'tokheh.
‡ Perh. plural of pretended majesty.
* Some cod. (w. Syr.): "thou"; others: "ye"—O.J.B.
† Cp. Exo. xx. 4, n.
¢ Some cod. (w. Syr.): "Teaching"—O.G. 343; "Revelation"—G.A.S.;
* Cp. Exo. xv. 11; Ps. viii. 1.
† Cp. ver. 21, n.

2 When thou passest through the waters> |with thee| I am',
Or <through the rivers> they shall not overflow thee, —
<When thou walkest through fire> thou shalt not be scorched,
And <a flame> shall not kindle upon* thee;

For [I—Yahweh] am
Thy God,
The Holy One of Israel,
Ready to save thee,—
I have given |as thy ransom| |Egypt|,
Ethiopia and Seba in thy stead.

Because thou art precious in mine eyes,
time honoured,
And |I| love thee, —
And will give |mankind| |in thy stead|
Yea |peoples| |for thy life|>©
Do not fear, for |with thee| I am',—
<From the East> will I bring in thy seed,
And <from the West> will I gather thee:
I will say to the North,
Give up!
And to the South, b
Do not withhold!
Bring in My sons from far, and
My daughters, from the end of
the earth;
Every one who is called by my Name,
Whom <for mine own glory> I have created—|formed| —yea |made| !

Bring forth
A blind people, that have' [eyes]`, and
A deaf, that have [ears].

All the nations|| are gathered together,
Ye there is an assembling of peoples,
Who' among them| can tell this,
And <things in advance> can let us hear?
Let them set forth their witnesses, that they
may get their right,
Or let them hear, and say Truth!

Ye are my witnesses,
Declareth Yahweh,
And my Servant, whom I have chosen,—
That ye may take note—and believe me,
And perceive that [I] am Ho,4
Before me| was not formed a God,
Nor <after me> shall one come into being:
—I—I am Yahweh,—
And there is none, besides me, |ready to save|:
[I] have told—and will save, and make known,
That there is, among you, no strange one;
And [ye] are my witnesses,
Declareth Yahweh.

That [I] am God.

13 Every one who is called by my Name,
Any one to whom I say, —
And none <out of my hand> can deliver,—
I work, and who's reverseth?

a Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "pass over thee"—G.n.
† East—West—North—South; a wider deliverance, surely, than
and that from Babylon.
© Or: "am He who Is": or, "the Same."
14 Thus saith Yahweh, Your Redeemer, The Holy One of Israel,—
For your sakes have I sent into Babylon, And will bring down as fugitives ||all of them||,
Even the Chaldeans, in the ships which cause them loud outcry.||
I—Yahweh|| am Your Holy One,—
The Creator of Israel, Your King.

15 Thus saith Yahweh,—
|Who setteth in the seal away,—
And in the mighty waters a path!;
Who bringeth forth Chariot and horse.

17 Who bringeth forth Chariot and horse.
Force and strength>
Together|| shall they lie down,
They shall not arise,
They are extinguished,
Like a wick> are they quenched !

20 The wild beast of the field shall honour me, —
Jackals, and ostriches,
Because I have given—
In the desert ||waters||, ||rivers||,
To give drink unto my people, my chosen ;
My praise shall they record.

22 Yet <not upon me> hast thou called, O Jacob,—
For thou hast been wearied of me, O Israel : Thou hast not brought in to me small cattle as thine ascending-offerings, Nor <with thy sacrifices> hast thou honoured me,— I have not oppressed thee with meal-offerings,
Nor have I wearied thee with frankincense ;
Thou hast not bought for me, with silver,
|fragrant calamus|,
Nor <with the fat of thy sacrifices> hast thou sated me,— Thou hast done nothing but oppress me with thy sins,
Thou hast wearied me with thine iniquities.

25 ||I—||| am he that is ready
To wipe out thy transgressions, for mine own sake,—
And <thy sins> not remember.

26 Put me in mind.
Let us enter into judgment, |at once|,— Recount ||thou|| that thou mayest be justified :

27 Thy chief father | hath sinned,—
And ||thine interpreters|| have transgressed against me ;
So then I must needs profane the rulers of the holy place,—
And deliver [Jacob] to be devoted to destruction, and [Israel] unto reviling !

1 Now then— hear, —
We Jacob my Servant,—and Israel, whom I have chosen :

2 Thus saith Yahweh—
Who made thee and formed thee from birth,
Who helpeth thee : Do not fear, O my Servant Jacob, and Jeshurun, ||whom I have chosen :

3 For I will pour Water upon the thirsty soil, and Floods upon the dry ground,—
I will pour My spirit upon thy seed, and My blessing upon thine offspring ;
So will they spring up among* the grass,
As willows by the water-courses : Thou hast done nothing but oppress me with thy sins, Thou hast wearied me with thine iniquities!

6 ||Thus|| saith Yahweh—King of Israel, Even his Redeemer Yahweh of hosts,—
||I|| am [First], and [II] ||Last|,
And <besides me> there is no God.

7 Who, then, <like me> can call, and declare it, and order it, for me,
Seeing that I appointed an age-abiding people,— Or <things yet to be and that shall come> to pass,
Let them declare, on their part.

8 Do not ye dread, nor yet be alarmed,
Have I not <from olden time> told thee and declared * So that ||ye|| are my witnesses,—
Whether there is 'a |God besides me|?
Or is no! Rock—
I know of none !

9 ||The fashioners of an image||—all of them are emptiness, —
And the things they delight in cannot profit,— And <their witnesses> ||that|| they neither see nor know,
That they may be ashamed. Who hath fashioned a god,
Or <an image> hath molten it Cannot profit !

10 MI.: "the womb."
4 Some cod. (w. 8 yr.) omit: "and,—G.n. —A. B. Davidson (Temple Bible) Or: "the womb." b Some cod. (w. 1 ear. pr. edn., Sep.): "as among" —G.n.
11 Copies "theie ships of rejoicing" — "pleasure ships"
Lo! [all his partners] turn pale,
Even [the artificers themselves] are of the sons of earth,—
Let them gather themselves together—all of them!,
Let them take their stand,
Let them dread, and turn pale | together|.*

<As for the smith, [with his] cutting-tool—
<When he hath wrought in the live coals,
And | with hammers | hath fashioned it,—
And hath wrought it with his strong' arm>
Anon' he is hungry, and hath no' strength,
He hath drunk no water, and so hath become faint!

<As for the carpenter—>
He hath stretched out a line, hath drawn it with a pencil,
Hath made it with carving tools,
<With compasses> hath rounded it,—
And so hath made it after the figure of a great man,
After the beauty of a son of earth, | that it may remain in a house|!

When one was cutting him down cedars>
Then took he a holm-tree, and an oak,
And secured them for himself, among the trees of the forest,—He planted a fir-tree, and the pouring rain made it grow;
So it serveth for a man to burn,
And he hath taken of [the branches]e and warmed himself,
Also' he kindleth a fire, and baketh bread,—
Also' he maketh a god, and hath bowed himself down,
Hath made of it a carved image,d and adored it :

The half thereof> hath he burned in the fire,
<Over* half thereof> he eateth | flesh',
He roasteth roast, that he may be satisfied,—
Also' he warmeth himself, and saith,
Aha! I am warm, I have seen a blaze;
And <the residue thereof>
| Into a god| he maketh,
Into his carved image,d—
Adoreth it, and boweth down, and prayeth unto it,
And saith,
Deliver me, for |my god| thou art!'

They have not taken note, neither can they perceive,—
He hath besmeared—past seeing—their eyes,
Past understanding, their hearts;

And no one reflecteth*—
There is neither knowledge nor discernment —to say,
<Half thereof> have I burned up in the fire.
Moreover also' I have baked | on the coals thereof| ||bread|;
I roasted flesh, and have been eating,—
And <of the remainder thereof> | an abomination| shall I make?
And <to a log of wood> shall I pay adoration?

He is feeding on ashes, ||A deluded heart| hath turned him aside,—
And he cannot deliver his own soul, nor say,
Is there not a falsehood in my right hand?

Remember these things, O Jacob,
And |Israel|,—for |my Servant| thou art,—
I have fashioned thee, ||a Servant of mine| thou art.'

O Israel,* thou shalt not be forgotten of me.
I have wiped out, As with a thick cloud, | thy transgressions|,
And as with a broad cloud | thy sins',—
Return unto me, for I have redeemed thee.

Shout in triumph, ye heavens, for Yahweh | hath effectually wrought.
Shout, O ye underparts of the earth,
Ring out,
Ye mountains, into cries of triumph,
Thou forest, and every tree therein,—
For |Yahweh| hath redeemed* |Jacob|,
And <in Israel> will he get himself glory.

Thus| saith Yahweh,
Who hath redeemed thee,
Who hath fashioned thee from birth,—*
I—Yahweh| am the maker of all things,
Stretching out the heavens, | alone|,
Spreading forth the earth, | of myself|; d

Frustrating the signs of praters,
And <diviners> he confoundeth,—
Turning wise men backwards,
And <their knowledge> he maketh folly ;
Establishing the word of his Servant,
And <the counsel of his Messengers> he maketh good,—
Who saith of Jerusalem—
She shall be inhabited!
And of the cities of Judah—
They shall be built!And <the ruins thereof> will I set up !

Who saith to the deep—
Be dry! and
<Thy rivers> will I drain !

Who saith of Cyrus—
My Shepherd! * and
<All my pleasure> shall he make good !

E.O.T.

* Or: "at once."
* Written; "cedar"; read: "fire or cedar;"—G.n.
* Lit. : "of them."
* Some cod. (w. 1 ear pr. edn., Sep., Syr., Vul.); "And over"—G.n.
* ML.: "And none bringeth back unto his heart |
* ML.: "the womb;"—Some read (cp. John v. 30) ;
* Some cod. (w. 1 ear pr. edn.—Rabbinical, 1617); "And Israel"—G.n.
* Or: "friend."
Even saying of Jerusalem—
She shall be built!
And of the temple—
Be her foundation laid!

§ 43. The Divine Commission of Cyrus more fully declared.

11 ||Thus|| saith Yahweh, to his Anointed, to Cyrus—
Whose right hand I have firmly grasped,
To subdue, before him, | nations, |
And <the loins of kings> will I ungird,—
To open, before him, | the two-leaved doors, |
And |the gates| shall not be shut:
I <before thee> will go,
And |the hills| will I break in pieces,
And |the bars of iron| will I cut asunder;
Then will I give thee
The treasures of darkness,
Even the hoards of hidden places,—
That thou mayest get to know
That I—Yahweh, who am calling thee by thy name|| am the God of Israel.
12 <For the sake of my servant Jacob,>
Even Israel my chosen:
Therefore have I called unto thee by thy name,
I give thee a title though thou hast not known me,—
I am Yahweh, and there is none else,
I gird thee, though thou hast not known me:
That men may get to know,
From the rising of the sun,
And from the west.
That there is none besides me,—
I am Yahweh, and there is none else:
Forming light, and creating darkness,
Making prosperity, and creating misfortune,—
I—Yahweh|| who doeth all these.

§ 44. The Unfolding of the Divine Plans quickens the Desire for the Victory of Righteousness and Salvation. Men may not dictate to the Most High. He who created the World, called Cyrus, and decreed the Destiny of Israel—not in vain. He may seem to hide himself; yet shall Idolatry be silenced, Israel be saved, Salvation be tendered to Earth's Ends, and every Knee bow to him.

8 Let the drops fall, ye heavens, from above,
Yea, let | the skies| pour down righteousness,—
Let the earth open, and let them bear as their fruit—deliverance,
And let | justice| spring forth therewith,
I—Yahweh|| have created it.

9 Alas for him who contendeth with his Fashioner,—
A potter|| should contend | with the potsherds of the ground! |
Shall it be said by |the clay| unto him that is fashioning it,
What wouldst thou make?
Or thy work [say of thee],—
He hath no hands?
10 Alas for one who saith to a father,
What begettest thou:
Or to a woman,
What dost thou bring forth?
11 ||Thus|| saith Yahweh
The Holy One of Israel
And his Fashioner,
<As to things to come> they have asked me,
<Concerning my sons and concerning the work of my hands> they would command me:
I made the earth,
And | man upon it | I created,—
I—mine own hands| stretched out the heavens.
And <all their host> I commanded:
I have roused him up in righteousness,
And <all his roads> will I level,—
He shall build my city,
And | my captives| shall he let go,
Not for price, nor for bribe!

12 ||Thus|| saith Yahweh—
The produce of Egypt and the gain of Ethiopia, and the Sabeans, men of great stature:
Unto thee> shall come over.
And thine> shall they become,
After thee shall they become,:
In chains shall they come over,—
And unto thee shall they bow down,
And unto thee shall they pray [saying],—
Surely in thee is a God,
And there is none else—no; God!

13 |Surely| || thou|| art a God utterly hiding thyself,—
O God of Israel, able to save!

14 They have turned pale and |even been put to shame| all of them,—
Together have they gone into disgrace,
have the makers of images:
Israel hath been delivered by Yahweh,
with an age-abiding deliverance,—
Ye shall neither turn pale nor he put to shame, unto the ages of futurity‖.

16 For ||Thus|| saith Yahweh,
Who created the heavens,
God himself;
Who fashioned the earth—
And made it,
Himself established it, . . .

* Mi.: "captivity."
* Or: "shiver."
* Or: "smash."
* Some cod. (w. 5 ear. pr. edns. [1 Robb. 1517]. Sep., Syr. and Vul.): "And unto"—G.n.
<Not a waste>* created he it,  
<br>\[<\text{Not in secret}>\text{ have I spoken }\] in a place 
\[\text{of the earth }\text{ that is dark, }\]
I have not said unto the seed of Jacob,  
\[\text{<In a waste}>\text{ seek ye me, }\]
I am Yahweh, speaking the thing that is right,  
Declaring the things that are just.
Assemble yourselves and come,  
Draw near together, ye escaped of the nations,  
They know not  
Who carry the wood of their carved image,  
And pray unto a god who cannot save.  
Tell ye—and bring near,  
Yea let them take counsel together,—  
Who let this be known aforetime,  
\[\text{<In time past}>\text{ declared it? }\]
Was it not \[I\text{—Yahweh!}\]
And there is none else that is God, besides me,  
A God, righteous and ready to save,  
There is none besides me!  
Turn unto me—and be ye saved, all ye ends of the earth,—  
\[\text{For }\text{I am God, and there is none else.}\]
\[\text{<By myself> have I sworn, }\]
\[\text{<Gone forth out of my mouth> is righteousness }\text{ as a decree, }\]
And shall not turn back,—  
That \[\text{<unto myself> }\]
Shall bow every knee,  
Shall swear every tongue:  
\[\text{<Only in Yahweh—for me> }\]
Hath one said,  
Is there righteousness and strength.  
\[\text{<Unto him> shall come and turn pale— }\]
All who have been incensed against him:  
\[\text{<In Yahweh> shall be justified and shall boast themselves— }\]
All the seed of Israel.

§ 45. Idolatrous Babylon ridiculed: Tried Israel consoled.

1 Bel! [hath crouched],  
Nebo [is covering],  
\[\text{|Their images| are [delivered up] to beast, }\]  
\[\text{and to cattle, }\]
\[\text{|The things ye carried about| are become a load.}\]
\[\text{|A burden| to the weary!}\]

2 They have covered, they have crouched [at once],  
And they* cannot rescue the burden,—  
But ||their own soul; |<into captivity> hath departed.
3 Hearken unto me, O house of Jacob,  
Even all the remnant of the house of Israel,—  
Who have been borne from birth,\(^b\)  
Who* have been carried from nativity :\(^d\)
4 Even \[<\text{unto old age}>\text{ I am }\text{ the same},\]  
And \[<\text{unto grey hairs}>\text{ I will bear the burden,—}\]
\[\text{||I|I have made, and }|\text{I|I will carry, }\]
Yea* \[|\text{I|I will bear the burden and will deliver.}\]
5 To whom* can ye liken me, or make me equal?  
Or compare me, and we be like?  
\[\text{||They who pour gold out of a purse, }\]
And who weigh silver' in a balance,—  
\[\text{<Who> hire a goldsmith, that he may make }\]
\[\text{it into a god|, }\]
They adore, yea they bow down;  
7 They carry him about on the shoulder,  
They bear the burden of him—and set him in his place, that he may stand,—  
\[<\text{Out of his place}>\text{ will he not move,—}\]
\[<\text{Though one even make outcry unto him> }\]
he will not answer,  
\[<\text{Out of one's trouble> }\text{ he will not save him.}\]
8 Remember ye this, and shew yourselves men,—  
Bring it back,\(^g\) ye transgressors, to your minds;  
9 Remember ye the things named in advance,  
from age-past times,—  
\[<\text{For }\text{I am The Mighty One, }\text{ and there is }|\text{none else};\]
The Adorable! and there is none |like me!  
\[\text{Declaring <from the beginning> the latter end, }\]
\[\text{And <from olden time> that which had }\]
\[\text{never been done,—}\]
Saying My purpose shall stand, and  
\[<\text{All my pleasure> will I perform;}\]
11 Calling From the East, a Bird of Prey,  
From a far country, the Man I intended,\(^h\),\(^l\)—  
Yea I have spoken, I will also bring it to pass,  
I have planned, I will also do it.

\* Heb. : tohu. "Where there are no ways or indications how he is to be found"—A. B. Davidson (Temple Bible).
\* Or. : "equitable."
\* Written in the singular; but read in the plural
\[\text{<with special various readings, Sep., Syr. and Vul.>—G. N.}\]
\[\text{|Your things (formerly) horae about in procession (i.e., idols) are now loaded on beasts for exile"—O. G. 672.}\]
\[\text{<Out of his place> will not move,—}\]
\[\text{<Though one even make outcry unto him> }\]
\[\text{he will not answer,}\]
\[\text{<Out of one's trouble> he will not save him.}\]
\[\text{<Only in Yahweh— for me> }\]
\[\text{|Gone forth out of my mouth| is righteousness as a decree,}\]
\[\text{|A God, righteous and ready to save, }\]
\[\text{There is none besides me!}\]
\[\text{|Their images| are [delivered up] to beast, }\]
\[\text{and to cattle,—}\]
\[\text{|The things ye carried about| are become a load.}\]
\[\text{|A burden| to the weary!}\]
\[\text{<One school of Massorites: "And bring it back"—}\text{G. N.}\]
\[\text{<Mi.: "man of my counsel (or purpose) = "my purposed man."}\]
\[\text{\"Writers: "man of his counsel"; read: "man of my counsel." In some cod. (w. 3 ear. pr. eds.) both -write and read: "}\]
\[\text{<"m. o. my c."—}\text{G. N.}\]

44—2
Hearken unto me, 
Ye valiant of heart,—
Who are far away from righteousness:
I have brought near my righteousness, 
It shall not be far away, 
And shall not linger,—
But I will give 
In Zion deliverance, 
To Israel my glory.

§ 46. Babylon's dire Degradation, for her Delicacy, ruthless Cruelty, boastful Self-confidence, and wicked Idolatries.

Down—and sit in the dust: O virgin, Daughter of Babylon, Sit on the ground— throneless, Daughter of the Chaldeans; For thou shalt no more be called Tender and Dainty.

Take millstones, and grind meal,— Put back thy veil— tuck up thy train, Bare the leg, wade through streams:
Bared' shall be thy shame, Yes' seen' thy reproach,—
An avenging will I take, And will accept no son of earth.

Our Redeemer | Yahweh of hosts | is his name! The Holy One of Israel.

Sit silent, and get into darkness, Daughter of the Chaldeans! For thou shalt no more be called, Mistress of Kingdoms.

I had been provoked with my people, Had profaned mine inheritance, And given them into thy hand, . . . Thou shewest them no compassion, Upon the elder madest thou very heavy' thy yoke.

And thou saidst, Unto times age-abiding> shall I be Mistress,— Insomuch that thou laidest not these things to thy heart, Didst not keep in mind the issue thereof.

Now therefore, hear this, Thou Lady of pleasure, Who dwelleth securely, Who saith in her heart,— I am, and there is no one besides,* I shall not sit a widow, Nor know loss of children.

Yet shall there come to thee—both these, in a moment, in one day, Loss of children and widowhood,—

Lo! they have become as straw— a fire hath burned them up, They shall not deliver their own soul from the grasp of the flame,— There is no live coal to warm them, nor blaze to sit before! Such have they become to thee, with whom thou hast wearied thyself,— Thy merchants — from thy youth! will [every man] stagger [straight onwards]— There is none to save thee.

§ 47. Unworthy Members of the House of Jacob addressed with stern Remonstrance and Lamentation; then with Invocation and Encouragement.

Hear ye this— O house of Jacob, Ye who call yourselves by the name of Israel, Yea <from the waters* of Judah> came they forth,
ISAIAH XLVIII. 2—22.

Who swear by the name of Yahweh,
And, by the God of Israel, call to remembrance—
||Not in truth, nor in righteousness!;

For of the holy city do they call themselves,
And on the God of Israel do they call themselves.—

||Yahweh of hosts is his name.

Things in advance of old I declared,
Yea, out of mine own mouth came they forth,
That I might let them be known,—

Suddenly I wrought, and they came to pass.

Because I knew that—
||Obstinate thou want'—
And a sinner of iron was thy neck,
And thy brow, brass>

Therefore told I thee— in time past,
Ere yet it came I let thee hear,—
Least thou shouldst say—

Mine idol wrought them,
Yea, my carved image and my molten image commanded them!

Thou hast heard—see it whole,
And will I, not tell?
I have let thee hear new things— from the present time,
Even secrets, which ye knew not.

Now are they created, and not in time past,
And before to-day thou hast not heard of them,—
Least thou shouldst say. Lo! I knew them!

Nay! thou hast not heard,
Nay! thou hast not known,
Nay! in time past [thine ear] was not opened,—
For I knew that thou wouldst be treacherous,
Yea, a transgressor from birth hast thou been called.

For I knew that mine hand founded the earth,
And my right hand stretched out the heavens,—

While I was calling unto them, they stood forth [at once].

Assemble yourselves— all of you, and hear,
Who among them hath told these things?
He whom Yahweh loveth will execute—
His pleasure, on Babylon,
And his stroke on the Chaldeans.

I— I have spoken,
Yea, I have called him,—
I have brought him in, and he shall make prosperous his way.

Draw ye near unto me— hear ye this,
Not in advance, in secret have I spoken,
From the very time it cometh into being, there am I,—
And now [My Lord Yahweh] hath sent me, and his spirit.

Thus saith Yahweh—
Thy Redeemer. The Holy One of Israel,—
I— Yahweh am thy God,
Teaching thee to profit,
Guiding thee in the way thou shouldst go.

Oh! that thou hadst hearkened to my commandments,—
Then had been [like a river] thy prosperity,*
And thy righteousness, like the waves of the sea:

Then had been [like the sand] thy seed,
And the offspring of thy body] like the grains thereof,—
Neither cut off nor destroyed] had been his name from before me.

Come ye forth out of Babylon,
Flee from among the Chaldeans,
<With triumphant voice> tell ye—let this be heard,
Let it go forth as far as the end of the earth,—
Say ye—
Yahweh hath redeemed his servant Jacob!

And they thirsted not, when through dry places he led them,
Waters out of the rock caused he to flow out to them,—
Yea he cleft a rock, and there gushed out waters.

No well-being, saith Yahweh, to the lawless!"
§ 48. Yahweh's Servant himself speaks; though in the Name of "Israel," yet also as a Restorer of the Tribes, as Abhorred of his own Nation, and as a Covenant for his People. The Return of Captives, with Songs of Triumph, being thus ensured, bereaved Zion is comforted and Enlarged, and a mysterious Rightful Tyrant-Captor is despoiled.

1 Hearken, ye Coastlands, unto me, And give ear, ye peoples afar off,—
\section{[6]} Yahweh called me [from my birth],*<From my nativity>b made he mention of my name; And he made my mouth, like a sharp sword, <In the shadow of his hand> he concealed me,— And made of me a polished arrow, <In his quiver> he hid me; And said to me ||My Servant thou art,— [6] Israel in whom I will get myself glory.

4 But ||I|| said,"<To no purpose> have I toiled,<For waste and mist—my vigour> have I spent,— Surely my vindication is with Yahweh, And my recompence with my God.| |

5 ||Now|| therefore, saidb Yahweh—<Fashioning me from birth To be Servant to him, To restore Jacob unto him, And that Israel unto him might be gathered. And I be honourable in the eyes of Yahweh, And my God be proved to have been my strength.>

6 Yea he said— It is too small a thing, for being my Servant, That thou shouldest raise up the tribes of Jacob, And the preserved of Israel shouldst restore, So I will give thee to become a light of nations, That my salvation may reach as far as the end of the earth.

7 ||Thus|| saith Yahweh—the Redeemer of Israel, his Holy One, <To him that is despised of the soul, To the abhorred of the nation, To the servant of rulers> ||Kings|| shall see and arise, ||Princes|| lo! they have bowed themselves down,— Because of Yahweh, who is faithful, The Holy One of Israel, lo! he hath chosen thee.

8 ||Thus|| saith Yahweh—<In a time of acceptance> have I answered thee, <In a day of salvation> have I helped thee,— That I may preserve thee, And give thee as the covenant of a people,* To establish the land, To bring into possession the desolate heritages;

9 Saying To them who are bound, Go forth, To them who are in darkness, Shew yourselves,—<By the roads> shall they graze, And <on all bare places> shall be their pastures: They shall neither hunger, nor thirst, Nor shall smite them the glowing sand, or the glaring sun,— For he that hath compassion upon them will lead them, And <unto springs of water> will he conduct them.4

10 Then will I make of all my mountains, a road, And my highways shall be upraised.

11 Lo! these <from afar> shall come in,— And lo! these <from the North and from the West, And these <from the land of Sinim,>*

12 Shout in triumph—O heavens! And exult—O earth! And break forth, ye mountains, into shouts of triumph,— For Yahweh hath comforted his people,* And <on his humbled ones>b taketh he compassion.

13 But Zion had said, Yahweh hath forsaken me,— Even My Lord hath forgotten me!

15 Can [a woman] forget [her sucking child],
Past taking compassion on the son of her womb?
[Even these] may forget,
Yet will [I] not forget [thee]:
16 Lo! <on the palms of my hands> have I portrayed thee,—
Thy walls are before me continually.
In haste are thy sons,—
They who have been tearing thee down and laying thee waste [out of thee] let them go forth!
Lift up, round about, thine eyes, and see,
All those have gathered themselves together — have come to thee!
<As I live> Declareth Yahweh,—
Surely <all those—as an ornament> shalt thou put on,
And bind them about thee for a girdle, as a bride.
Surely <as for thy wastes, and thy desolations, and thy land of ruins> now shalt thou be too strait for thin inhabitants,
And <far off> shall be they who have been swallowing thee up.
The children of whom thou wast bereaved [shall yet] say in thine ears, —
<Too strait for me> is the place.
Make room for me, that I may settle down.
Then shalt thou say in thy heart,—
Who hath borne me [these],—
Seeing [I] have been bereaved, and unfruitful, a captive and banished?
[These] therefore, who' hast brought them up?
Lo! [I] was left [alone],
'These' where were [they]?
Surely <thus> saith My Lord, Yahweh:—
Lo! I will lift up, unto nations, my hand,
Yea [unto peoples] wilt I raise high my banner, —
And they shall bring in thy sons in their bosom,
And [thy daughters] on the shoulder shall be borne;
And [kings] shall be [thy foster-fathers],
And [their queens] [thy nursing mothers],
<With face to the ground> shall they bow down to thee,
<The dust of thy feet> shall they lick,—
So shalt thou know that [I] am Yahweh,
In that they shall not be put to shame;
[Who were waiting for me].
Shall prey be taken from a mighty one?
Or [the captive of one in the right] be delivered?

§ 49. Were Israel’s Restoration a Mere Question of Power, it might easily be accomplished; but No! — and Yahweh’s Servant is heard narrating his Sufferings, and proclaiming his Confidence of Vindication. From his Story let all Godly Sufferers learn to trust, and all Self-Glorifiers take warning.

1 Where then is the scroll of your mother’s divorce, whom I have put away?
Or [which of my creditors] is it, to whom I have sold you?
Lo! [for your iniquities] have ye been sold,
And [for your transgressions] hath your mother been put away.

2 Wherefore —
<When I came in> was there no one?
<When I called> was there none to answer?
Is mine own hand really shortened [that it cannot redeem]?
Or is there not [in me] strength, to deliver?
Lo! [by my rebuke] I dry up the sea,
I make rivers a desert,
Their fish Stinketh, for want of water,
Yea dieth, for thirst:

3 I clothe the heavens with gloom,
And [of sackcloth] make I their covering.

4 [My Lord, Yahweh] hath given unto me the tongue of the instructed,
That I should know how to succour the fainting, with discourse,
He kept wakening — morning by morning,
He kept wakening mine ear, 
To hearken as do the instructed;

5 [My Lord, Yahweh] opened mine ear,
And [I] was not rebellious,—
Away turned I not:

25 Surely [thus] saith Yahweh—
Even the captive of the mighty one shall be taken away,
And [the prey of the tyrant] shall be delivered;
And [thine oppressors] will oppose,
And [thy children] will save;
Then will I feed thy tormentors with their own flesh,
And <as with new wine—with their own blood> shall they be drunk,—
So shall all flesh [know] that [I] am thy Saviour,
And [thy Redeemer] is the Mighty One of Jacob.

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6 <My back> gave It to smiters, and <My cheeks> to them who pulled out the beard,—
<My face> hid I not' from insult and spitting.
7 <Because [My Lord, Yahweh] would help me>
Therefore was I not deterred by insult,—
Therefore did I set my face like flint, And I knew' that I should not be put to shame.
8 [At hand] is one who can justify me, Who' will contend with me? let us stand forth together,—
Who’ can accuse me? let him draw near to me!
9 Lo! [My Lord, Yahweh] will help me, Who’ is he that should prove me lawless?
Lo! [they all] <as a garment> shall fall to pieces,
The moth shall consume them.
10 Who’ among you, revereth Yahweh,
Hearkening unto the voice of his Servant,—
That hath walked in dark places,
And hath had no gleam of light?
Let him trust in the name of Yahweh, And lean upon his God.
11 Lo! <all ye that kindle a fire,>
That gird yourselves with fiery darts,—
Walk ye in the blaze of your own fire,
And in the fiery darts ye hav'kindled,
<At my hand> hast this befallen you, <In sorrow> shall ye lie down.

§ 50. Yahweh again comforts his People.
51 1 Hearken unto me,
Ye that pursue righteousness,
Ye that seek Yahweh,—
Look well unto the rock whence ye were hewn.
And unto the quarry whence ye were digged:
2 Look well unto Abraham your father,
And unto Sarah who gave you birth,—
For he was alone when called I him,
And I blessed him, that I might make him [many].
3 For Yahweh hath comforted' Zion,
He hath comforted all her waste places,' And hath made her wilderness like Eden,
And her waste plain like the garden of Yahweh,—
[Joy and gladness] shall be found in her,
Thanksgiving, and the voice of melody.'

† Or: "Who hath a case against me?" Ml.: "Who owneth my judgment or sentence?"
‡ Or (with stronger emphasis on the "Who"): "Who will prove me lawless?" Cp. O.G. 216, 4, b.
§ Or: "all you, players with fire. Kinders of fire is the literal rendering.

4 Attend unto me, O my people, And [O my nation!] unto me] give ear,—
For instruction] [from me] shall go forth, And [my justice—for a light of peoples] will I establish:
5 At hand’ is my righteousness, Gone forth’ hath my salvation, And [mine own arms]][ unto the peoples] shall give justice,—
<Upon me> |Coastlands] shall wait,' And [for mine arm] shall they hope.
6 Lift up—to the heavens—your eyes,
And look around to the earth beneath,
<Though the heavens—like smoke'should have vanished>
And [the earth—like a garment] should fall to pieces,
And [her inhabitants: in like manner should die’> Yet my salvation] unto times age-aliding] shall continue,
And [my righteousness] shall not be broken down.
7 Hearken unto me, ye who discern' righteousness,
The people in whose heart is my law,]'— Do not fear the reproach of frail men,
Nor <at their revilings> be dismayed;
8 For <like a garment> shall they be eaten of the moth,
And <like wool> shall they be eaten of the larva;
But [my righteousness] unto times age-aliding] shall continue,
And [my salvation] unto the remotest generation.

§ 51. Yahweh's Arm invoked by the Memory of its Past Deeds and in Joyful Assurance of the Result. The Divine Voice of Comfort is again heard. The Prophet himself expostulates with his afflicted People and delivers a further Divine Message.

9 Awake, awake, put on strength, O arm of Yahweh,
Awake. As in days of old,
The generations of bygone ages:
Art not thou' that which—
Hewed down Rahab,
Piercing the Crocodile'\b
10 Art not thou' that which dried up—
The Sea,
The waters of the mighty Deep,—
That which made of the abysses of the sea' a road for the passing over of the redeemed?

* Or: "Law" is revelation" — O.G.
* Or: "take notice of." A. B. Davidson (Temple Bible).
* Or: "mine instruction." Ml.: "unto the generation of generations."
* Or: "cause to settle down": "As symbol of Egypt" — Davies H.I.
Therefore shall the ransomed of Yahweh again come unto Zion, with shouts of triumph,*
With gladness age-abiding on their head,—
Joy and gladness shall overtake [them],
Sorrow and sighing [have fled away].

I—III am he that comforteth you,—Who art thou that thou hast feared Frail man that dieth, and
A son of the earthborn who as grass shall be delivered up?
That thou hast forgotten Yahweh thy maker, Who stretched out the heavens
And founded the earth,
That thou hast dreaded continually, all the day, by reason of the fury of the oppressor, in that he was ready to destroy?
Where’ then is the fury of the oppressor?
The captive hath hastened to be loosed,—That he might not die in the pit.
Neither should [his bread] be cut off.
But I—Yahweh am thy God, Who threw into confusion the sea, And the waves thereof roared,—Yahweh of hosts is his name. Therefore have I put my words in thy mouth,
And <with the shadow of my hand> have I covered thee,—To plant the heavens, and To lay the foundations of the earth, and To say unto Zion,
<My people> thou art! Rouse thee—rouse thee, stand up, O Jerusalem, Who hast drunk, at the hand of Yahweh his cup of indignation:<The goblet-cup of confusion> hast thou drunk—hast thou drained.
There is none to guide her, Among all the sons she hath borne,—There is none to grasp her hand, Among all the sons she hath brought up.
<Twain> are the things befalling thee, Who will lament for thee? Wasting and destruction, and famine and sword,
By whom shall I comfort thee?
<Thy sons> have fainted, They lie at the head of all the streets, like a gazelle in a net,—Who, indeed, are full of The indignation of Yahweh, The repute of thy God.
|Therefore| hear, I pray thee, [this], thou humbled one,—And drunken, but not with wine:—

* Cp. chap. xxxv. 10.
   Some cod. (w. 3 ear. pr. edns., Syr.) both read and write: "who"—G.n.
   "And sorrow . . . shall flee away!"—G.n.
   [Ep. v. r. (sev.); " who," Some cod. (w. 4 ear. pr. edns., Syr.) both written and read: "thyself"—G.n.]
   Or: "bewilderment." [Ep. v. r. (sev.); " who," Some cod. (w. 3 ear. pr. edns., Syr.) both written and read: "thyself"—G.n.

Thus saith Thy Lord Yahweh, Even thy God who pleadeth the cause of his people:—
Lo! I have taken, [out of thy hand] the cup of confusion,—
<As for the goblet-cup of mine indignation> Thou shalt not again drink it, any more;*
But I will put it into the hand of thy tormentors, Who said to thy soul, Bow down that we may pass over,—And so thou didst place, as the ground, thy back, Yea, as the street, to such as were passing along.

§ 52. Zion rolled upon to clothe Herself with Strength and Beauty, and shake herself from the Dust of her Captivities; to enjoy Redemption by a Price more precious than Silver; to acknowledge the Name of her lately reviled God as that of a now Present, Speaking King, at last Returned to Zion; as Welcome Heralds proclaim, Comenting Watchmen attest, and her own Songs celebrate. Out of Bondage, then! Yahweh waits to become your Vanguard and Rear-guard.

Awake, awake. Put on thy strength, O Zion,— Put on thy beautiful garments, O Jerusalem—thou holy city, For there shall not again come into thee any more the ununcircumcised and unclean.
Shake thyself from the dust, arise—sit down, O Jerusalem,— Loosethyself from the bonds of thy neck, O captive! daughter of Zion!
For thus saith Yahweh, <For nought> ye sold yourselves,—And <not with silver> shall ye be redeemed. *
For thus saith My Lord, Yahweh, <To Egypt> went down my people at first, to sojourn there,— But <Assyria> hath oppressed him.
<Now> therefore, what do I here? Demandeth Yahweh. That my people have been taken away for nought? [They who rule them] do howl, Declareth Yahweh, And <continually—all the day> is my Name brought into contempt.
|Therefore| shall my people acknowledge my Name: [Therefore] <in that day> shall they acknowledge that [I] am the same, even I who am speaking,— [Here I am]*

* This then must be Israel's final deliverance. Or: "shall ye redeem yourselves." 
* Written: "yourselfs"; In some cod. (w. 3 ear. pr. edns., Syr.) both written and read: "thyselv"—G.n. 
* Or: "Behold me!"
698 ISAIAH LII. 7—15; LIII. 1—8.

7 How beautiful, upon the mountains, are the feet—
Of him
That bringeth good tidings,
That publisheth peace,
That bringeth good tidings of blessing,
That publisheth salvation,—
That saith unto Zion,
Thy God hath become king!.

The voice of thy watchmen!
They have uplifted a voice,
Together do they renew the shout of triumph,—
For ye shall see,
When Yahweh returneth to Zion.*

8 Break forth, shout in triumph, together,
ye waste places of Jerusalem,—
For Yahweh hath comforted his people,*
Hath redeemed Jerusalem:
Yahweh hath bared his holy arm,*
in the eyes of all the nations.*
So shall all the ends of the earth see the
salvation of our God.

9 Away! away! come forth from whence!—
Nought unclean may ye touch,—
Come forth out of her midst,
Purify yourselves, ye who are to carry the
vessels of Yahweh;

10 For ye shall come forth,
Nur by flight shall ye journey,—
For your van-guard is Yahweh,
And your rear-guard the God of Israel.*

§ 53. Yahweh’s Servant disclosed, first and last, as
an Exalted Conqueror, but intermediately as a
Sufferer; even at first, however, with an allusion
to his Marred Appearance, and at last with his
Death regarded as the cause of his Victory.
At the beginning and end of this Prophecy, the
Voice is plainly that of Yahweh himself; but at lii. 1 the Voice changes, and sounds like
that of Israel in changeful Moods propounding her conflicting Thoughts about the Sufferer: as
if a final Generation had taken up—in order to
resolve and correct—the Doubts and Mistakes of
their Ancestors. (Cp. Intro. Chap. II. 11.)

13 Lo! my Servanth | prospereth,—
He riseth, and is lifted up, and becometh
very high:

14 The more that Many | were amazed at
thee|
So marred, beyond any man’s, was his
appearance,—
And his form, beyond the sons of men>

15 The more doth he startle Many nations,
Before him have kings closed their
mouth,—
For that which had not been related to
them have they seen,
And that which they had not heard have
they diligently considered.

1 Who believed what we have heard?
And <the arm of Yahweh> to whom was it
revealed?

2 When he came up as a sapling before
him,
And as a root-sprout out of dry ground>—
He had neither beauty nor majesty,—
When we beheld him there was nothing
to behold, that we should desire him;

3 Despised was he, and forsaken of men,
Man of pains, and familiar with sickness,—
Yes <like one from whom the face is
hidden>—
Despised, and we esteemed him not.

4 Yet surely! <our sicknesses> ||he|| carried,
And <as for our pains> he bare the burden
of them,—
But ||we|| accounted him stricken,
Smitten of God, and humbled.4

5 Yet ||the|| was pierced for transgressions that were ours,
was crushed for iniquities that were ours,—
||The chastisement for our well-being|| was
upon him,
And <by his stripes> there is healing for us.

6 ||We all|| <like sheep> had gone astray,
<Every man—to his way> had we turned,—
And ||Yahweh|| caused to light upon him
The guilt of ||us all;||

7 ||Hard pressed||—yet ||he|| humbled himself,
Nor opened his mouth—
As ||a lamb|| <to the slaughter> is led,
And ||a sheep;|| <before her shearsers> is
dumb—
Nor opened his mouth.

8 ||By constraint and by sentence|| was he taken
away,
And <of his age> who considered
That he was cut off out of the land of the
living,||
For my people’s transgression did the
stroke fall on him?

* Or: “For c. to e. shall
they look upon Yahweh’s
return unto Zion,”
Prob.: “Shall be face
to face with the event.”
Cp. Nu. xiv. 11.

b In some cod. so written;
but read: “and shout” ||—G.n.
*c Cp. chap. xli. 1.

h Or: “For e. to c. shall
they look upon Yahweh’s
return unto Zion.”
Cp. chap. xli. 1; xlix. 18;
* Cp. chap. xlix. 8, 10.
*b Cp. chap. xxxv. 1; xlix. 8, 10.
*b Cp. chap. xxxix. 8.
*b Cp. chap. xliii. 7; xlv. 5,
6, 8.

* Cp. chap. chil.

* Or: “For e. to c. shall
they look upon Yahweh’s
return unto Zion.”
Prob.: “Shall be face
to face with the event.”
Cp. Nu. xiv. 11.

b In some cod. so written;
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*b In some cod. so written;
but read: “and shout” ||—G.n.
*c Cp. chap. xli. 1.

* Or: “For e. to c. shall
they look upon Yahweh’s
return unto Zion.”
Cp. chap. xli. 1; xlix. 18;
* Cp. chap. xlii. 10.8
*b Cp. chap. xliii. 7; xlv. 5,
6, 8.

* Cp. chap. chil.

* Or: “For c. to e. shall
they look upon Yahweh’s
return unto Zion.”
Prob.: “Shall be face
to face with the event.”
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* Cp. chap. xlii. 10.8
*b Cp. chap. xliii. 7; xlv. 5,
6, 8.

* Or: “For e. to c. shall
they look upon Yahweh’s
return unto Zion.”
Cp. chap. xli. 1; xlix. 18;
* Cp. chap. xlii. 10.8
*b Cp. chap. xliii. 7; xlv. 5,
6, 8.
And appointed with lawless men was his grave,
And with the wicked his tomb;—
Though no violence had he done,
Nor was guile in his mouth.

Yet ||Yahweh| purposed to bruise| him,
He laid on him sickness;—
If his soul become an offering for guilt
He shall see a seed,
He shall prolong his days,—
And ||the purpose of Yahweh| in his hand| shall prosper:
Of the travail of his soul shall he see,
He shall be satisfied with his knowledge,
A setting right, when set right himself shall my Servant win for the Many,
Since of their iniquities ||he| taketh the burden.

Therefore will I give him a portion in the great,
And the strong shall he proportion as spoil,
Because he poured out to death, his own soul,
And with transgressors let himself be numbered,—
Yes ||he| <the sin of Many> bare,
And <for transgressors> interposed.*

§ 54. In Strains of exquisite Tenderness Yahweh of Hosts addresses the Nation he purposes to Renew and Restore. The Wife put away shall come back—for ever.

54 1 Shout in triumph. O barren one,
Who hadst not borne,—
Break forth into shout of triumph—and thrill thy voice,
Who hadst not travailed in birth,
For ||more|| are the children of the Desolate,
Than the children of Her who had the husband! Saith Yahweh.

Enlarge the space of thy tent,
And the curtains of thy habitations let them spread forth, do not spare,—
Lengthen thy cords,
And <thy tent-pins> make thou fast;—

For <on the right hand and on the left> shalt thou break forth,—
And ||thy seed|| shall ||of the nations> take possession,
And <forsaken cities> shall they cause to be inhabited.

Do not fear, for thou shalt not turn pale,
Neither feel disgraced, for thou shalt not be put to the blush,—
For <the shame of thy youth> shalt thou forget,
And <the reproach of thy widowhood> shalt thou remember no more:
For <thy husband> is ||thy Maker|,
Yahweh of hosts| is his Name,—
And <thy redeemer| ||the Holy One of Israel|,
The God of all the earth> shall he be called.

For <like a wife forsaken and grieved in spirit> hath Yahweh| called thee|,—
<Even the wife of youthful days> in that day thou wast rejected,—
Saith thy God.

For <a small moment> I forsook thee,—
But <with abounding compassions> do I embrace thee:
In an overflow of vexation I hid my face, b for a moment, from thee,
But <with lovingkindness age-abiding> have I had compassion on thee,—
Saith thy Redeemer, Yahweh.

For <the waters> of Noah> is this unto me,—
As to which I aware that the waters of Noah should not again pass over the earth>
So have I sworn.
Not to be vexed with thee,
Nor to rebuke thee.
For ||the mountains| may move away,
And ||the hills| may be shaken,—
But ||my lovingkindness| <from thee> shall not move away,
And ||my covenant of peace|| shall not be shaken,
Saith he who hath compassion upon thee—Yahweh.

O thou humbled one, storm-tossed, |uncomforted|,—
Lo! ||I am about to set, in antimony, thy stones,
And will found thee in sapphires;—
And make rubies, thy battlements,
And thy gates, sparkling stones,—
And all thy boundaries, stones of delight;
And ||all thy children| shall be the instructed of Yahweh,—
And ||great| shall be the prosperity of thy children.

O am about to set, in antimony, thy stones,
And will found thee in sapphires;—
And make rubies, thy battlements,
And thy gates, sparkling stones,—
And all thy boundaries, stones of delight;
And ||all thy children| shall be the instructed of Yahweh,—
And ||great| shall be the prosperity of thy children.

**Rich** must mean 'wicked,' just as poor often means 'godly'—A. B. Davidson (Temple Bible). "Proud or violent, Mi. vi. 12; prob. also in Is. llii. 9—Devin's R.L."

"Crush"—O. G.

"Or: "made him sick"— "bruising him sorely"—O. T. 318.

The translator has here very cautiously commenced an indentation, to suggest the question, whether what follows is not an indirect Divine Soliloquy as to the reasons by which the strange procedure is justified:
That Yahweh should have purposed to lay on his own approved "Servant" the iniquity of others,—of us all." The Divine Reasoner is first referred to in the third person (ver. 10), then (ver. 11) says, "My Servant," and (ver. 12) assumes the mighty, self-revealing I." With this victorious climax of suffering, the Suffering Servant disappears; or appears again only as gracious Proclaimer (lxvi.); or terrible Avenger (lixilii.). Henceforth the formation of a New Israel become the leading theme.

"Mi.: 'the husbanded one.'

*Cp. lx. 10; lxiv. 5; Zech. i. 15.
*Cp. chap. xlv. 15; lvii. 17; lx. 2; lxiv. 1.
Some cod., reading one word instead of two w. Aram., Syr. and Vul.) have: "Like the days of Noah . . . when"—Gn.
11 <In righteousness> shalt thou be established,—
Be thou far from oppression—
But indeed thou shalt not fear,
And from crushing calamity—
But indeed it shall not come nigh unto thee.

15 Lo! I have created the smith, who bloweth up a fire of coals,
And who bringeth forth an instrument for his work,—
And I have created the waster to destroy:
No instrument formed against thee shall prosper,
And <every tongue that riseth against thee in judgment> shalt thou prove to be lawless,—
This is the inheritance of the servants of Yahweh,
And [their righteousness] is [from me],
Declareth Yahweh.

55 Gospel Preaching here begins, as well it may; but the Prophetic Needle holds true to the Pole of the National Hope.

55 1 Ho! every one that thirsteth!
Come ye to the waters,
Yes he that hath no money,—
Come ye—buy corn, and eat,
Yes come—buy corn [without money],
And [without price] [wine and milk];
Wherefore should ye spend Money, for which that is not bread?—
Or your labour, for that which satisfies not?
Keep on hearkening unto me,
And so eat that which is good,
And let your soul [take exquisite delight in fatness]:
Incline your ear, and come unto me,
Hearken, That your soul [may live],—
That I may solemnise for you a covenant age-abiding,
The Lovingkindness to David, well-assured.

4 Lo! <As a witness to the peoples> have I given him,—
<As a leader and commander> to the peoples:
Lo! <A nation thou shalt not know> shalt thou call,
And a nation which hath not known thee! <unto thee> shall run,—
For the sake of Yahweh thy God,
And for the Holy One of Israel, because he hath adorned thee.

6 Seek Yahweh, while he may be found,—
Call ye upon him, while he is near:
Let the lawless forsake his way,
And the man of iniquity, his thoughts,
And let him return unto Yahweh,
That he may have compassion upon him,
And unto our God,
For he will abundantly pardon.

9 For [higher] are the heavens than the earth,—
[So] [higher] are [My ways] than [your ways], and [My thoughts] than [your thoughts].

10 For <as the rain and the snow descend> from the heavens
And <thither> do not return,
Except they have watered the earth,
And caused it to bring forth and bud,—
And given seed to the sower, and bread to the eater>
[So] shall my word be that goeth forth out of my mouth,
It shall not return unto me void,—
But shall accomplish that which I please,
And shall prosper in that whereunto I have sent it.

12 For <with gladness shall ye come forth,
And <in peace> shall ye be led,—
The mountains and the hills shall break out, before you, into shouts of triumph,
And [all the wild trees] shall clap their hands:
[Instead of the thorn-bush] shall come up the fir-tree,
And [instead of the nettle] shall come up the myrtle-tree,—
So shall it become, unto Yahweh, a Name,
[A Sign age-abiding, which shall not be cut off].

56 On the deep and broad Foundation of Right-doing, All Mankind exorted to build; and especial Messages of Encouragement are sent to Foreigners and Eunuchs. Yahweh's House of Prayer designed for all Peoples.

1 ||Thus|| saith Yahweh,
Observe ye justice.
And execute righteousness,—
For [near] is My salvation, to come in, and My righteousness to be revealed.
ISAIAH LVI. 2—12; LVII. 1—7.

2 How happy the frail man, who doeth this! Yea, the son of the earth-born who firmly graspeth it! Keeping the sabbath, lest he profane it, and Keeping his own hand, from doing any wrong.

3 And let not the son of the foreigner, who hath joined himself unto Yahweh, speak* saying, Yahweh will separate me from his people! Neither let the eunuch (say), I am a tree dried up!

4 For thus saith Yahweh— Of the eunuchs, Who shall keep my sabbaths, And choose what I delight in,— And lay firm hold on my covenant > That I will give unto them — In my house, And within my walls. A sign and a name, better than sons and daughters, — A name age-abiding will I give him, which shall not be cut off.

5 And (as for the sons of the foreigner— Who have joined themselves unto Yahweh. To wait upon him, and To love the name of Yahweh, To become his servants. — Every one who keepeth the sabbath, lest he profane it, And who layeth firm hold on my covenant > Surely I will bring them into my holy mountain, And make them joyful in my house of prayer, || Their ascending-offerings and their sacrifices being accepted upon mine altar,— For my house — shall be called, for all the peoples!

6 Declareth My Lord, Yahweh, Who is gathering the outcasts of Israel: — Yet others will I gather unto him. Besides his own gathered ones.

§ 57. Corrupt Rulers and Teachers sternly denounced.

7 All ye beasts of the field! come ye, to devour, All ye beasts in the forest.

8 **Or:** "think." *Or (transferring both as propernames): "Adonay, have: " upon"—G.n. One school of Masoretites have: "upon"—O.n.

9 | His watchmen| are blind, |None of them| know, |All of them| are dumb dogs, they cannot bark,— Dreaming, sleeping, loving to slumber.

10 | His watchmen| are blind, |None of them| know, |All of them| are dumb dogs, they cannot bark,— Dreaming, sleeping, loving to slumber.

11 And (the dogs) are greedy,* they know not to be satisfied. Yea, they are shepherds, who know not to discern,— All of them < unto their own way > have turned, Every man to his unjust gain, on every hand:

12 Come ye! I will fetch wine, Let us fill ourselves with strong drink,— And < like this day > shall to-morrow be— Great beyond measure!

§ 58. Calamity impending, as a Punishment of gross (pre-exilic) Idolatry; but the high and holy Inhabitant of Futurity, who longs to heal, encourages the Repentant.

1 ||The righteous one|| hath perished, And not a man hath taken it to heart, b— Yea, the men of loving-kindness have been withdrawn, No one considering, That <from the presence of calamity> hath the righteous been withdrawn.

2 He entereth into peace, Let them rest upon their couches,— Each one who went on a straight path.

3 But |ye| draw near hither. Ye sons of divination,— Ye seed of an adulterer, when [your mother] committed unchastity! Against whom would ye disport yourselves? Against whom would ye widen the mouth, and lengthen the tongue,— Are not ye Children of transgression, A Seed of falsehood.*

5 Who inflame yourselves With the terebinths, Under every green tree,— Slaying the children In the torrent-valleys, Under the cliffs of the enraged:

6 <Among the smooth stones of the torrent-valley> is thy portion, ||They ||are thy lot; ||Even to them> hast thou Pour out a drink-offering, Caused to ascend a gift. ||Over these things> can I cease to grieve? <On a mountain high and uplifted> hast thou set thy couch,— <Even thither> hast thou gone up, to offer sacrifice;
And <behind the door and the post> hast thou set thy symbol,*
For <with another than me> hast thou uncovered thyself and gone up—
Hast widened thy couch,
And hast solemnised for thyself a covenant from them,
Thou hast loved their couch, a sign hast thou seen;
And hast gone to the king* with oil,
And hast multiplied thy perfumes,—
And hast sent thy messengers afar,
And ... lowered thyself as far as hedges!

<With the length of thy journey> thou wast weariest,
Thou didst not say, Hopeless!
The reviving of thy power thou didst find,
For this cause hast thou not become sick.
Whom then hast thou been anxious about, and feared, that thou shouldst speak falsely,
When thou rememberest not, carest not for me?
Did not I keep silence, even from age-past times,
Although <me> thou wouldest not fear?
I will expose thy righteousness,—
And thy works—but they will not profit thee!

<When thou makest outcry> let thy gathered throngs deliver thee!
But <all of them> shall
A wind catch up—A breath take away!
Whereas he that seeketh refuge in me shall inherit the land,
And possess my holy mountain.

And one said—
Cast ye up—cast ye up, prepare ye a way,—
Lift the stumbling-block out of the way of my people.*

For thus saith he that is high and lifted up—
Inhabiting futurity,*
And holy is his name:
A high and holy place will I inhabit,
Also with the crushed and lowly in spirit,*
To revive the spirit of the lowly, and
To revive the heart of them who are crushed;—

For <not age-abidingly> will I contend,
<Nor perpetually> will I be wroth,—
For spirit <before me> would faint,
Even the breathing soul* which I had made.

<Because of his iniquitous gain> was I wroth—and smote him,
Hiding myself* that I might be wroth,—
But he went on, turning aside in the way of his own heart.

<His ways> have I beheld,
That I might heal him,—
And guide him,
And restore consolations to him, and to his mourners:
Creating the fruit of the lips—
Prosperity! Prosperity!
For him that is far off, and for him that is near,
Saith Yahweh,*
So should I heal him.
But <all> are like the sea when tossed,—
For <rest> it cannot!
But its waters toss out mire and dirt.
No well-being, saith my God,* to the lawless.*

§59. More Probing of the Sins of the People:
Hypocritical Fasting exposed and denounced:
Acceptable Fasting encouraged by most gracious Promises.

Cry aloud! do not spare,
Like a horn lift high thy voice,—
And declare.
To my people, their transgression, and
To the house of Jacob, their sins.

Yet <me—day by day> do they seek,
And <in the knowledge of my ways> they delight,—
Like a nation that had done righteousness,
And <the justice of their God> had not forsaken
They ask of me the just regulations,*
In approaching God they delight.

Wherefore have we
Fasted, and thou hast not seen?
Humbled our soul,* and thou wouldst take no note?
Lo! <in the day of your fast> ye take pleasure,
But <all your toilers> ye drive on!
Lo! <for strife and contention> ye fast,
And to smite with the fiat of lawlessness,—
Ye shall not fast as to-day,
To cause to be heard, on high, your voice!

A day for the sor of earth to humble his soul?
And to let the crushed go free, and
That ye may <vomit> out the yoke?

Is it not to break, unto the hungry, thy bread,
And to let the hungry into a home,—
When thou seest one naked > that thou cover him,
And from thine own flesh shalt not hide thyself?

Then shall break forth, as the dawn, thy light,
And thy new flesh shall grow;—
Then shall go, before thee, thy righteousness,
The glory of Yahweh shall bring up thy rear.

If thou remove, out of thy midst,
The yoke;—
The pointing of the finger, and
The speaking of iniquity;—
And shall let thine own soul go out to the hungry,
And <the soul of the oppressed> thou shalt satisfy—
Then shall break forth, in darkness, thy light,
And [thy thick darkness] as the splendour of noon;
Then will Yahweh guide thee continually,
And will satisfy, [even] in scorched regions,
Thine own soul,
You shall become, like a garden well-watered,
And like a spring of water, whose waters do not deceive;—
And they who come of thee shall build the wastes of age-past times,
And shall rear them up,—

So shalt thou be called—
A Repairer of broken walls,
A Restorer of paths leading home.

If thou turn back,
From the sabbath, thy foot;—
From doing thine own pleasure, on my holy day,—
And shalt call—
The sabbath. An exquisite delight,
The holy day of Yahweh. A day to be honoured,
And so shalt honour it, rather—
Than do thine own ways,
Then speak [thine own] word>—

Then shalt thou rest thine own exquisite delight upon Yahweh, . . .
And I will cause thee to ride over the high places of the land,—
And will feed thee with the inheritance of Jacob thy father,
For the mouth of Yahweh hath spoken.

The Darkness deepens; and the Catalogue of Sins unfolds its alarming Length—the Sins being first charged upon the People, then confessed by the People, together with their deplorable Results. At length, Yahweh himself interposes to avenge: repaying his Enemies in the West and in the East. He cometh in like a pent-up River, driven on by the Breath of Yahweh. A Redeemer comes for such as repent in Jacob; who are brought into a Perpetual Covenant, by which the Redeemer's Spirit and Words abide with them for ever.

Lo! the hand of Yahweh is not too short to save,—
Neither is his ear too heavy to hear.
But your iniquities have become separators betwixt you and your God, and your sins have caused a hiding of face from you, that he should not hear.
For your hands are defiled with blood, and your fingers with iniquity,—
Your lips have spoken falsehood, and your tongue muttereth perversity.
None sueth in righteousness, and None pleadeth in faithfulness,—
Men are trusting in confusion. And speaking vanity,
Conceiving wickedness. And bringing forth iniquity.

Viper's eggs do they hatch,
Spider's threads do they weave,—
He that eateth of their eggs dieth,
And [that which is crushed] bringeth forth an adder;
Their threads shall not become a garment, 
Neither shall they cover themselves with their fabrics,—
Their fabrics are fabrics of iniquity, 
Yea the product of violence is in their hands; 
Their feet do run, 
And they speed to shed innocent blood,—
The way of well-being have they not known, 
And there is no justice in their tracks,—
None who treadeth therein knoweth well-being.

For this cause hath justice removed far from us, 
And righteousness overtooketh us not,—
We wait for light, But lo! darkness, 
For brightness, In thick darkness we walk:
We grope, as blind men, for a wall, 
Yea do we grope,—
We have stumbled, at broad noon, as though it were twilight,
In desolate places, like the dead!
We growl like bears, all of us, 
And do we mournfully cool,—
We wait For justice, and there is' none, 
For salvation, it is far from us!
For our transgressions have multiplied before thee, 
And have witnesses against us,—
Our transgressions are with us, 
And we acknowledgment them:
Transgressing, and denying Yahweh, 
And turning away from following our God,—
Speaking oppression and revolting, 
Conceiving, and muttering from the heart, words of falsehood.
So then there hath been a driving back of justice, 
And afar off standeth,—
For truth hath stumbled in the broad-way, 
And cannot enter;
And hath been found missing, 
And he that hath turned away from wrong is liable to be despoiled.
And when Yahweh looked > 
Then was it grievous in his eyes, that there was no' justice:

<When he saw that there was no' mighty man> 
Then was he astonished, that there was none to interpose,—
So his own arm brought him salvation, 
And <his own righteousness> the same upheld him;
And he put on Righteousness as a coat of mail, 
And a helmet of victory upon his head,—
And he put on the garner ends of avenging, for clothing, 
And wrapped about him, as a cloak,—
Jealousy! >
<According to their deeds> will he repay, 
Indignation to his adversaries, 
Recompense to his enemies,—
To the Coastlands—recompense will he repay:
That they may revere,—
From the West, the name of Yahweh, 
And from the Rising of the Sun, his glory.

For he will come in like a rushing stream, 
The breath of Yahweh driving it on;
So shall come in, for Zion, a Redeemer, 
Even for such as are turning from transgression in Jacob,—
Declareth Yahweh.
And <as for me> shall be my covenant with them, 
Saith Yahweh:
My spirit that is upon thee, 
And my words which I have put in thy mouth, —
Shall not be taken out of thine mouth—
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed, 
From henceforth even unto times age-abiding.

Arise, shine:—a Call to Zion to dispel the deep Gloom of the Nations.
Arise—shine. 
For thy light [hath come],—
And the glory of Yahweh on thee hath beamed;
For lo! darkness covereth the earth, 
And deep gloom the peoples,—
But on thee beareth Yahweh, 
And his glory on thee is seen.

So shall nations come to thy light, 
And kings, to the brightness of thy dawning.
Lift up—round about—thine eyes, and see, 
They all have gathered themselves together—have come to thee,—
[Thy sons] [from afar] shall come, 
And thy daughters [on the side] shall be carried.
Then shalt thou see, and be radiant,
And thy heart shall throb and be enlarged;
For there shall be turned upon thee the fulness of the sea,
The riches of the nations shall come unto thee;
Then shalt house be radiant,
And thy heart shall throb and be enlarged,
For there shall be turned upon thee the fulness of the sea,
The riches of the nations shall come unto thee;
Surely for me shall Coastlands wait,
And the ships of Tarshish first, To bring in thy sons, from far,
Theirs silver and their gold with them,— Unto the name of Yahweh thy God, And unto the Holy One of Israel, Because he hath adored thee.
So shall the sons of the foreigner build thy walls,
And their kings shall wait upon thee,—
For in my vexation I smote thee, But in my favour have I had compassion upon thee.
So shall thy gates be open—continually,
Neither day nor night shall they be shut,— That they may bring unto thee the riches of the nations, And their kings shall led.
For the nation and the kingdom that will not serve thee shall perish, — Yea the nations shall be utterly wasted I!
The glory of Lebanon! unto thee shall come, The fir-tree, the holm-oak, and the sherdon-cedar together. To adorn the place of my sanctuary, And the place of my feet will I make glorious.
Then shall come unto thee, bending low, The sons of them who had humbled thee,
Then shall bow down, unto the soles of thy feet, All they who had despised thee; And they shall call thee— The city of Yahweh,
The Zion of the Holy One of Israel. <Instead of thy being forsaken and hated, so that none' used to pass through thee> I will make of thee— An excellency age-abiding, The joy of generation after generation.
And thou shalt derive sweet nourishment from the nations, Yes <on the bounty of kings> shalt thou be sustained, — So shalt thou know— That I, Yahweh, am thy Saviour, and That thy Redeemer is the Mighty One of Jacob.
<Instead of bronze> I will bring in |gold|, and <Instead of iron> I will bring in |silver|, and <Instead of wood> |bronze|, and <Instead of stones> |iron|,
And I will appoint the oversight of thee to Prosperity, And the setting of thy tasks to Righteousness.
Violence shall no more be heard |in thy land, Wasting nor destruction, within thy boundaries,— But thou shalt call Thy walls ||Victory|| and Thy gates Praise.
Thou shalt not more have |the sun |for light by day, Neither <for brightness> shall the moon give light unto thee,— But |Yahweh| shall become |thine age-abiding light|,
And |thy God| ||thine adorning||,—
So shall be ended |the days of thy mourning.
And <thy people| shall |all of them| be righteous,
<To times age-abiding> shall they possess the land,—
The sprout of mine own planting,
The work of mine own hands,— That I may get myself glory.
The little one shall become a thousand, and The small one a mighty nation:
I—Yahweh! <in its own season> will hasten it.

* Some cod. (w. Aram., Syr., Sep.): "And thou shalt throb |troubled|, and thy heart shall be enlarged"—G.n.
* Some cod. (w. 1 ear. pr. edn., Sep. and Syr.): "And thou shalt throb (troubled), and thy heart shall be enlarged"—G.n.
* ML. : "ascend mine altar for acceptance"; but some cod. (w. Aram., Sep. and Syr.) have literally as in this translation. See G.n.

E.O.T.

* Some cod. (w. Aram., Syr., Sep.): "And thou shalt throb (troubled), and thy heart shall be enlarged"—G.n.
* These, of course, would bring Israel's sons from the west. This, then, is no overland route from Babylon!—G.n.
* Some cod. (w. Syr.): "as at the first"—G.n.
* Some cod. (w. 1 ear. pr. edn., Sep. and Vul.): "and the"—G.n.

* N.B.: The two contrasted conditions of the same city, showing what city it is—the literal Jerusalem!
* ML. : "And thou shalt suck the milk of nations, Yes the breast of kings shalt thou suck."

* Some cod. (w. 2 ear. pr. edn., Sep. and Syr.): "So shall violence," etc.—G.n.
* Writers: "his planting"; read: "my planting." Some cod. (w. 4 ear. pr. edn., Aram., Syr. and Vul.) both read and write: "my planting"—G.n.
§ 62. The Voice of an Anointed Proclaimer is heard, narrating his Commission, and foretelling the Glad Results of its Fulfilment: moving Israel to Song.

61 § 1. The voice of My Lord Yahweh is upon me,—

Because Yahweh hath anointed me to tell good tidings to the oppressed, a
Hath sent me to bind up the broken-hearted, To proclaim—

|To captives| liberty, |
|To them who are bound| the opening of the prison;| c

To proclaim—
The year of acceptance of Yahweh, and The day of avenging of our God: d
To comfort all who are mourning;
To appoint unto the mourners of Zion—
To give unto them,
A chaplet instead of ashes, The oil of joy instead of mourning, The mantle of praise instead of the spirit of dejection,—
So shall they be called,
The oaks of righteousness, The plantation of Yahweh:
That he may get himself glory.

Then shall they build the wastes of a bygone age,
<The desolations of former times> shall they raise up,—
And they shall build anew—
The cities laid waste, The desolations of generation after generation.

Then shall strangers stay' and feed your flocks,—
And the sons of the foreigner shall be your plowmen and your vine-dressers.

But [you] shall be called,
<The attendants of our God> shall ye be named,—
The riches of the nations shall ye eat, And <in their glory> shall ye boast yourselves.

<Instead of your shame>—[double]! and <[Instead of] disgrace> they shall shout in triumph over their portion,—
[Therefore] <in their own land> shall they possess [double],
[Joy age-abiding] shall be theirs.

6 Or: "humbled.
6 Or: "an opening" (<of prison-doors"—understood). See G.n. and Lexicon. Cp. also chap. xlii. 7; xlix. 9.
7 "Yahweh's year for accepting, Our God's day for avenging." Note that the avenging is assigned to a day.
"Dimness"—G.A.S. Same word as for "fading," chap. xlii. 8.
9 May break into glory"—G.A.S.
8 Or: "And their glory shall ye make your own."

8 For I—Yahweh| am a lover of justice, Hating plunder, for an ascending - sacrifice,— Therefore will I give their reward with faithfulness, And <an age - abiding covenant> will I solemnise for them.
9 Then shall be [known among the nations] their seed, And [their offspring] in the midst of the peoples;—
[All who see them] shall acknowledge them, That [they] are the seed that Yahweh hath blessed.
10 I will [greatly rejoice] in Yahweh, My soul shall exult' in my God, For he hath clothed me, with the garments of salvation,< With a robe of righteousness> hath he enwrapped me,—
As a bridegroom adorneth himself with [a chaplet],
And as a bride bedecketh herself with [her jewels].
11 For <as the earth>; bringeth forth her bud, And as [a garden] causeth [her seeds] to shoot forth>
[So] [My Lord, Yahweh] will cause to shoot forth
Righteousness and praise before all the nations.

§ 63. Intercession offered and invited on Jerusalem's behalf.

1 <For Zion's sake> will I not hold my peace,
And <for Jerusalem's sake> will I not rest,—
Until her righteousness go forth as brightness, And [her salvation] as a torch that is lighted.

2 So shall nations see' thy righteousness,* And all kings, thy glory;
And thou shalt be called by a new name, which <the mouth of Yahweh> will name.*

3 Then shall thou become—
A crown of adorning, in the hand of Yahweh, and A royal diadem, in the hand of thy God.

6 Some cod. (w. 2 ear. pr. edns., Sep. and Vul.) omit: "My Lord"—G.n.
7 Or: "humbled.
8 Or: "an opening" (<of prison-doors"—understood). See G.n. and Lexicon. Cp. also chap. xlii. 7; xlix. 9.
9 Note that the avenging is assigned to a day.
11 Or: "maketh himself like a priest." "That priest it with his turban, decks himself with a splendid turban, such as the priests wore" —O.G. 464.
12 Some cod. (w. 1 ear pr. edns., Sep., Syr. Vul.): "So Adonay, Yahweh." "And with"—G.n. Cp. chap. xl. 5; lii. 10; Ps. cxvii. 2.
13 Or: "specify.

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8 For I—Yahweh| am a lover of justice, Hating plunder, for an ascending - sacrifice,— Therefore will I give their reward with faithfulness, And <an age - abiding covenant> will I solemnise for them.
9 Then shall be [known among the nations] their seed, And [their offspring] in the midst of the peoples;—
[All who see them] shall acknowledge them, That [they] are the seed that Yahweh hath blessed.
10 I will [greatly rejoice] in Yahweh, My soul shall exult' in my God, For he hath clothed me, with the garments of salvation,< With a robe of righteousness> hath he enwrapped me,—
As a bridegroom adorneth himself with [a chaplet],
And as [a bride] bedecketh herself with [her jewels].
11 For <as the earth>; bringeth forth her bud, And as [a garden] causeth [her seeds] to shoot forth>
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2 So shall nations see' thy righteousness,* And all kings, thy glory;
And thou shalt be called by a new name, which <the mouth of Yahweh> will name.*

3 Then shall thou become—
A crown of adorning, in the hand of Yahweh, and A royal diadem, in the hand of thy God.
Thou shalt be termed no longer—
Forsaken,*
Nor shall [thy land] be termed any longer,
A desolation,
But [thou] shalt be called
Hephzibah [= “My delight is in her”],
And [thy land].
Beulah [= “married”]; —
For Yahweh hath found delight in thee,
And [thy land] shall be married.
For [a young man] marrieth [a virgin],
Thy sons [marry thee]!
And [the bridegroom] rejoiceth over [the bride]—
Thy God [rejoiceth over thee].

<Upon thy walls, O Jerusalem> have I appointed watchmen,
<All the day and all the night through> let them not hold their peace,—
O ye that put Yahweh in mind,b
Do not take rest [to yourselves],
Neither give rest unto him,*
Until he establish, and until he set forth Jerusalem, as a praise in the earth!
Sworn' hath Yahweh—
By his own right hand, and
By his own strong' arm,—
Surely I will give thy corn, no more, as food
to thine enemies,
Nor shall the sons of the foreigner drink' thy new wine, for which thou hast toiled;
But [they who have garnered it] shall eat it, and praise Yahweh,—
And [they who have gathered in its clusters] shall drink it, in my holy' courts.a

Pass ye through, pass ye through the gates,
Prepare ye the way of the people;c—
Cast ye up, cast ye up the highway,
Clear it of stones,
Lift ye high a standard’ unto the peoples.
Lo! [Yahweh] hath sent a message unto the end of the earth:
Say ye to the daughter of Zion,
Lo! [thy Salvation] is coming,—
Lo! [his reward] is with him,
And [his recompense] before him.*

So shall men call them—
The holy' people,
The redeemed of Yahweh,—
And [thou shalt be called—
Sought out,
A city [not forsaken].

§64. An Avenging Redeemer suddenly appears, coming in from Edom, where he has trodden down Israel's Enemies in the Winepress of Divine Wrath. (Cp. Ps. cxxxvii. 7; chaps. xiii., xiv., xxiv.; Jer. xlix. 19 with l. 44; Obad.; Mi. iv. 9—v. 5.)

1 Who is this' coming in from Edom.
With bright-red garments, from Bozrah? This' made splendid* in his raiment,
Marching on* in the greatness of his strength?*
[II speaking in righteousness. Mighty* to save.
Wherefore' is there red, on thy raiment,—
And thy garments, as of one treading in a wine-trough?

3 <A winepress>* have I trodden [alone],
And <of the peoples> there was no' man with me.
So I trod them down, in mine anger,
And trampled upon them, in mine indignation,—
And their life-blood[ besprinkled my garments,
And <all mine apparel> I defiled;
4 For [a day of avenging] was in my heart,
And [the year of my redeemed] had come.*
Therefore looked I around, and there was none to help,—
And I was astonished, that there was none to uphold,—
So [mine own arm][b ] brought me salvation,]
And <mine indignation>[b ] the same; upheld me;
6 Then trod I down peoples, in mine anger,
And make them drunk, with mine indignation,
And brought down to the earth their life-blood.m

§65. Israel recalls her past Mercies, and bases on them a Prayer for Deliverance from her present forsaken and ruined Condition.

7 <The lovingkindness of Yahweh> will I recall.
The praises of Yahweh[ will I recall.
According to all that Yahweh hath bestowed upon us],—

* Which she once was;—cp. ver. 12; chap. 1.1; liv. 6.
\* cp. ver. 1.
\* ML: “‘the courts of my holiness.”
\* In chap. xl. 3 it was:—cp. ver. 4, n.

"Prepare ye the way of Yahweh": here it is:
"Lift up a banner over "—Cheyne (P.B.).
<“Fig. of blood, gore”>—O.G., Cp. ver. 6.
For “day” and “year,”—cp. chap. lxi. 2.
O: “victory.”
Some cod. (w. 4 ear. pr. edns.) have: “righteousness,” instead of “indignation”). Cp. chap. lxi. 16—O.G.
Some cod. (w. 1 ear. pr. edn., Aram.) : “brake them in pieces.”
"shivered them”—O.G.
ML: “their grape-juice.”
<“Fig. of blood, gore”>—O.G., Cp. ver. 6.
Some cod. (w. 1 ear. pr. edn., Aram.) : “brake them in pieces.”
"shivered them”—O.G.
Even the abundance of goodness to the house of Israel, Which he bestowed upon them—
According to his compassions, and
According to the abundance of his loving-kindness.

Therefore he said—
Surely <my people> they are',
<Sons> they will not act falsely!
So he became their saviour.

Then were recalled the days of the age-past time.
Where is he that led them up out of the sea,
with the shepherds of his flock?
Where is he that put within him, his Holy Spirit?
That caused to go at the right hand of Moses his own majestic arm,—
Cleaving the waters from before them.
To make himself an age-abiding name:
Causing them to go through the roaring deeps,—
Like a horse through the wilderness,
That they should not stumble?

Look thou down, out of the heavens, and see,
Out of the high abode of thy holiness and of thy majesty,—
Where are thy jealousy, and thy mighty deeds?—
The resounding of thy yearning affection, and thy compassions towards me are they restrained?
For thou art our father,
Though Abraham knew us not,
And Israel could not acknowledge us,—
Thou, O Yahweh art our father,
Our Redeemer from the Age-past time is thy name.

Wherefore shouldst thou suffer us to wander, O Yahweh, from thy ways!
Wherefore shouldst thou let us burden our heart past revering thee?
Return thou, for the sake of thy servants,
The tribes thou thyself hast inherited.

For a short time only did thy holy people hold possession,—
Our adversaries trod down thy sanctuary!
We have become like those Over whom <from age-past times> thou hast not ruled,
Who have never been called by thy name!

Would that thou hadst rent the heavens, hadst come down,
<At thy presence> had [mountains; quaked]:
<As fire kindleth' brushwood,
[As] fire causeth water to boil>
[So] <if thou wouldst make known thy Name to thine adversaries>
<At thy presence> [nations] would tremble.

When thou didst fearful things, we could not expect:
Thou camest down, <at thy presence>
<mountains; quaked>.

<Although from age-past times It was never heard,
It was not b perceived by the ear,—
Neither did [the eye] ever see—
That [a god besides thee] could work for the man who waited for him>
Yet didst thou meet Him who was rejoicing and working righteousness,
Even them who <in thy ways> remembrèd thee,—
Lo! [thou] hast been vexed;—
And truly we had sinned,
<Among them> was [the prospect of] an age [to come],
That we might be saved.

But we have become as one unclean all of us,
And <as a garment polluted> were all our righteous doings,—
And so we faded like a leaf all of us,
And [our iniquity] <as a wind> carried away;
And there was none
To call upon thy Name,
To rouse himself to lay firm hold on thee,—
For thou hadst hidden thy face from us,—
And hadst made us despond, by means of our iniquity.†

† Written: "In all their adversity, he was no adversary," but read as in this trans. In some cod. (w. 2 ear. pr. edns.) both written and read as in text of this trans.—G.n.

‡ Some cod. (w. 3 ear. pr. edns., Syr., Vul.):
"And he himself"—G.n.

¶ Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.):
"And he himself"—G.n.

ML. "benevolat," "he" = "the people," as in next line.

4 So (pl.) in many MSS. (w. 6 ear. pr. edns. [1 Rabh, 1617 and Vul.]) but in some cod. (w. 4 ear. pr. edns.): "shepherd" (sing.)—G.n.

5 Authorities vary between (sing.) "might," and (pl.) "mighty deeds.

6 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

7 Some cod. (w. 4 ear. pr. edns., Syr. and Vul.): "Nor"—G.n.

8 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.):
"iniquities" (pl.)—G.n.

9 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

10 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

11 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

12 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

13 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

14 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

15 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

16 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

17 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

18 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

19 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

20 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

21 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

22 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

23 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

24 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

25 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

26 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

27 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

28 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

29 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

30 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

31 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

32 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

33 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

34 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

35 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

36 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

37 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

38 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

39 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

40 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

41 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

42 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

43 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

44 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

45 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

46 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

47 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

48 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

49 Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.
ISAIAH LXIV. 8—12; LXV. 1—14.

8. But [now] O Yahweh, [our father] thou art,—
   [We] are the clay, and [thou] art our potter,
   Yes <the work of thy hands> are [we all];
9. Do not be indignant, O Yahweh, so very greatly,
   Neither <perpetually> do thou recall iniquity,—
   Lo! look around, we pray thee . . . [thy people] are [we all].
10. [Thy holy] cities have become a wilderness,—
    [Zion] <a wilderness> hath become,
    [Jerusalem] a desolation!
11. [Our holy] and [our beautiful] house,
    Where our fathers praised thee:,
    <A smoke in my nostrils>,
12. <In view of these things> wilt thou restrain thyself, O Yahweh?
    Wilt thou hold thy peace, and humble us so very greatly?

§66. Divine Condescension to Gentiles while Israel are yet sunk in Idolatry. A New Israel to be formed out of the Old; yes New Heavens and a New Earth to be created.

1. I have let myself be consulted, by them who had not asked,
   I have suffered myself to be found, by them
   who had not sought me,—
   I have said Here I am! Here I am!
   Unto a nation that had not been called by
   my name.
2. I have spread out my hands all the day,
   Unto a rebellious people,—
   Who walk In the way that is not good,
   After their own devices.
3. <The people who are provoking me to anger,
   to my face, continually,—
   Sacrificing in gardens, and
   Burning incense upon bricks;>*
4. Who tarry among graves,
   And in the secret places do lodge,—
   Who eat the flesh of swine,
   And <in the secret places> do lodge,—
5. Who say—
   Draw near by thyself,
   Do not approach with me,
   For I am holier than thou! >
   [These] are A smoke in my nostrils,
   A fire burning all the day.

6. Lo! it is written before me,—
   I will not keep silence,
   But I have recompensed, and will' recompense,
   Into their bosom:
7. Your own iniquities,
   And the iniquities of your fathers together,
   Saith Yahweh,
   Who have burned incense upon the mountains,
   And <upon the hills> have reproached me,—
   Therefore will I measure their former work
   into their bosom.

8. <Thus> saith Yahweh—
   As [new wine] is found [in the cluster],
   Do not destroy it, for a blessing is in it>
   [So] will I do for the sake of my servants,*
   That I may not destroy the whole
   [nation];
9. Therefore will I bring forth
   Out of Jacob] [a seed]" and
   Out of Judah] [an inheritor of my
   mountains],
   That my chosen ones may inherit it,
   And [my servants] dwell there;
10. Then shall [Sharon] become a fold for flocks,
   And the vale of Achor, for the lying down of
   herds,—
   For my people who have sought me.
11. But [ye] are they—
    Who forsake Yahweh,
    Who forget my holy mountain,—
    Who prepare, for Fortune, a table, and
    Who fill, for Destiny, mixed wine;*
12. Therefore will I destine you' to the sword,
   And [ye all] <to the slaughter> shall bow
   down.
   <Because I called, and ye answered not,
   I spake, and ye hearkened not,—
   But did that which was wicked in mine
   eyes,
   And <of that wherein I delighted not> ye
   made choice>
13. [Thus] saith My Lord, Yahweh,—
    Lo! [my servants] shall eat, but [ye] shall
    be famished,
    Lo! [my servants] shall drink, but [ye] shall
    be thirsty,—
    Lo! [my servants] shall rejoice, but [ye] shall
    turn pale;
14. Lo! [my servants] shall shout in triumph for
    mirth of heart,
    But [ye] shall make outcry, for pain of heart,
    And <for a breaking of spirit> shall ye
    howl.

a A sp. v. r. [seren]: "But
   thou O Y." In some
cod. w. 2 ear. pr. edns.
   Aram.): "thou" is both
   written and read—G.n.
   b Some cod. (e. r. Sep. Syr.
   Vul.): "hands"—G.n.
   c Or: "right." The refer-
   ence is to those among
   the people who, after the
   Restoration, still prac-
   tised the idolatries of
   their pre-exilic fore-
   fathers. Cp. chap. lvii.*
   d Again reminding us of
   chap. i. 29.
   e roof-tiles." — O.G.
   f ML: " I am holy to thee"
   — P.C.; "for else I shall
   sanctify thee" =Cheyne
   (P.B.). "And so unfit
   them for all the ordi-
   nary uses of life" —
   A. B. Davidson (Temple
   Bible).

* Mark well this note of continuity between the old Israel and the new; cp. chap. liv. 21; lxii. 4.
* Or transfer both names: "Adonay, Yahweh."
So shall ye leave your name for an oath, to my chosen ones,—
So then My Lord Yahweh will slay thee,—
And his servants will he call by another name:

So that he who blesseth himself in the earth will bless himself in the God of faithfulness,
And he who sweareth in the earth will swear by the God of faithfulness,—
Because the former troubles have been forgotten,
And because they are hid from mine eyes.

For, behold me! Creating new heavens, and a new earth,—
And the former shall not be mentioned,
Neither shall they come up on the heart.
The sound of weeping, or the sound of a cry:
There shall be thenceforward no more
A suckling of a few days, or an elder who filleth not up his days,—
Yea a sinner, a hundred years old shall be accused.

Then shall they build houses, and dwell in them,—
And plant vineyards, and eat the fruit of them;
For, behold me! creating Jerusalem an exultation, and Her People a joy;
Therefore will I exult in Jerusalem, and joy in my People,—
And there shall be heard in her no more the sound of weeping, or the sound of a cry:
But joy ye and exult, perpetually, in what I am about to create,—
For, behold me! creating Jerusalem an exultation, and Her People a joy.

The wolf and the lamb shall feed in unity,
And the lion shall eat straw;
But as for the serpent, dust shall be his food:
They shall not harm—Nor shall they destroy.
In all my holy mountain.

Saith Yahweh.

§67. The Humble in Heart, and the Profane who hate them, must be Divinely disciplined. The Birth of a Man-child and of a Nation. Rejoice with Jerusalem. Bewarmed by the Fate of Idolaters and Transgressors.

Thus saith Yahweh,
The heavens are my throne, and
The earth is my footstool:
Where' then is the house which ye can build me?
Or where' is my place of rest?
For all these things have mine own hand made,
And all these things came into being;—Declareth Yahweh.

But for this one will I look around,
For him who is humbled and smitten is spirit,
And so careth anxiously for my word.

He that slaughtereth an ox [is as one] who smiteth a man,
He that sacrificeth a lamb [is as one] who beheadeth a dog,
He that causeth a meal-offering to ascend [offereth it with] the blood of swine,
He that maketh a memorial of frankincense [is as one] who blesseth iniquity:
They indeed have chosen their own ways,
And in their own abominations their soul hath found delight;
I, also will choose the things that vex them,
And the things they dread will I bring upon them, Because—
I called, and there was none to answer, I spake, and they hearkened not,—But did that which was wicked in mine eyes.
And of that wherein I delighted not; made choice.

Hear the word of Yahweh, ye who care anxiously for his word:
Said your brethren who hated you, Who thrust you out for my Name's sake.
Yahweh be glorified! Therefore shall he appear to your rejoicing,
But [they] shall turn pale.

a Or: “curse.”
b Or: “one.”
c Heb: “awake!;” cp. 2 Cor. i. 20; Rev. iii. 14.
d Cp. 1 Cor. ii. 9. “Come into mind (occur to one)”—O.G. 694, 4.
e Mi.: “to futurity.”
f So most authorities; but some cod.: “And there” —O.c.
g Some cod.: “Nor plant”—O.c.
h Cp. O. G. 115.

a Cp. chap. xi. 9.
b Or: “wounded.”
c Cp. chap. lii. 15.
d Cp. chap. i. 13.
The sound of a tumult — out of the city,
The sound of Yahweh, rendering recompense
to his foes.

Who hath heard the like of this?
Who hath seen the like of these things?
Can a land be made to bring forth in one day?
Or a nation be born at one time?
As soon as she travaileth Zion hath also
given birth to her children.

Could it bring to the birth, and not cause to
bring forth? Saith Yahweh.
Or (I) to be causing to bring forth, and then
prevent? Saith thy God.

Rejoice ye with Jerusalem, and exult over
her.
All ye who love her —
Joy with her, right joyfully,
All ye who used to mourn over her:

That ye may draw, to satisfaction, out of the
fountain of her consolations —
That ye may drain out and get exquisite
delight from the abundance of her glory.

For thus saith Yahweh —
Behold me! extending unto her, like a river!
Prosperity,
And as a torrent overflowing the glory of the nations.
That ye may draw it forth —
Upon the side shall ye be carried, and
Upon the knees shall ye be caressed:

Sol will console you,
And in Jerusalem shall ye be consoled.

As soon as ye have seen it your heart shall be joyful,
And your bones like green herbage shall thrive —
So shall be known
The hand of Yahweh with his servants,
But indignation with his foes!

For lo! |Yahweh| with fire doth come,
And like a storm-wind are his
chariots —
To render, with fury, his anger,
And his rebuke, with flames of fire.

For <by fire> will Yahweh enter into judgment,
And by his sword, with all flesh —
And many shall be the slain of Yahweh.

They who hallow themselves and purify themselves for the garden,
Behind a certain thing in the midst,
Who eat the flesh of swine, and the abomination, and the mouse.

Together shall be cut off —
Declareth Yahweh.

Because I . . . for their works and their devices doth it come!
Am about to gather together all nations and tongues —
So shall they come, and see my glory.

Then will I set, among them, a sign,
And will send, of them, such as have escaped,
unto the nations —
Tarshish, Pul, and Lud, that draw the bow,
Tubal and Javan,
The Coastslands that are afar off,
Who have not heard my fame,
Nor seen my glory,
And they shall tell my glory throughout the nations.

Then shall they bring in all your brethren out of all the nations.
As a present unto Yahweh,
Upon horses and in chariots and in
palanquins and on mules and on
dromedaries.
Unto my holy mountain — Jerusalem,
Saith Yahweh —
Just as the sons of Israel bring in their present in a pure vessel, into the house of
Yahweh.

And (of them also) will I take for priests —
for Levites, Saith Yahweh.

For as the new heavens and the new earth which I am about to make, are to remain
before me —
Declareth Yahweh.

Shall remain your seed and your
name.

And it shall come to pass, that
From one new moon to another, and
From one sabbath to another
Shall all flesh come in to bow down before me,
Saith Yahweh.

Then shall they go forth and look, upon the
dead bodies of the men who had been
trespassing against me —
For their worm shall not die.
And their fire shall not be quenched;
So shall they become an abhorrence, to all
flesh.
§ 1. After a brief historical Record, Jeremiah tells of his Pre-natal Destination and early Call to the Prophetic Office. He is charged to be fearless, sent to Nations and Kingdoms, and assured of Divine Aid. Almond Branch and Boiling Caldron shown him as Emblems of his Mission.

1 The words of Jeremiah, son of Hilkiah,—of the priests who were in Anathoth, in the land of Benjamin: 2 unto whom came the word of Yahweh, in the days of Josiah son of Amon, king of Judah,—in the thirteenth year of his reign; 3 it came also in the days of Jehoiakim son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah son of Josiah, king of Judah,—as far as the carrying away of Jerusalem captive, in the fifth month.

4 So then the word of Yahweh came unto me, saying:

5 <Before I formed thee at thy birth>* I took knowledge of thee, And <before thy nativity>b I hallowed thee,— <A prophet to the nations>I appointed thee.

6 Then said I— Ah ! My Lord, Yahweh! Lo ! I know not how to speak,— For <a child> am ||I||!

7 Then said Yahweh unto me, Do not say, <A child> am ||I||,— For <against whomsoever I send thee> shalt thou go, And <whatsoever I command thee> shalt thou speak:

8 Be not afraid of their faces,— For <with thee> am ||I||, to deliver thee. Declareth Yahweh.

9 Then Yahweh put forth his hand, and touched my mouth,—and Yahweh said unto me, Lo ! I have put my words in thy mouth.

10 See ! I have set thee in charge, this day, over the nations, and over the kingdoms, To uproot and to break down, and to destroy and to tear in pieces,— To build and to plant.

11 Moreover the word of Yahweh came unto me, saying, What canst thou see, Jeremiah?

12 Then said Yahweh unto me,— Thou hast rightly seen, — for <keeping watch> b am I, over my word, to perform it.

13 And the word of Yahweh came unto me, a second time, saying,

What canst thou see?

And I said,

<A boiling caldron> c can I see, with the front thereof || on the North||.

14 Then said Yahweh unto me,— <Out of the North> shall break forth calamity, against all the inhabitants of the land. 15 For behold me ! calling for all the families of the kingdoms of the North.

16 Then will I pronounce my judgments against them, concerning all their wickedness,— in that they have forsaken me, and have burned incense unto other gods, and have bowed down to the works of their own hands.

17 | Thou|| therefore, shalt gird thy loins, and arise, and speak unto them, all that ||I|l command thee,— be not dismayed because of them, lest I dismay thee before their face. 18 I therefore—lo ! I have set thee to-day, as a fortified city, and as a pillar of iron, and as walls of bronze, over all the land,—against the kings of Judah, against her princes, against her priests, and against the people of the land.

* The watter—* so called from its early blossom, as being the first of the trees to wake from the sleep of winter."—Davies' H.L.

"A blown pot," "a pot over a blown fire"—Davies' H.L. "A blown pot," etc., "well heated"—G.O.

4 Or: "earth."

"Or: "seat."

Some cod.: w. 1 ear. pr. edn., Syr., and Vul.; 6 work (sing.):—G.n.

Some cod.: w. 2 ear. pr. edn., Aram., Syr., and Vul.): "a wall":—G.n.
And they will fight against thee, but shall not prevail against thee,— for <with thee> am I, Deleareth Yahweh, to deliver thee.

§ 2. Commencing his First Message to Jerusalem in terms of touching Tenderness, the Prophet remonstrates with his People for their Unfaithfulness, Ingratitude, Daring and Cruelty; he silences Equivocation, and sternly brings home the Charge of Unfaithfulness.

1 And the word of Yahweh came unto me, saying;
2 Go and cry in the ears of Jerusalem, saying—
|Thus| saith Yahweh,
I remember, in thy behalf, the lovingkindness of thy youthful days,
The love of thy bridal estate,—
Thy coming out after me,
Through the desert,
Through a land |not sown| :
|Holiness| was Israel unto Yahweh,
The first-fruit of his increase,—
|All that devourd it| were held guilty,
|Calamity| used to come upon them,—
Deleareth Yahweh.

3 Hear ye the word of Yahweh, O house of Jacob,
And all the families of the house of Israel.
|Thus| saith Yahweh,—
What did your fathers find in me, by way of perversity, that they removed far from me,—and went after vanity, and became vain? c 4 Neither said they, Where is Yahweh,
Who brought us up out of the land of Egypt,—
Who led us
Through the desert,
Through a land of wastes and clefts,
Through a land of parched places and of death-shade,
Through a land
Along which no man had passed,
And in which no son of earth dwelt?

5 Then brought I you into a country of garden land, to eat the fruit thereof and the goodness thereof,—and yet <when ye entered> then defiled ye my land, and <mine inheritance> ye made an abomination.
6 |The priests| said not,
Where is Yahweh?
And |theirs who handled the law| did not acknowledge me,
And |the shepherds|| transgressed against me,—
And |the prophets| prophesied by Baal,
And so <after things that could not profit> did they walk.

9 |Therefore| yet further|| will I plead with you,
Deleareth Yahweh,
Yea <with your children's children> will I plead.
10 For—pass through the coastlands of the West,* and see,
And <unto Kedar> send ye and |consider diligently|,—
And see—whether there hath been the like of this!
11 Hath |a nation| changed |gods|, although |they| were No-gods?
Yet |my people| have changed my glory for that which could not profit !

12 Be amazed, O ye heavens, at this,—
And shudder, be dried up utterly,
Urgeth Yahweh.

13 For <two wicked things> have my people committed,—
<Me> have they forsaken, |a fountain of living water|,
To hew out for themselves cisterns, broken' cisterns, that cannot hold water.

14 Was Israel |a servant| ?
<Born in the house> was |he|?
Wherefore hath he become a prey ?

15 <Against him> have been roaring |wild lions|,
They have uttered their voice,—and have made his land a desolation,
|His cities| have been burned, so as to have no inhabitant.

16 Even the sons of Noph and Tahpanhes have been crushing the crown of the head.
Is not this'what thou wast certain to do for thyself,—in that thou didst forsake Yahweh thy God, when he was leading thee by the way?

18 ||Now therefore, what hast thou to do with the way to Egypt, to drink the waters of Shihor?
Or what hast thou to do with the way to Assyria, to drink the waters of the River [= Euphrates]?

19 Let thy wickedness correct thee.
And |thine apostacies| rebuke thee,
Know therefore and see,
That it is a wicked thing and a bitter, that thou shouldst have forsaken Yahweh thy God,—
And that the dread of me should not have pertained to thee,
Deleareth My Lord, Yahweh of hosts.

* Or: "Cyprus.
+ Or: "O.G. 2439.
* "The ancient records emphatically declare that the original reading here was . . . (kodhoi) 'my glory'; and that the Sopherim changed it into (kodhoi) 'his glory'. The original reading was deemed too bold a statement and derogatory to the Lord"—G. Intro. 356.
+ "Devoid of clouds and vapours"—Davies' H.L.
* Or: "reached.
* Or: "Adonay, Yahweh."
For <in age-past time> a
I brake thy yoke,
I tare oifthy fetters,
And thou saidst, I will not transgress,—
Nevertheless thou lying down as an unchaste woman.
Yet all planted thee a precious vine, a
a wholly true seed,—
How then didst thou change thyself towards me, into the degenerate plantings of the alien vine?
For though thou wash thee with nitre, and take thee much soap,
Yet is thine iniquity inscribed liefore me. Declareth My Lord, Yahweh.1
How canst thou say, I have not defiled myself,
After the Baalim have I not gone?
See thy way, in the valley,
Own what thou hast done,—
A nimble young she-camel, crossing her own ways;
A wild ass, taught of the desert;
In the desire of her soul she snuffeth the wind,
In her occasion who can turn her back?
None who seek her will weary themselves,
In her month they shall find her!
Withhold thy foot from being unshod,
And thy throat from thirst!
But thou saidst, Helpless!
No! for I love foreigners, and after them will I go.
As the shame of a thief when he is found
So hath been put to shame, the house of Israel,—
They, their kings, their princes, and their priests, and their prophets:
Saying to a tree, My father art thou! and to a stone, thou didst give us birth,
For they have turned unto me the back, and not the face,—
But in the time of their calamity they will say,
Arise, and save us!
Where then are thy gods' which thou hast made for thyself?
Let them arise, if they can save thee, in the time of thy calamity,—
For according to the number of thy cities have become thy gods, O Judah.
Wherefore should ye plead against me, All of you have transgressed against me.
Declareth Yahweh.
In vain have I smitten your children,
Correction have they not accepted,
Your sword hath devoured your prophets, a lion that destroyeth.
O generation, see ye the word of Yahweh,
A desert became I unto Israel!
Or a land of thick darkness!
Wherefore have I my people said, We have roved about, We will not come in, any more, unto thee?
Can a virgin forget her ornaments,—
A bride, her girdle? Yet my people have forgotten me, days without number.
How thou dost make winsome thy way, to seek love!
Therefore even unto wicked women hast thou taught thy ways.
Even in thy skirts is there found, The blood of the lives of the helpless innocents,—
Not in the act of breaking in didst thou find them, yet [the blood is] on all these.
Although thou saist, Because I am innocent surely liath bi' anger turned back from me,—
Behold me! entering into judgment with thee, because thou sayest, I have not sinned!
How vigorously thou goest about, changing thy way!
Even of Egypt shalt thou be ashamed, just as thou wast ashamed of Assyria:
Even from this one shalt thou go forth, with thy hands upon thy head,—
For Yahweh hath rejected those in whom thou confidest, and thou shalt not prosper with them.
He hath said, If a man send away his wife, and she go from him, and become another man>
will he return unto her again? would not that land be utterly defiled?
And thou hast been unchaste with many neighbours> and yet [thinnest] to return unto me!
Declareth Yahweh.
Some cod. (w. 4 ear. pr. edns., Arum., Sep. and Syr.): “And after”—G.n.
Some cod. (w. 2 ear. pr. edns.) omit this “every” —G.n.
A shorack, as in Is. v. 2.
Or: “foreign.”
Neither, a mineral alkali. “A vegetable alkali. the Eastern Massorites omit this “every” —G.n.

1 Some cod. (w. 4 ear. pr. edns., Arum., Sep. and Syr.): “and their” —G.n.
Some cod. (w. 2 ear. pr. edns.) omit this “and” —G.n.

2 Some cod. (w. 2 ear. pr. edns.) write (in two words): “darkness of Yah”—G.n.

3 Cp. chap. xi. 13.
One school of Massorites write (in two words): “darkness of Yah”—G.n.
Hath slain were not detected in crime—O.G. 369. Cp. Exo. xxxi. 1.

4 Or: “friends,” “associates,” “lovers.”
Lift up thine eyes unto the bare heights, and see—where thou hast not been unchastely embraced! besides the ways hast thou sat to them, like the Arabian in the desert,—and hast defiled the land with thine unchastities, and with thy wickedness.

Therefore have I withheld the showers, and the latter rain hath not come—yet hast thou been like the forehead of an unchaste woman, hast thou refused to be ashamed.

§ 3. Treacherous Judah put to shame as a worse Offender than Apostate Israel: the latter encouraged to return to Zion along with Judah. Ark to be abolished, Nations gathered, Spirit of Adoption bestowed.

And Yahweh said unto me, in the days of Josiah the king, Hath thou seen what apostate Israel did? She used to go upon every high mountain, and beneath every green tree, and commit unchastity there. And I said, after she had been doing all these things, Unto me shalt thou return? and she returned not,—and her treacherous sister Judah saw it! Though she saw that for all this, apostate Israel having committed adultery, I had sent her away, and had given a scroll of divorcement unto her yet her treacherous sister Judah feared not, but she also went and committed unchastity.

Yea though it had come to pass that through the levity of her unchastity she had defiled the land,—and committed adultery with Stone and with Tree yet, in spite of all this her treacherous’ sister Judah returned not unto me, with all her heart,—but falsely, Declareth Yahweh.

Then said Yahweh unto me,—Apostate’ Israel hath justified herself,—more than treacherous’ Judah.

Go, and proclaim these words towards the North, and say—Return! thou apostate’ Israel.

Urgeth Yahweh, I will not lower my face against you,—for full of lovingkindness I am.

Declareth Yahweh, I will not maintain [mine anger] unto times age-abiding. [Only] acknowledge thine iniquity, that against Yahweh thy God hast thou transgressed,—and hast gone hither and thither unto foreigners under every green tree, and unto my voice ye have not hearkened.

Declareth Yahweh.

Return, ye apostate sons, Urgeth Yahweh, for [I] am become thy husband,—therefore will I take you, one of a city, and two of a family, and will bring you to Zit ; and will give you shepherds, according to mine own heart,—who will feed you, with knowledge and discretion.

And it shall come to pass, when ye shall be multiplied and become fruitful in the land in those days, Declareth Yahweh, They shall say no more, The ark of the covenant of Yahweh, Neither shall it come up on the heart, Neither shall they remember it, Neither shall it be made any more.

<At that time> shall they call Jerusalem, The throne of Yahweh, and there shall be gathered unto her all the nations — to the Name of Yahweh, to Jerusalem; and they shall walk no more after the stubbornness of their own wicked heart.

<In those days> shall the house of Judah go unto the house of Israel,—that they may enter together out of the land of the North, upon the land which I gave as an inheritance unto your fathers.

<Though [I myself] had said,— How can I put thee among the sons, And give thee a land to lie coveted, An inheritance of beauty, of the hosts of nations? Yet I said, My father shalt thou call me, And away from me shalt thou not turn.

But indeed a wife goeth treacherously.
from her husband* [[so]] have ye acted treacherously with me. O house of Israel,
Declare Yahweh.

21 ||A voice, on the bare heights[| is heard,
The weeping of the supplications of the sons
of Israel,—
Because they have perverted their way,
Have forgotten' Yahweh their God.

22 Return, ye apostate sons,
I will heal your apostasies!
Behold us! we have come unto thee,
For thou art Yahweh our God.

23 But [[the Shameful thing]] hath devoured
the labour of our fathers, from our youth:
Their flocks, and their herds, their sons,
and their daughters. We must lie down in our shame,
And our reproach [be our covering].
For <against Yahweh our God> have we sinned,
We, and our fathers, from our youth, even until this day].—
Neither have we hearkened unto the voice of Yahweh our God.

<If thou wilt return, O Israel>
Declare Yahweh,
Unto me mayst thou return,—
And if thou wilt remove thine abominations from before me>
Then shalt thou not become a wanderer.

<If thou wilt swear.>
By the life of Yahweh!
in faithfulness, in justice and righteousness>
Then shall the nations bless themselves in him,
And <in him> shall they glory. #

§ 4. Against Judah and Jerusalem an Invasion is threatened—to the Anxious of the tender-hearted Prophet, who, assured it must be so, pictures the Scene of Devastation in Language of great beauty. Rejected by her Paramours, the Forsaken One makes bitter Outcry.

For thus saith Yahweh,
Unto the men of Judah and unto Jerusalem,*
Till ye the untilled ground,—
And do not sow among thorns.

4 Circumcise yourselves unto Yahweh,
So shall ye remove the impurity* of your heart, ye men of Judah, and ye inhabitants of Jerusalem,—
Lest mine indignation |go forth as fire|, and burn, and there be none to quench it,
Because of the wickedness of your doings.

5 Declare ye in Judah,
And <in Jerusalem> let it be heard,
Blow ye a horn in the land,—
Cry, with full voice!—
And say, Gather yourselves together,
And let us enter the defenced* cities.
6 Lift up an ensign—Zion-ward,
Bring into safety, do not tarry,—
For <calamity> am I bringing in from the North,
Even [a great destruction].
7 There hath come up a lion' out of his thicket,
Yea (a destroyer of nations:—
hath set forward,
hath come forth out of his place,—
To make thy land' a desolation, 
[Thy cities] shall fall in ruins, [so as to have no inhabitant].
8 On this account: gird you with sackcloth, lament and howl,—
Because the glow of the anger of Yahweh
 hath not turned from us.
9 And it shall come to pass, in that day,
Declare Yahweh,
That the courage of the king [shall fail],
And the courage of the princes,—
And the priests shall be astonished,
And [the prophets] shall be amazed.
10 Then said I,—
Ah! My Lord Yahweh! [Surely] thou hast suffered this people and Jerusalem! to be beguiled,—saying,
||Penons; shall ye have,—
whereas the sword shall reach' unto the soul.
11 <At that time> shall it be said of this people
and of Jerusalem,—
[The sharp wind of the bare heights in the desert] cometh towards the daughter of my people,—not to winnow, nor to cleanse].
12 A wind too strong for these [cometh in for me].
||Now will I also] pronounce sentences upon them:*
13 Lo! <like clouds> shall be come up,
Even <as a storm-wind> his chariots,
[Swifter than eagles] his horses,—
Woe to us, for we are laid waste!*

a Or: "friend." Cp. ver. 4.
b Or: "prosperity."
c Some cod. (w. 3 car. pr. edns., Aram., Sep. and Syr.): "and their"-
(i.n.

d A most significant promise!
"foreskins." In some cod. (w. Sep., Syr.):
"foreskin" (sing.); but in others (w. 3 car. pr. edns., Aram., Sep., and Syr.): "the inhabitants of Jeru."; cp. ver. 4—G.n.

Or: "heart." b Lit. "breaking up."
c Lit. "her" A sp. v. r. (seco.): "her"

Wash, from wickedness, thy heart, O Jerusalem,
That thou mayest be saved,—
How long shall lodge within thee thy wicked devices?

For a voice declareth from Dan,—
And publisheth trouble from the hill country of Ephraim.

Put ye in mind the nations.
Lo! publish ye against Jerusalem,
Blockaders are coming in from a land afar off,—
And have uttered, against the cities of Judah, their voice:
<As the keepers of a field> have they come against her, round about,—
For against me hath she relied, Declareth Yahweh.

My bowels! My bowels!
I am pained in the walls of my heart,
My heart beateth aloud to me.
I cannot be still!
For the sound of a horn hast thou heard, O my soul,
The loud shout of war!

Breach upon breach they cry, For ruined is all the land,—
Suddenly are ruined my tents, In a moment my curtains!

Surely it is bitter,
Surely it hath reached unto thy heart.

My bowels! My bowels!
I am pained in the walls of my heart,
My heart beateth aloud to me,
I cannot be still!
For the sound of a horn hast thou heard, O my soul,
The loud shout of war!

Breach upon breach they cry,
For ruined is all the land,—
Suddenly are ruined my tents, In a moment my curtains!

How long shall I keep on seeing a standard,—
continue to hear the sound of a horn?

Surely [perverse] is my people,
<Me> have they not known,
< Foolish sons> are they are',
Yea <without understanding> they are':
Wise they are', to commit wickedness,
But [how to do well] they know not!

I beheld
The earth, and lo! it was waste and wild,—
The heavens also, and their light was not:
I beheld
The mountains, and lo! they were trembling,—
And [all the hills] had been violently moved:
I beheld
And lo! there was no human being,—
Yea [all the birds of the heavens] had fled:

Written: "have I"; read: "hast thou".—G.n.
"hast thou."—G.n.

14 Wash, from wickedness, thy heart, O Jerusalem,
That thou mayest be saved,—
How long shall lodge within thee thy wicked devices?
15 For a voice declareth from Dan,—
And publisheth trouble' from the hill country of Ephraim.
16 Put ye in mind the nations.
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The mountains, and lo! they were trembling,—
And [all the hills] had been violently moved:
I beheld
And lo! there was no human being,—
Yea [all the birds of the heavens] had fled:

Written: "have I"; read: "hast thou".—G.n.
"hast thou."—G.n.
Thou hast smitten them,  
Yet have they not grieved,  
Thou hast consumed them—  
They have made their faces bolder than a
cliff,  
They have refused to return.

4 And I said,—  
Only [poor people] are [they],—  
They act foolishly,  
For they know not  
the way of Yahweh,  
the justice of their God!

I will betake me unto the great men, and will  
speak [with them];! For [they] know  
the way of Yahweh,  
the justice of their God!

Yea but [they] [with one accord] have  
broken the yoke,  
torn off the bands.

6 [For this cause] hath the lion out of the forest  
smitten them.  
The wolf of the waste plains preyeth upon  
them.

The leopard is keeping watch over their  
cities,  
Every one that goeth out from thence is  
torn in pieces,—  
For they have multiplied their transgressions,  
Numerous are their apostasies.

7 How [for this] can I pardon thee?  
[Thine own sons] have forsaken me,  
And have sworn by No-gods,—  
When I had fed them to the full,  
Then committed they adultery,  
And [the house of the unchaste woman] they used to throng:  
[Lusty, well-fed horses] had they become,  
Every man [unto his neighbour’s wife] would neigh!

[For these things] shall I not punish!  
Demandel Yahweh:

Yea [on a nation such as this] must not my  
soul avenge herself!  

10 Scale ye her walls, and destroy,  
But [a full end] do not make,—  
Remove her tendrils,  
For [not to Yahweh] do [they] belong!

11 For [very treacherously] have the house of  
Israel and the house of Judah dealt with  
me!, Declareth Yahweh.

They have acted deceitfully against [Yahweh],  
And have said,  
Not He!  
Neither shall there come upon us [calamity],  
[Neither sword nor famine] shall we see;

12 But [the prophet] shall prove to be wind,  
And there is [no one] speaking in them,—  
[Thus] shall it be done to themselves!

Therefore  
[Thus] saith Yahweh,  
God of hosts,

<Because ye have spoken this word>,—  
Behold me! making my words in thy mouth  
to be fire,  
And [this people]—wood,  
So shall it devour them.

Behold me! bringing upon you a nation from  
afar,  
O house of Israel.  
Declareth Yahweh,  

<A nation invincible> it is’.  
A nation from age-past times hath it been’,  
A nation whose tongue thou shalt not  
know,  
Neither shalt thou understand what it  
speaketh:

16 [Its quiver] is like an open sepulchre,—  
[They all] are heroes:

Then shall it eat thy harvest, and thy bread,  
which [thy sons and thy daughters] should  
eat,—  
It shall eat thy flock and thy herd,  
It shall eat thy vine and thy fig-tree,—  
It shall destroy thy defended cities, wherein  
[thou] art trusting, [with the sword].

18 Yet [even in those days]  
Declareth Yahweh,  
Will I not make of you [a full end].

And it shall come to pass [when ye shall  
say,  
For what cause] hath Yahweh our God  
done to us all these things?  
Then shalt thou say unto them,—  
[As ye forsook me, and served the gods  
of the foreigner in your own land]  
[So] shall ye serve aliens in a land [not  
your own].

Tell ye this, throughout the house of Jacob,—  
And let it be heard throughout Judah, saying:

21 Hear this, I pray you, ye people—foolish  
and without heart,—  
[Eye]s have they, and see not,  
[Ears] have they, and hear not!  

22 [Even for me] will ye have no reverence?  
Enquireth Yahweh,  
And [because of me] will ye not be  
pained?

In that [though I placed the sand as a  
bound to the sea,  
A decree age-abiding, and it should not  
pass beyond it,—  
When they would toss themselves,  
Then should they not prevail,  
When the waves thereof would roar,  
Then should they not pass beyond it>
Yet this people hath an obstinate and rebellious heart,—
They have turned aside, and gone their way;
Neither have they said in their heart,—
Let us, we pray you, revere Yahweh our God,
Who giveth rain, even the early and the latter, in its season,—
<The appointed weeks of harvest> he reserveth for us.

Your iniquities have thrust away these things,
Yea, your sins have withheld that which is good from you.
For there have been found among my people, lawless men,—
One lieth in wait, as with the stooping of fowlers,
They have set a trap, they capture men;—
<As a cage> full of birds;
So are [their houses] full of unrighteous gain,—
For this cause have they become great, and waxen rich.
They have waxed fat, they shine.
Yea, they have overpassed the records of wickedness.
<The right> have they not determined,
The right of the fatherless, that they might prosper,—
Yea <justice to the helpless> have they not decreed.

An astounding and horrible thing hath been brought to pass in the land:
The prophets have prophesied falsely, and the priests tread down by their means,
And many people love it so,—
What then can ye do, as to her latter end?

Take your goods into safety, ye sons of Benjamin, out of the midst of Jerusalem,
And blow ye a horn, And raise a fire-signal,—
For calamity hath looked out from the North,
Even a great destruction.

To a comely and delicate woman> have I likened* the daughter of Zion:
<Against her> shall come shepherds, with their flocks;
They have pitched against her their tents, round about,
They tend their flocks, every one near at hand.
Hallow ye against her a war,
Arise! and let us go up in broad noon.
Woe to us, for the day hath turned,
for the shadows of evening stretch along.

Arise! and let us go up in the night,
And let us destroy her palaces.

For <Thus> saith Yahweh of hosts,
Cut ye down timber, and cast up against Jerusalem, a mound,—
That is the city to be punished!
There is nothing but oppression in her midst;
<Like the casting forth by a well of its waters>,
Hath she cast forth her wickedness,—
Violence and destruction are heard in her,
<Before my face, continually> are suffering and smiting.
Receive thou correction, O Jerusalem,
Lest my soul be torn from thee,—
Lest I make thee A desolation, A land not habitable.

Thus, saith Yahweh of hosts,
They shall thoroughly glean, as a vine, the remnant of Israel,—
Turn back thy hand, as a grape gatherer, over the tendrils.

Unto whom can I speak—and bear witness, that they may hear?
Lo! <uncircumcised> is their ear, that they cannot attend,—
Lo! the word of Yahweh hath become to them a reproach; they take no delight therein.

So then <with the indignation of Yahweh> am I full.
I am too weary to hold it in,
[If I am constrained] to pour it out, upon the boy in the street, and upon the circle of young men together,—
For [even husband with wife] will be captured,
The elder, with him who is full of days;
And their houses shall be turned over to others,
Fields and wives together,—

Some authorities omit this "even"—G.n.
* Or (according to some): "As a c. and d. thing have I cut off (or laid waste)," Vul.; "and they"—G.n.
§ 6. The Invader approaches, making light of his Task, his Men drearfor the Fray. Yahweh, tearing himself from his People because they abounded in Wickedness and Violence, and refuse to hearken, and mock the Divine Word—charges the Enemy not to spare. The Prophet himself, filled with Yahweh's Indignation, pours out his Warnings wherever he can get a Hearing, and is further appointed to act as an Assayer of Metal amongst his People.

Take your goods into safety, ye sons of Benjamin, out of the midst of Jerusalem, And <in Tekoa> blow ye a horn, And <on Beth-haccherem> raise a fire-signal,—
For calamity hath looked out from the North,
Even a great destruction.

Or (according to some): "As a c. and d. thing have I cut off (or laid waste)," Vul.; "and they"—G.n.
For I will stretch out my hand against the inhabitants of the land.

Declareth Yahweh.

For from the least of them, even unto the greatest of them,
||Every one** graseth with greed,—

And from the prophet even unto the priest,
||Every one* dealeth falsely;—

And so they have healed the grievous wound** of my people* ||rightly,||

Saying Peace, peace, when there was no peace,

Were they led to turn pale, because <an abominable thing> they had done!

Nay! they did not ||at all turn pale.||

Nay! they did not so much as know how ||to exhibit shame!,

Therefore shall they fall among them who are falling.

<In the time when I punish them> shall they be overthrown.

Sheith Yahweh.4

||Thus|| saith Yahweh—

Stand ye at the ways—and see.

And ask for the paths of age-past times,*
Where is the good' way?

And walk therein,
And ye shall find rest' to your souls.6

But they said, We will not walk [therein]!

Therefore will I raise up over you, watchmen,
Give ye heed to the sound of a horn,—

But they said, We will not give heed! 17

|Therefore| hear, O ye nations,—

And take knowledge, O assembly.

Of that which befalleth them:

Hearthou—O earth,

Lo! ||am bringing in Calamity against
this people, the fruit of theirown
devices,—For <unto my words> havetheynotgiven
heed, And <as for my law> theyhaverejectedit.

What then is' it to me, that—
Frankincense from Sheba! come in, or
Sweet cane from a land afar off?||

Your own ascending-offerings| are not acceptable,
Nor are ||your sacrifices| pleasing to me.

|Therefore|
Behold me! laying before this people,
stumblingblocks,—

And fathers and sons together ||shall stumble against them.||

The neighbour and his friend|| shall perish.

||Thus|| saith Yahweh,

Lo! a people coming in from the land of the North,—

Yea ||a great nation|| shall be stirred up out
of the remote parts of the earth:

<Bow and javelin> shall they grasp,||

Cruel is he!

So they will not have compassion,
||Their voices| <like the sea> will roar,3

And <on horses> will they ride,—

Arrayed each one, like a man for battle,
Against thee, O daughter of Zion!

We have heard the report thereof.

Relaxed' are our hands,—

||Anguish| hath taken hold on us,

||Pangs as on her that is giving birth.||

Do not go out into the field,
And <in the road> do not walk,—

Because ||a sword| hath the foes,—

Terror round about!6

O daughter of my people,
Gird thee with sackcloth, and* roll thyself in
ashes,—

<The mourning for an only son> make thou for
thysel,

||Most bitter lamentation||! For
<suddenly> shall the destroyer come
upon us.

<An assayer> have I set thee amongst my
people, of gold-ore,4—

That thou mayest note and try their way :*

<They all! are rebels} of rebels,
Slander-walkers, [They are] bronze and iron !

<As for them all> ||corrupters|| they are :3

Scorched' are the bellows,||<By fire> is lead [wont to be] consumed,—

<In vain> hath he gone on refining,

For [the wicked] have not been drawn out:

<Rejected silver> are they called,
For |Yahweh| hath rejected' [them].

§ 7. A Message in the Temple Gate: Thoroughly reform, or the Fate of Shiloh shall befall this House, and Judah be rejected like Ephraim. Jeremiah forbidden to pray for his People, since whole Families and the Temple are given up to Idolatry, and the cruel Rites of Topheth have been commenced. These and other Enormities, including a Falsifying of Records, deepen the Olimm, until at length the Harvest is past !

1 The word that came unto Jeremiah, from 7 Yahweh, saying:—

2 Stand thou in the gate of the house of
Therefore will I do to the house, wherein my Name hath been called, even to the place which I gave to you and to your fathers, just as I did unto Shiloh; and will cast you out from before me, just as I have cast out all your brethren, all the seed of Ephraim.

If thou therefore—do not pray for this people, neither lift up for them cry or prayer, neither intercede with me; for I am not going to hear thee.

Dost thou not see what they are doing in the cities of Judah, and in the streets of Jerusalem? the children gather wood, and the fathers kindle the fire, and the women knead dough, to make sacrificial cakes to the queen of the heavens, and to pour out drink-offerings to other gods, provoking me to anger! Is it I they are provoking? Enquireth Yahweh, in it not themselves—unto the shame of their own faces?

Thus saith My Lord Yahweh—Lo! mine anger and mine indignation are about to be poured out upon this place, on man and on beast, and on the tree of the field, and on the fruit of the ground, and it shall burn, and shall not be quenched.

Thus saith Yahweh of hosts, God of Israel, your ascending-offerings add ye unto your peace-offerings, and eat ye flesh. For I bade not your fathers, neither commanded I them, in the day I brought them forth out of the land of Egypt, concerning the matter of ascending-offering and peace-offering; but this thing I commanded them—saying, hearken ye unto my voice, so will I become unto you—a God, and ye shall become unto me—a people, ye shall therefore walk in all the way that I may command you, to the end it may be well with you;
Yet they hearkened not.
Neither inclined their ear,
But walked in the counsel—
In the stubbornness of their own wicked heart;
And went backward, and not forward.

Yet they hearkened not unto me,
Neither inclined their ear,—
But stiffened their neck.
They did more wickedly than their fathers.

Therefore shalt thou speak unto them all these words,
Though they do not hearken unto thee,—
And thou shalt cry aloud unto them,
Though they do not answer thee;—

But thou shalt say unto them,—
This nation that hearkened not unto the voice of Yahweh its God,
Neither accepted they correction,—
Perished is fidelity, and is cut off, out of their mouth.

Cut thou off thy crown of hair, [O Jerusalem],
and cast it away,
And lift thou upon the bare heights, a dirge,—
For Yahweh hath rejected and cast out the generation with which he was wrath.

For the sons of Judah [have done] that which was wicked in mine eyes,
Declareth Yahweh,
They have set their abominations in the house whereon my Name hath been called, to defile it;
And they have built the high places of Topheth, which is in the valley of the son of Hinnom,
To burn up their sons and the daughters' in the fire,—
Which I commanded not,
Neither came it up on my heart.

Therefore | lo! | days are coming |.

Declareth Yahweh,
When it shall not be called any more—
The Topheth, nor
The valley of Ben-hinnom, but
The valley of Slaughter,—
And they shall bury in Topheth, for want of place;
And the dead bodies of this people shall become food,
For the bird of the heavens, and
For the beast of the earth,—
And there shall be none to drive them away.

So will I cause to cease,
From the cities of Judah, and
From the streets of Jerusalem,
The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride."
For | a desolation | shall the land become.

<At that time>
Declareth Yahweh,
Shall they bring forth
The bones of the kings of Judah, and
The bones of his princes, and
The bones of the priests, and
The bones of the prophets, and
The bones of the inhabitants of Jerusalem
Out of their graves,
And shall spread them out—
To the sun and
To the moon and
To all the host of the heavens,
Whom they have loved,
And whom they have served,
And after whom they have walked,
And whom they have sought.
And to whom they have bowed themselves down,—
They shall not be gathered.
Neither shall they be buried,
As heaps of dung on the face of the ground shall they be.
Then shall | death | be chosen' rather than | life |.
by all the remnant of them that remain, of this wicked family,—in all the places, whither I have driven them,
Declareth Yahweh of hosts.

Therefore shalt thou say unto them—
Thus saith Yahweh,
Will men fall, and not arise?
Will one turn away, and not come back?
Wherefore hath this people of Jerusalem apostatised with an enduring apostacy,—
Taken fast hold of deceit,
Refused to come back?

I hearkened and heard—
| Not aight | did they speak,—
| Not a man | repented him of his wickedness, saying,
What have I done! They have [every one] turned to their course again,
Like a horse sweeping on through the battle.
Even' the stork in the heavens knoweth her appointed times,
And [the turtle and the swallow and the crane] observe the season for coming;
But [my people] know not the just sentence of Yahweh.
How can ye say, 

Wise are we, 
And the law of Yahweh is with us? 
But indeed, lo! falsely hath dealt the false pen of the scribes!

Ashamed are the wise, dismayed, and captured! 
Lo! the word of Yahweh have they rejected, 
And what wisdom have they? 
Therefore will I give—Their wives to others, 
Their fields, to such as shall take possession of them, 
For from the least, even unto the greatest, 
Every one is wholly given to extortion; 
The prophet, even unto the priest. 
And so they have heaped the grievous sound of the daughter of my people slightly;—Saying, Peace! peace! when there was no peace!

Were they led to turn pale, because an abominable thing they had done! Nay! they did not at all turn pale, Nay! they did not so much as know how to exhibit shame! 
Therefore shall they fall among them who are falling, 
In the time when they are punished shall they be overthrown, 
Said Yahweh. 

I will surely remove them, 
Declareth Yahweh: 
There shall be no grapes on the vine, 
Nor figs on the fig-tree, 
Even the leaf hath faded, 
Though I have given them those things, they shall pass away from them.

Why are we sitting still? Gather yourselves together, and let us enter the defended cities, 
And let us be silent there,—For Yahweh our God hath put us to silence, 
And made us drink poisoned water, 
Because we have sinned against Yahweh.

A waiting For prosperity, but no welfare,—For a time of healing, but lo! terror.

<From Dan> was heard the snorting of his horses, 
<At the sound of the neighing of his chargers> the whole land trembled,—Yea they came in and did eat up The land and the fulness thereof, 
The city, and them who were dwelling therein.

§ 8. After an Outburst of Emotion the Prophet resumes his unwelcome Theme: further probing the Sins of his People, he is instructed to call for Waiting Women to lament over the Ravages of Death. The Divine Character a Theme for Glorifying. Circumcision avails nothing.

<For the grievous injury of the daughter of my people> I am grievously injured,—I am enshrouded in gloom, 
Horror hath seized me:—
<Balsam> is there none? [in Gilead]? 
Is there no physician there? Why hath not appeared the healing of the daughter of my people?

Oh that my head were waters, And mine eyes a fountain of tears,—That I might weep day and night, 
For the slain of the daughter of my people! 
Oh that I had in the wilderness, a wayfarers' lodge, That I might leave my people, and go from them,—For they all are Adulterers, 
An assemblage of traitors; 
Who have prepared their tongue as their bow of falsehood, 
And not by faithfulness have they become mighty in the land,—For have they gone forth, But have they not known.

Declareth Yahweh.
4. Everyone of his neighbour beware ye, And in no brother may ye trust,—
   For every brother supplanted:
And every neighbour as a tale-bearer goeth about;*

**Ye**. | every one | of his neighbour | maketh a dupe,
   And <truth> they do not speak,—
They have taught their tongue to speak falsehood,
<In acting perversely> they have wearied themselves.

6. Thy dwelling is in the midst of deceit,—
   Through deceit have they rejected the knowledge of me,
Declare <Yahweh>.

7. Therefore thus saith <Yahweh> of hosts,
   Behold me! melting them, so will I try them,—
For how else should I do, because of the wickedness of b the daughter of my people?

*A pointed "arrow" is their tongue,
*Deceit hath it spoken,—
<With his mouth, peace unto his neighbour> doth one speak,
But <within himself> he layeth his ambush.

9. For these things shall I not bring punishment on them? Demand <Yahweh>,—
   On a nation such as this must not my soul avenge herself!*

10. Over the mountains will I take up a weeping and wailing,
   And over the oases of the desert a dirge,
   For they have been burned, so that no man passeth through,
Neither have men heard the lowing of cattle,—
   Both the bird of the heavens and the beast; have fled, have gone their way:
Thus will I give up Jerusalem
To heaps,
A habitation for jackals,—
And the cities of Judah will I give up to desolation, without inhabitant.

11. Who is the man that is wise,
   That he may discern this?
And unto whom hath the mouth of <Yahweh> spoken,
That he may declare it?
<For what cause>
   Hath the land perished,
   Hath it been burned as a wilderness, that no man passeth through?

*Therefore||Thus||saith <Yahweh> of hosts,
   The God of Israel,
Behold me!
Feeding them [even this people] with wormwood,—
And I will cause them to drink, poisoned water; *

14. But have gone their way,
   After the stubbornness of their own heart,—
   And after the Baals which their fathers taught them >

15. Therefore||Thus||saith <Yahweh> of hosts,
   The God of Israel,
Behold me!
Feeding them [even this people] with wormwood,—
And I will cause them to drink, poisoned water; *

16. And will scatter them among the nations, which neither they nor their fathers have known,—
And will send after them the sword, until I have consumed them.

17. ||Therefore||saith <Yahweh> of hosts,
   Consider ye diligently and call for the wailing women, that they may come,—
And <unto the wise women> send ye, that they may come;
Yea let them make haste, and lift up over us a wailing,—
   That our eyes may run down with tears,
   And our eyelashes stream down with water;—
Yea a voice of wailing hath been heard out of Zion,
How are we ruined!
We have turned very pale.
For we have left the land,
For they have cast down our habitations.

20. For hear, O ye women, the word of <Yahweh>,
   And let your ear take in the word of his mouth,—
And teach your daughters a wail,
   Yea [each woman — her neighbour]. *a dirge:

21. That death Hath come up through our windows,
   Hath entered our palaces,—
Cutting off
   The boy from the street,
The young men from the broadways.

22. Speak thou,
   ||Thus|| declare <Yahweh>,
So shall fall the dead bodies of men,
Like dung heaps on the face of the field,—
And like swaths after the harvestman,
With none to gather.

23. ||Thus|| saith <Yahweh>,
   Let not [the wise man] glory [in his wisdom],
Neither let [the mighty man] glory [in his might],—
Let not [the rich man] glory [in his riches];
But let the glorying one glory—
In having intelligence, and in knowing [me],
That I am Yahweh,
Executing lovingkindness, justice, and righteousness in the earth,—
That in these things I delight.
Declareth Yahweh.

Lo! days are coming.
Declareth Yahweh,—
When I will bring punishment upon every one circumcised,
With him that is uncircumcised:
Upon Egypt and upon Judah,
And upon the sons of Ammon,
And upon Moab,
And upon all the clipped beards.
The dwellers in the desert,—
For all the nations are uncircumcised,
And all the house of Israel are uncircumcised [in heart].

§ 9. The Folly of Idol-making described with keen irony; the Majesty of A Living God declared; a Challenge to the World in Aramaic; Israel's Lament.

Hear ye the word which Yahweh hath spoken unto you, O house of Israel:—
Thus saith Yahweh—
Unto the way of the nations become not ye accustomed,
Nor at the signs of the heavens be ye dismayed,—
Because the nations are dismayed at them.

For as for the prescribed customs of the peoples—vanity they are,—
For a tree out of the forest [is vanity] they are, and cannot speak,
Thy must needs be [carried], for they cannot take a step.—
Be not afraid of them, for they cannot do harm, and
[they are] not in their power.

None there is [like unto thee], O Yahweh,—
[Great art thou], And [great is thy Name], [for might].

Who would not revere thee, O King of nations?
For doth it beseech;
Forsaketh as among all the wise men of the nations,
And throughout all their royal estate>
None there is [like unto thee].

But do they become brutish and stupid,—
An example of utmost vanity is [a tree]!
Silver spread into plates [from Tarshish] is brought,
And gold, from Uphaz;
Work for the craftsman, and for the hands of the smith,—
Blue and purple [is their clothing],
Work for the skilled [are they all].

But is Yahweh is God [in truth],
He is a God that liveth],
And a King of times age-abiding,—
At his anger quaketh the earth,
And nations cannot endure [his wrath].

Thus shall ye say unto them,
The gods that made not the heavens' And the earth' Shall perish out of the earth,
And from under these heavens.

He that made the earth by his power,
That established the world by his wisdom,—
And by his understanding stretched out the heavens.

At the voice that he uttered there was a tumult of waters in the heavens,
And he caused vapours to ascend from the ends of the earth,—
The lightnings for rain he made,
And brought forth wind out of his treasuries.

Every son of earth hath become too brutish to discern,
Every goldsmith hath been put to shame [by a graven image],—
For [a falsehood] is his molten image.
Seeing there is no breath in them.

Vanity they are, the handiwork of mockeries,—
In the time of their visitation shall they perish.

Not like these is the portion of Jacob,
For the fashioner of all things is he, And Israel] is his inherited sceptre,—
Yahweh of hosts] is his name.

Fold up, from the ground, thy travelling carpet,—O inhabitress of the fortress;
Behold me! slinging out the inhabitants of the land at this throw,—
And I will distress them, that they may discover it.

Woe to me! for my grievous injury,
[Severe is my wound,—
But I said, Verily [this] is an affliction, and I must bear it:

One school of Massorites: "and justice"—G.n.
MI: "circumcised in uncircumcision." "Circumcised who are (yet) uncircumcised."—Leeser.
Some would supply vowel-points as so: "Whence is any like like thee?"
—O. F. 35.


Or: "my."
Or "but."

Or: "soul." Heb. : rva.h.


Cp. chap. liii. 18-19.
20 My tent is laid waste,
And all my tent-cords are broken,—
My children are gone forth from me, and they are not.
There is none to stretch out, any more, my tent.
Or to set up my curtains.

21 For the shepherds have become brutish,
And <Yahweh> have they not sought,—
For this cause have they not prospered,
And [all their flock] is scattered.

22 The noise of a rumour! lo it hath come!
Even a great commotion, out of the land of the North,—
To make the cities of Judah
A desolation,
A den of jackals.

23 I know, O Yahweh,
That <not to a son of earth> pertaineth his own path,—
Not to the man who walketh also to direct his own steps.

24 Chastise me, O Yahweh,
But yet in measure,—
Not in thine anger, lest thou make me few.
Pour out thy wrath—
Upon the nations, that know thee not, and
Upon the families, that <upon thy Name> have not called,—
For they have devoured Jacob,
Ye they have devoured him, and consumed him,
And <his habitation> have they made desolate.

§ 10. Suiting the Time when the Book of the Law was found (2 K. xxii. 8; 2 Ch. xxxiv. 15), Jeremiah recalls the People to the Sinai Covenant, appending his own "Amen" to the "Curse" (Deut. xxvii. 16-26); by the flagrant Breach of which Covenant the People are declared past praying for. The Prophet's own Brethren of Anathoth conspire against him; on discovering which he (the "Gentle Lamb") prays for Vengeance, though on public grounds. The Prophet is counselled to prepare for heavier Trials. In spite of the lingering of Divine Affection, the Anger of Yahweh flames forth, and is sustained only when Israel's wicked Neighbours are brought into the account.

11 The word that came unto Jeremiah, from Yahweh, saying:

2 Hear ye the words of this covenant,—and speak ye unto the men of Judah, and to the inhabitants of Jerusalem, and say thou unto them,

3 Thus saith Yahweh, God of Israel,—
Accursed is the man who will not hear the words of this covenant; which I commanded your fathers—in the day when I brought them forth out of the land of Egypt, out of the smelting-pot of iron—saying,

4 Hearken unto my voice, and do them,
According to all that I may command you,—
So shall ye become [my] people,
And [I] will become [your] God ;

5 That the oath may be established which I sware to your fathers,
To give them a land flowing with milk and honey, as at this day.

Then answered I and said,

Amen, O Yahweh !

6 And Yahweh said unto me,—
Proclaim thou all these words, throughout the cities of Judah, and in the streets of Jerusalem, saying,—

Hear ye the words of this covenant, and do them,

7 For I [solemnly took your fathers to witness] in the day that I brought them up out of the land of Egypt—even until this day, <betimes> taking them to witness, saying,—

Hearken ye unto my voice.

8 Howbeit they hearkened not, neither inclined their ear, but walked severally in the stubbornness of their wicked heart,—so then I brought upon them all the words of this covenant, which I commanded them to do, but they did them not.

9 Yahweh therefore said unto me,—
There is found a conspiracy, among the men of Judah, and among the inhabitants of Jerusalem :

10 They have turned back unto the iniquities of their first fathers, who refused to hear my words, yet <they themselves> have walked after other gods, to serve them,—the house of Israel and the house of Judah have broken my covenant, which I solemnised with their fathers.

11 [Therefore]

Thus saith Yahweh,
Behold me! bringing upon them calamity, which they shall not be able to escape,—
and <though they make outcry unto me> yet will I not hearken unto them. 12 Then shall the cities of Judah and the inhabitants of Jerusalem, go off and make outcry unto the gods, to whom they have been burning incense,—but they will not at all <save> them in the time of their calamity; 12 for <according to the number of thy cities> have become thy gods O Judah,—and <according to the number of the streets of Jerusalem> have ye set up altars to the Shameful thing, altars for burning incense to Baal.


* Cp. chap. ii. 28.
14 Thou therefore, do not pray this people, Neither lift thou up for them cry or prayer,— For I am not going to hear, in the time that they cry unto me concerning their calamity.

15 Why hath the beloved done an abomination? Shall vows and holy flesh take away from thee thy wickednesses, or shalt thou be escape?  

16 A green olive-tree, fair with goodly fruit, did Yahweh call thy name, with the noise of a great tumult hath he kindled fire upon it, and the branches thereof shall be broken.

17 But [Yahweh of hosts, who planted thee hath pronounced against thee calamity,— on account of the wickedness of the house of Israel and of the house of Judah which they have wrought forthemselves, provoking me to anger by burning incense to Baal.  

18 Now when [Yahweh let me know, and I did know then] didst thou shew me their doings.

19 But was as a gentle lamb that is to be led to the slaughter,— and I knew not that against me they had devised devices [saying]— Let us destroy the tree with its fruit, Yea let us cut him off out of the land of the living, And his name shall be remembered no more!  

20 But, O Yahweh of hosts, Who judgest righteously, Who triest affections and intellect,— Let me see thine avenging upon them, For unto thee have I revealed my cause.

21 [Therefore]  

[Thus] saith Yahweh, Concerning the men of Anathoth, who are seeking thy life, saying,— Thou shalt not prophesy in the name of Yahweh, So shalt thou not die by our hand:—

22 [Therefore]  

[Thus] saith Yahweh of hosts,— Behold me! bringing punishment upon them, The young men shall die by the sword, Their sons and their daughters shall die by famine; And shall they have none,— For I will bring calamity against the men of Anathoth, in the year of their visitation.

1 Righteous! art thou, O Yahweh, when I present my pleading unto thee,— Yet concerning the things that are right, let me speak with thee,— Wherefore hast [the way of the lawless] prospered? [Wherefore] have all [utter traitors] been at ease?  

2 Thou didst plant them, yea they took root, They have gone upon, yea they have borne fruit,—  

3 But, O Yahweh, knowest me, Wilt thou observe me, and try my heart towards thee? Drag them away, as sheep for slaughter, And hallow them, for the day when they are to be slain.  

4 How long shall the land mourn, And the heritage of the whole field wither? <For the wickedness of them that dwell therein> beast and bird have perished, For say they, He will not see our latter end!  

5 If with the footmen thou hast run, and they have wearied thee> How then wilt thou hotly contend with horses?  

6 For even thy brethren and the house of thy father> [Even they] have betrayed thee, [Even they] have cried after thee with full voice,— Do not trust in them, though they speak unto thee [fair words].—  

7 I have forsaken mine own house, I have given up mine inheritance,— I have delivered the dearly beloved of my soul, into the hand of her enemies:  

8 Mine inheritance hath become to me [as a lion in a jungle,— She hath given forth against me her voice, [For this cause] have I hated her.  

9 Is it a variegated bird of prey that mine inheritance is to me? The birds of prey are round about against her! Go ye, assemble all the beasts of the field, bring them to devour.  

10 Many shepherds have laid waste my vineyard, They have trampled down my portion,— They have turned my coveted' portion into a desert of desolation:

a Cp. chap. vii. 16, and xiv. 11.

b Some cod. (w. 1 car. pr. edm., Aram, Sep, Syr. and Vul.) : "in the time of." Cp. ver. 12 O. N.

c I.e., sacrifices: Lev. vii. 30, 21; Bag. ii. 12.

d Heb. text of this verse "obscure"—R.V. Above rendering is from the Sep. O. G.\n
f Ml.: "bread," "food." "Appar. fig. of destroy- ing the prophet and his house, but read prob. before in its freshness (i.e., untimely)" (instead of instead of —O. G. 5379)\n
e Cp. Is. liii. 8.

k Or: "reins and heart."

l U.: "soul."

m Some cod. (w. 2 car. pr. treachery," Sep. Syr. and Vul.): "hands"—O. N.

n Or: "made"—if idols are meant.

10 Many shepherds have laid waste my vineyard, They have trampled down my portion,— They have turned my coveted' portion into a desert of desolation:

a Ml.: "traitors of ter."  

b Abounding in wild beasts—  

c Or: "reins."— which there hide themselves.
11 It hath been made a desolation,
   It hath mourned unto me, as desolate,—
   All the land hath become a desolation,
   For [no one] layeth it to heart.

12 <On all the bare heights in the wilderness> have come despoilers,
   For [the sword of Yahweh] hath devoured
   from one end of the land unto the other,—
   There is peace for no flesh!

13 They sowed [wheat], but <thorns> have reaped,
   They have put themselves to pain, they shall not be profited,—
   Yea turn ye pale at your produce,
   Because of the glow of the anger of Yahweh.

14 Thus saith Yahweh
   Concerning all my wicked neighbours, who have been touching the inheritance, which I gave as an inheritance unto my people Israel,—
   Behold me! uprooting them from off their own soil,
   Whereas <the house of Judah> will I uproot out of their midst.

15 And it shall come to pass <after I have uprooted them> I will again have compassion upon them,—and will bring them back—
   Every man—to his own inheritance, and
   Every man—to his own land.

16 And it shall come to pass—
   <If they will diligently learn> the ways of my people—
   To swear by my Name [saying],
   By the life of Yahweh,
   As they taught my people to swear by Baal>.
   Then shall they be built in the midst of my people.

17 But <if they will not hearken>—
   Then will I uproot that nation.
   Uproot, that I may destroy,—
   Declareth Yahweh.

§ 11. By Symbolic Action with a Linen Girdle,
Jeremiah taught Israel now failed of fulfilling Yahweh's Designs, and, by the Metaphor of Wine-jars, how the Nation must suffer Punishment. If the People will not repent, the Prophet will weep in secret. The King and Queen-Mother specially called on to humble themselves.

18 Thus saith Yahweh unto me,—
   Go, and buy for thyself, a linen girdle, and put upon thy loins,—but <in water> shalt thou not place it.

20 Then came the word of Yahweh unto me, a second time, saying:

   Take the girdle which thou hast bought,
   which is upon thy loins,—and arise, go to the Euphrates, and hide it there, in a hole of the cliff.

21 So I went, and hid it, by the Euphrates,—that Yahweh said unto me,—
   Arise, go to the Euphrates, and take from thence, the girdle, which I commanded thee to hide there.

22 So I went to the Euphrates, and dug, and took the girdle out of the place where I had hidden it,—and lo! the girdle was spoiled; it was good for nothing. Then came the word of Yahweh unto me, saying:

   <After this manner> will I spoil the pride of Judah, and the great pride of Jerusalem.

24 Thus saith Yahweh,—
   This wicked people, who are refusing to hear my words, who are walking in the stubbornness of their heart, and have gone after other gods, to serve them, and to bow down to them; yea let them be like this girdle, which is good for nothing.

25 As a girdle cleaveth unto the loins of a man> I caused I to cleave unto me—the whole house of Israel, and the whole house of Judah,
   Declareth Yahweh.

26 Every jar is to be filled with wine;
   and they will say unto thee.
   Do we not know well that [every jar] is to be filled with wine?

27 Then shalt thou say unto them—
   Behold me! filling all the inhabitants of this land—
   Even the kings that are sitting for David, upon his throne, and
   the priests and
   the prophets, and
   all the inhabitants of Jerusalem—
   with drunkenness; and I will dash them every man against his brother, even the fathers and the sons together!
   Declareth Yahweh,—
   I will not pity,
   Neither will I spare.
   Neither will I have compassion, that I should not destroy them.
Hear ye and give ear, be not haughty,—
For Yahweh hath spoken.

Give ye, to Yahweh your God—glory,
Before he cause darkness, and
Before your feet stumble upon the twilight mountains;
Lest when ye wait for light
He turn it into the shadow of death,
And change it for thick darkness.

But if ye will not hear it
In secret places shall my soul weep'.
Because of the pride,—
And mine eye shall flow over and run down with tears,
Because captive hath been taken the flock of Yahweh.

Say thou to the king and to the queen-mother,
Abase yourselves— Sit down,—
For descended have your Head-tiresses, your Crown of adornment.

The cities of the South are shut.
And there is none to open, —
Judah hath been carried away captive,
She hath altogether been carried away captive
in full number.

Lift up your eyes and see,
Them who are coming in from the North,—
Where is the flock that was given thee,
Thy beautiful flock?

What wilt thou say when he shall bring punishment upon thee,
Since thou thyself hast accustomed them to be over thee as friends [in chief]?
Shall not [pangs] seize thee, as of a woman in childbirth?

But if thou say in thy heart,
Wherefore have these things befallen me?
[For the greatness of thine iniquity have
Thy skirts been turned aside,
Thy heels suffered violence!]

Therefore have I scattered them.
As broken straw passing away, by the wind of the desert.

This is thy lot,
[Thy measured portion from me],
Declareth Yahweh;
For that thou didst forget me,
And confide in falsehood;
Therefore [even I myself] have drawn away thy skirts, over thy face,
And thy shame hath been seen.

<Thine adulteries, and thy neighings, thine unchaste' wickedness>
<Upon the hills in the field> I have seen thine abominations!

Woe to thee, O Jerusalem,
Wilt thou not become pure?
After how long [yet]?

So much of the word of Yahweh as came unto Jeremiah, concerning the matter of the drought:

Judah mourneth,
And [the gates thereof pine,
They lie in gloom on the ground,—
And [the outcry of Jerusalem] hath ascended;
And [their nobles] have sent their menials to the waters,—
They have been to the pits,
They have found no water.
They have returned, [their vessels' empty],
They are pale and ashamed, and have covered their heads.

<Because the ground is cracked,
For there hath been no rain in the land>
The plowmen are pale.
They have covered their heads.

<[Even the hind of the field] hath calved, and forsaken,
Because there is no young herbage;
Wild asses stand still on the bare heights.
They pant for air like jackals,—
Dimmed' are their eyes.
Because there is no grass.>

<Though our iniquities have testified against us>
O Yahweh, effectually work thou, for the sake of thy Name,—
For our apostacies have abounded,
<Against thee> have we sinned.

Thou Hope of Israel,
His Saviour in the time of distress,—
Wherefore shouldst thou be as a sojourner in the land?
Or as a wayfarer, who hath turned aside to lodge for the night?

Some cod. (w. 2 ear. edns., Aram., Syr.):
And have." Cp. ver. 8—G.n.

Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.):
"And have found."
"And have answered."
"Or: 'stranger.'

G.n.
Wherefore shouldst thou be as a man astounded, As a mighty man, who cannot save? Yet thou art in our midst—O Yahweh, And thy Name | on us | hath been called, Do not abandon us!

Thus saith Yahweh To this people, In this way have they loved to wander, Their feet have they not restrained,— Yahweh therefore hath not accepted them, Now will he call to mind their iniquity,— That he may punish their sins.

And Yahweh said unto me,— Do not pray for this people, for blessing; Though they fast I am not going to hearken unto their loud cry, and Though they offer ascending-sacrifice and meal-offering I am not going to accept them,— For with sword, and with famine, and with pestilence am I about to consume them.

So then Yahweh said unto me, Falsehood are the prophets prophesying in my name, I have not sent them, Neither have I commanded them, Neither have I spoken unto them,— A vision of falsehood, and A divination of worthlessness, and A fraud of their own hearts> They are prophesying unto you.

Therefore saith Yahweh, concerning the prophets who are prophesying in my Name, though | I | sent them not, and yet they | have been saying, Neither sword nor famine shall there be in this land,— By sword or by famine shall those prophets be consumed'; And the people to whom they' have been prophesying shall be getting cast out into the streets of Jerusalem, because of the famine and the sword, and of there being none to give burial unto them, | them, their wives, nor their sons nor their daughters,— So will I pour out upon them their own wickedness.

Therefore shalt thou say unto them this word, Let mine eyes | run down | with tears night and day, And let them not rest,— For with a grievous injury hath been injured the virgin, the daughter of my people, With a wound, severe indeed!

If I have gone out into the field Then lo! the slain of the sword! And If I have entered the city Then lo! the diseases of famine! For both prophet and priest have trafficked against the land | unnoticed|.

Hast thou utterly rejected Judah? | Zion itself | hath thy soul loathed? Why hast thou smitten us, so that there is for us no healing? A waiting For prosperity, but no' welfare, and a For a time of healing, but lo! terror!

We acknowledge, O Yahweh, Our own lawlessness. The iniquity of our fathers,— For we have sinned against thee.

Do not despise—for the sake of thy Name, Do not treat with contempt—the throne of thy glory,— Remember!—do not break thy covenant with us.

Are' there, among the vanities of the nations, senders of rain? Or can the heavens themselves give myriad drops? Art not thou he, O Yahweh our God? Therefore will we wait for thee, For thou hast made all these.

Then said Yahweh unto me, Though Moses and Samuel should stand' before me> My soul could not' let toward this people,— Send them away from before me, And let them go forth.

And it shall come to pass when they say unto thee, Whither shall we go? Then shalt thou say unto them, Thus saith Yahweh,— Such as are for death to death, and Such as are for the sword to the sword, and Such as are for famine to the famine, and Such as are for captivity to captivity.

And I will set in charge over them—four species, Declareth Yahweh, The sword, to slay, and The dogs, to trail along,— and The bird of the heavens and The beast of the earth, to devour and to destroy.
4 And I will make them a terror, to all the kingdoms of the earth,—

5 For who shall have pity upon thee, O Jerusalem?
And who shall lament for thee?
And who shall turn aside, to ask for thy welfare?
I am weary of having compassion.
Therefore I stretch forth my hand against thee and lay thee waste,—
I am weary of having compassion.
Therefore have I winnowed them with a winnowing shovel in the gates of the land,—
I have bereaved, I have destroyed my people,
From their own ways have they not returned.
Their widows have become multiplied to me, beyond the sand of the seas,
I have brought against them—the spoiler, in the broad noon,—
I have let fall upon her suddenly excitement and terrors.

7 Woe to me! my mother, That thou didst bear me,
A man of litigation and a man of contention to all the land,—
I have not lent on interest.
Nor have they lent on interest to me,
Every one hath treated me with contempt.

Said Yahweh,—
Verily, I will loose thee for good!
Verily, I will intercede for thee,
In the time of calamity, and in the time of distress, with the enemy.

11 Shall iron crush [the iron from the North] and the bronze?

13 Thy substance, and thy treasures—for a prey will I give, without price,—
Even for all thy sins, and in all thy bounds:
Therefore will I make thee pass, with thine enemies, into a land thou knowest not,—
For a fire hath been kindled in mine anger.
Upon thee shall it burn.

15 Thou knowest—O Yahweh,
Remember me, and visit me, and avenge me upon my persecutors.
Do not of thy longsuffering take me away,—
Know—I have borne, for thy sake, reproach.

16 Thy words were found, and I did eat them,
Then became thy words unto me, the joy and gladness of my heart,—
For thy Name hath been called upon me, O Yahweh, God of hosts!

17 I sat not in the circle of mockers.
Nor became I uproarious,—
Because of thy hand by myself did I sit.
For with indignation hast thou filled me.

18 Wherefore hath my pain become perpetual?
And my wound incurable?
Wilt thou indeed be to me, as a brook that disappointeth, waters that cannot be trusted?

19 Wherefore
Thus saith Yahweh—
If thou wouldst return I will cause thee to return,
Before me shalt thou stand,
Yea if thou wilt bring out the precious from among the vile>
As mine own mouth shalt thou be,—
Let [them] return unto [thee],
But [thou] shalt not return unto [them];
So will I make thee, to this people, a wall of bronze fortified,
When they fight against thee they shall not prevail against thee,—
For [with thee] am I, to save thee and to deliver thee,
Declareth Yahweh;
Thus will I deliver thee out of the hand of the wicked,—
And redeem thee out of the grasp of the tyrants.
The voice of joy, and the voice of gladness,  
The voice of the bridegroom, and the voice of the bride.  

10 And it shall be <when thou shalt declare to this people, all these words,—and they shall say unto thee—<For what reason> hath Yahweh pronounced against us, all this great calamity?  
Or what is our iniquity, or what our sin, which we have sinned against Yahweh our God?>  

11 Then shalt thou say unto them,—<For that your fathers forsook me, Declareth Yahweh, and walked after other gods, and served them, and bowed down to them,—whereas me they forsook, and my law kept they not; and ye have done more wickedly than your fathers,—for, look at you! walking every man after the stubbornness of his wicked heart, so as not to hearken unto me>  

12 Therefore will I hurl you forth, from off this land, unto a land which ye have not known, ye, nor your fathers, but I will bring you back upon your own soil, which I gave to your fathers.  
13 Behold me! sending for many fishers Declareth Yahweh, and they shall catch them,—and thereafter will I send for many hunters, and they shall hunt them from off every mountain, and from off every hill, and out of the clefts of the crags.  
14 For mine own eyes I are upon all their ways, they have not been hid from being straight before mine eyes.  
15 Thus will I recompense their iniquity and their sin, because of their profaning my land,—<with the carcass of their disgusting and detestable thing-> have they filled mine inheritance.  
16 And the word of Yahweh came unto me, saying:  
17 Thou shalt not take to thee a wife,—Neither shalt thou have sons or daughters, in this place.  
18 For thus saith Yahweh, Concerning the sons, and concerning the daughters, that are being born in this place,—and concerning their mothers who do bear them, and concerning their fathers who do beget them, in this land>  
19 Of deaths from diseases shall they die. Neither shall they be buried,  
<As heaps of dung on the face of the ground shall they serve,>  
Yea <by sword and by famine> shall they be consumed, And their dead bodies shall become food—To the bird of the heavens, and To the beast of the earth.  
20 For thus saith Yahweh—Do not thou enter into the house of crying, Neither do thou go to lament, nor do thou bemoan for them,—For I have withdrawn my blessing* from this people, Declareth Yahweh.  
Both lovingkindness and compassion.  
21 So shall great and small die in this land, They shall not be buried,—Neither shall men lament for them, Nor cut themselves, Nor make themselves bald for them;  
22 Neither shall they break bread to them in mourning  
To console one over his dead,—Nor cause them to drink the cup of consolation, Over one's father, Or over one's mother;  
23 And <the house of banqueting> shalt thou not enter, To sit with them, To eat and to drink.  
24 For thus saith Yahweh of hosts! God of Israel,—Behold me! causing to cease, out of this place, Before your eyes, Before your eyes, And in your days,
the ends of the earth, that they may say—
Surely!
Falsehood did our fathers inherit,
Vanity, among whom is none that can profit:
Shall a son of earth make for himself gods?
Seeing that they are no-gods?
Therefore behold me! causing them to know,
by this stroke,
I will cause them to know my hand, and my might—
That they may know, that [my name] is
Yahweh!

17 1 [The sin of Judah] is written
With a stylus of iron,
With the point of a diamond:
It is engraved
Upon the tablet of their heart,
And upon the horns of your altars;
So long as their sons remember their altars,
By the green tree,
Upon the high hills.
O my mountain in the field!
Thy substance, all thy treasures for a prey will I give:
Thy high places for sin, within all thy bounds.
So shalt thou, even of thyself, suffer to rest the inheritance which I gave thee,
Seeing that I will cause thee to serve thine enemies, in the land which thou knowest not;
For have ye kindled in mine anger,
Unto times age-abiding shall it burn.

Thus saith Yahweh—
Accursed is the man—
Who trusteth in a son of earth,
And hath made flesh his arm,—
And whose heart from Yahweh turneth aside:
Therefore shall he become as a shrub in the waste plain,
Neither shall he perceive when good cometh,—
But shall inhabit,
Parched places in a wilderness,
A land of salt that cannot be dwelt in.

Blessed is the man
Who trusteth in Yahweh,
To whom Yahweh is his ground of confidence;
8 For he shall become like a tree planted by waters.
And shall send out his roots,
Neither shall he perceive when heat cometh,
But his leaf shall continue green;
Even in a year of dearth shall he not be anxious,
Neither shall he cease from bearing fruit.
Deceitful is the heart above all things.
And [dangerously wayward],—
Who can know it?

I—Yahweh] Searching the heart,
Testing the affections;
And giving to every man according to his way.
According to the fruit of his doings.

[As a partridge gathereth eggs she did not lay],
[So] is he that maketh riches, but not with justice,—
In the midst of his days shall he leave them,
And in his latter end prove to have been base.
A throne of glory, exalted from the beginning,
hath been the place of our sanctuary.
Thou hope of Israel [Yahweh],
All who forsake thee shall turn pale,—
Yea all who depart from me shall turn pale,
For they have forsaken a fountain of living water.

Blessed is the man
Who trusteth in Yahweh,
To whom Yahweh is his ground of confidence;
9 Deceitful is the heart above all things.
And dangerously wayward,—
Who can know it?
Yahweh is searching the heart, testing the affections;
And giving to every man according to his way.
According to the fruit of his doings.

As a partridge gathereth eggs she did not lay,
So is he that maketh riches, but not with justice,—
In the midst of his days shall he leave them,
And in his latter end prove to have been base.
A throne of glory, exalted from the beginning,
hath been the place of our sanctuary.
Thou hope of Israel [Yahweh],
All who forsake thee shall turn pale,—
Yea all who depart from me shall turn pale,
For they have forsaken a fountain of living water.

Blessed is the man
Who trusteth in Yahweh,
To whom Yahweh is his ground of confidence;

10 Do not thou become to me a terror,—
My refuge art thou, in the day of calamity.
18. Let my persecutors' turn pale, but let not me turn pale,
Let them be terrified, but let not me be terrified,—
Bring thou upon them a day of calamity,
And with a double fracture destroy them.

19. Thus said Yahweh unto me—
Go and stand in the gate of the sons of the people, through which the kings of Judah enter in, and through which they come out,—also in all the gates of Jerusalem. Then shalt thou say unto them—
Hear ye the word of Yahweh,
Ye kings of Judah and all Judah,
And all ye inhabitants of Jerusalem,—who enter in through these gates:
Thus saith Yahweh,
Take heed unto your souls,—And do not bear any burden on the sabbath day,
Nor bring it in through the gates of Jerusalem.—
Neither shall ye take forth any burden out of your houses, on the sabbath' day,
Nor any manner of work shall ye do,—But ye shall hallow the sabbath day,
As I commanded your fathers.

20. Howbeit they hearkened not, neither inclined their ear,—but stiffened their neck, that they might not hearken, neither receive correction.—
And it shall come to pass,—
If ye will indeed hearken unto me,
Declareth Yahweh,
To bring in no burden, through the gates of this city, on the sabbath' day,—
But to hallow the sabbath day, by not doing thereon any manner of work>
Then shall enter in through the gates of this city,
Kings and princes,
Sitting on the throne of David,
Riding in chariots and on horses,
[They, and their princes],
[The men of Judah, and the inhabitants of Jerusalem],
And this city shall remain unto times age-abiding.

21. And they shall come in—
Out of the cities of Judah, and
Out of the places round about Jerusalem, and
Out of the land of Benjamin, and
Out of the lowlands, and out of the hill country, and
Out of the South,
Bringing in ascending-offering, and peace-offering, and meal-offering, and frankincense,—
Even they who bring in a thankoffering into the house of Yahweh.

22. But if ye will not hearken unto me—
To hallow the sabbath day,
And to bear no burden and bring in through the gates of Jerusalem [on the sabbath day]>
Then will I kindle a fire within her gates,
And it shall devour the palaces of Jerusalem,
And shall not be quenched.

23. The Potter's House and its Lessons: attempting to enforce which, Jeremiah's Heurers conspire against him, and he prays against them—though once he had pleaded for them.

1. The word that came unto Jeremiah from Yahweh, saying:
2. Arise and go down, to the house of the potter,—and [there] will I cause thee to hear my words.
3. So I went down, to the house of the potter,—and, there he was! making a piece of work, on the wheels. [Then was marred] the vessel that he was making, while yet it was clay in the hand of the potter,—so he turned and made of it another vessel, as seemed right in the eyes of the potter to make it. Then came the word of Yahweh unto me, saying:

4. <Like this potter> can I not deal with you, O house of Israel?

Demandeth Yahweh:
Lo! <as clay in the hand of the potter>
[Sol are ye] in my hand, O house of Israel.

5. <The moment I speak, concerning a nation, or concerning a kingdom,—to pull up and to break down, and to destroy; and that nation return from its wickedness, against whom I have spoken> then will I repent concerning the calamity which I had devised to bring upon it.

6. And <the moment I speak, concerning a nation, or concerning a kingdom,—to build, and to plant; and it commit wickedness in mine eyes, in not hearkening unto my voice> then will I repent concerning the good wherewith I had said I would do it good.

7. Now therefore, I pray thee, speak unto the men of Judah, and concerning the inhabitants of Jerusalem, saying,

8. Thus saith Yahweh,—
Lo! I am fashioning against you calamity, and devising against you a device,—Return, I pray you, every man from his wicked way,
And amend your ways, and your doings.
And <since they will say>, Hopeless! For <after our own devices> will we walk, And <every one> <the stubbornness of his own wicked heart> will we do!> 12 "Therefore,"<Thus> saith Yahweh, Ask, I pray you, among the nations,— Who' hast heard such things as these? <A very horrible thing> hath [the virgin, Israel] done! 14 Shall the snow of Lebanon fail from the rock of the field? Or shall waters from afar, deep, overflowing, be dried up? 15 Yet my people have [have forgotten me], <Unto vanity> have they been burning incense; And it hath caused them to stumble In their ways, The roads of age-past times, To walk in by-paths— A way [not cast up]. 16 To make their land a desolation. The hissings of age-abiding times,— Every one that passeth by her shall lie astonished and wag his head. 17 <Like an east wind> will I scatter them before the enemy,— <The back and not the face> will I let them see, in the day of their distress. "Then said they,— Come ye, and let us devise against Jeremiah devices. For |the law| shall not perish |from the priest.| Nor |counsel| from |the wise|, Nor |the word| from |the prophet|: 18 Come and let us smite him with the tongue, And let us not give ear to any of his words! " Give thou ear, O Yahweh, unto me,— And hearken unto the voice of mine accusers. Shall live be recompensed for |good|? 19 For they have digged a pit for my life,— Remember how I stood before thee, To speak, in their behalf, what was good! To turn back thine indignation from them. Therefore| give thou up their sons' to the famine. And deliver them into the hands of the sword, And let their [wives] become [childless and widows], And let [their men] be slain by death, Their young men be smitten by the sword in battle. 20 Let there be heard a cry out of their houses, When thou shalt bring in upon them a troop, [suddenly].— Because they digged a pit to capture me, And <snares did they hide for my feet.>
to the bird of the heavens, and to the beast of the earth;
8 And I will make this city a desolation, and a hissing,—every one that passeth by it shall be astonished and hiss, over all her wounds; a
9 And I will suffer them to eat the flesh of their sons, and the flesh of their daughters, yes—every one—the flesh of his friend will they eat,—in the siege, and in the straitness, wheresoever [their enemies, and they who seek their lives], will straiten them.

Then shalt thou break the bottle, before the eyes of the men who are walking with thee;
10 and shalt say unto them—

||Thus|| saith Yahweh of hosts—
\|Thus and thus\| will I break this people, and this city,
As one breaketh the vessel of a potter, which cannot be made whole any more,—
And <in Topheth> shall they bury, for want of place to bury.
12 ||Thus|| will I do to this place,
Declareth Yahweh,
And to the inhabitants thereof,—
||Even making this city like Topheth||:
Yea [the houses of Jerusalem, and the houses of the kings of Judah], shall <like the place of Topheth> be places defiled,—even all the houses, upon whose roofs they burned incense, to all the host of the heavens, and poured out drink-offerings to other gods.

Then entered Jeremiah out of Topheth, whither Yahweh had sent him to prophesy,—and stood in the court of the house of Yahweh, and said unto all the people:
14 ||Thus|| saith Yahweh of hosts,
God of Israel,
Behold me ! bringing in against this city, and upon all the cities thereof,
The whole calamity which I have pronounced, against her,—
Because they stiffened their neck, that they might not hear my words.

§ 16. Jeremiah is smitten and put in the Stocks by Pashhur, priest, and overseer of the Temple. Next day, when set free, he boldly denounces Pashhur—naming him a "Terror-round-about," and doomning him to be carried Captive to Babylon. Then his Mind recoils, especially when he finds himself laughed at and nicknamed by the People; he resolves to be silent, and cannot: finally, in full Oriental style, he curses the Day he was born.

And <when Pashhur son of Immer, the priest, who also was deputy-overseer in the house of Yahweh, heard that Jeremiah had prophesied these things>, then Pashhur smote Jeremiah the prophet,—and put him in the stocks, that were in the upper gate of Benjamin, which was in the house of Yahweh. And it came to pass <on the morrow, when Pashhur brought forth Jeremiah, out of the stocks> —that Jeremiah said unto him—

<Not Pashhur> hath Yahweh called thy name,
But Mdôr-mîṣpatîm[— "Terror-round-about"].

4 For ||Thus|| saith Yahweh—
Behold me ! making thee a [mdôr, i.e. a] terror to thyself and to all who love thee, and they shall fall by the sword of their enemies, [thine own eyes also] holding.
And <all Judah> will I deliver into the hand of the king of Babylon, and he will carry them captive to Babylon, and smite them with the sword.

And I will deliver up—
All the wealth of this city, and all her labour and all her precious things,—
And <all the treasures of the kings of Judah> will I deliver up into the hands of their enemies, and they will make of them a prey, and take them, and carry them into Babylon.

6 And <thou, Pashhur, and all who are dwelling in thy house> shall go into captivity,—
Yea <into Babylon> shalt thou enter,
And <there> shalt thou die,
And <there> shalt thou be buried.
Thou, and all who love thee, to whom thou hast prophesied falsely ||

7 Thou didst persuade me, O Yahweh, and I was persuaded,
Thou didst lay firm hold on me, and didst prevail,—
I am become a mockery |all the day|,
Every one || is laughing at me.

8 For <as often as I speak> I make outcry,
<Violence and wasting> I proclaim,—
Yea the word of Yahweh hath become' to me a reproach and derision, |all the day|.

9 Therefore I say—
I will not mention him,
Neither will I speak any more in his name,
But then it becometh in my heart, as a fire that burneth,
Shut up in my bones,—
And I am weary of restraint, and cannot refrain.

a Or: " scourgings." The word used means "blow," "wound" "slaughter." 
All the visible havoc wrought by an invading army is here comprehended.
• Or: " keep saying."
Because I have heard the whispering of many—

"A terror round about!"*  
Tell ye [say they], that we may tell of him,  
All the men I am wont to salute]* do watch for my halting,—  
[Peradventure he will be persuaded, and we shall prevail over him, and take our vengeance upon him.  

But [Yahweh] is with me, as a mighty one striking terror,  
For this cause shall my persecutors stumble, and not prevail,—  
They have turned very pale.  
For they have not prospered, <Confusion age-abiding> it shall not be forgotten!

But, O Yahweh of hosts—  
Testing the righteous.  
Beholding the affections* and the heart,—  
Let me see the avenging upon them,  
For <unto thee> have I laid bare my cause.

Sing ye to Yahweh! Praise ye Yahweh!  
For he hath delivered the soul* of the needy, out of the hand of evildoers.

Accursed!* be the day on which I was born,—  
<The day when my mother bare me> let it not be blessed!  
Accursed!* be the man who carried tidings to my father, saying,  
There is born to thee a man-child!  
Making him very glad:  
Yea let that man be—as the cities which Yahweh overthrew and repented not,—  
And let him hear  
An outcry in the morning, and A war-shout at broad noon!  
Because I was not slain from the womb,—  
Nor did [my mother] become [my grave],  
Nor was her womb great for ever!  
Wherefore was it—  
That <from the womb> I came forth, to see labour and pain; and  
That [in shame] should [my days] be consumed!

The word which came unto Jeremiah, from Yahweh,—when King Zedekiah sent unto him  

In reply to Enquiries of Yahweh made by Jeremiah for King Zedekiah, special Answers are sent to the King, to the People, and to the House of David. Further Messages to the Royal House.

1 The word which came unto Jeremiah, from Yahweh,—when King Zedekiah sent unto him  

Pashhur, son of Malchiah, and Zephaniah,* son of Maaseiah,* the priest, saying:

Enquire for us, I pray thee, of Yahweh, in that [Nebuchadrezzar, king of Babylon] maketh war against us,—[Peradventure] Yahweh will deal with us, according to all his wonders, so that he go up from us.

Then said Jeremiah unto them,—  
[Thus] shall ye say unto Zedekiah:

God of Israel—

Behold me! turning back the weapons of war that are in your hand, wherewith [ye] are fighting the king of Babylon and the Chaldeans, who are besieging you, outside the wall,—and I will gather them into the midst of this city.

And [I myself] will fight against you, with a hand outstretched, and with an arm of strength,—and with anger and with wrath, and with great indignation; * and I will smite the inhabitants of this city, [both man and beast], <of a great pestilence> shall they die.

And <after that> Declareth Yahweh—  
Will I deliver Zedekiah king of Judah, and his servants, and the people,—even such as are left in this city from the pestilence, from the sword, and from the famine,—into the hand of Nebuchadrezzar king of Babylon, even into the hand of their enemies, and into the hand of them who are seeking their life,—and he will smite them with the edge of the sword, he will not have pity on them, nor will he spare, nor will he have compassion.

And <unto this people> shalt thou say,

Thus saith Yahweh,—  
Behold me! setting before you the way of life, and the way of death.—

He that remaineth in this city shall die—  
by the sword, or* by the famine, or by the pestilence,—  
Whereas he that goeth forth and falleth unto the Chaldeans, who are besieging you,—then shall he live,* and [his life]* shall become to him [a spoil];

For I have set my face against this city, for calamity and not for blessing.  
Declareth Yahweh,—  
<Into the hand of the king of Babylon> shall it be given up, and he will burn it with fire.
Now to the house of the king of Judah—hear ye the word of Yahweh:

O house of David!

Thus saith Yahweh, Administer justice [betimes],*

And deliver the robbed out of the hand of the oppressor,—

Let mine indignation come forth like fire;

And burn, and there be none to quench it,

Because of the wickedness of your doings.

Behold me against thee, O thou dweller in the vale, on the level rock,

Declareth Yahweh,—

Ye who are saying: Who shall come down upon us? Who shall enter our habitations?

Yet will I bring punishment upon you, according to the fruit of your doings.

Execute ye justice and righteousness, And deliver the robbed out of the hand of the oppressor,—

But the sojourner, the fatherless, and the widow do not oppress, neither commit violence,

And the blood of the innocent do not ye shed in this place.

For if ye indeed do this thing then shall there enter into the gates of this house—kings, sitting for David upon his throne, riding in chariots and on horses, he, and his servants, and his people—

But the sojourner, the fatherless, and the widow do not oppress, neither commit violence,

And the blood of the innocent do not ye shed in this place.

For if ye indeed do this thing then shall there enter into the gates of this house—kings, sitting for David upon his throne, riding in chariots and on horses, he, and his servants, and his people—

But the sojourner, the fatherless, and the widow do not oppress, neither commit violence,

And the blood of the innocent do not ye shed in this place.

For if ye indeed do this thing then shall there enter into the gates of this house—kings, sitting for David upon his throne, riding in chariots and on horses, he, and his servants, and his people—

But the sojourner, the fatherless, and the widow do not oppress, neither commit violence,

And the blood of the innocent do not ye shed in this place.

Concerning the house of the king of Judah,—

Though thou wast Gilead to me, The summit of Lebanon

Yet surely I will make thee, A wilderness, Cities not habitable;

And I will hallow against thee Destroyers, Every man with his weapons—

And they shall cut down of the choicest of thy cedars, and cast upon the fire.

Then shall many nations pass by this city,—and shall say, every man to his neighbour,

<For what cause> hath Yahweh done thus unto this great city?

And they shall say, Because they forsook the covenant of Yahweh, their God,—

And bowed down to other gods. And served them.

Do not ye lament for him that is dead, Neither bemoan ye [him],

But weep ye—weep on—for him that is going away,

For he shall not return any more. Nor see the land of his birth.

For Touching Shallum, b son of Josiah, king of Judah,

That reignedst instead of Josiah, his father,

Who hath gone forth out of this place, He shall not return thither any more:

For <in the place whither they have taken him captive>

There! shall he die,—

And <this land> shall he see no more.

Alas! for him who buildeth His house without righteousness, And his roof-chambers without justice,—

<Of his neighbour taketh service (or nought, And <recompense for his work> giveth him not.

Who saith—

I will build me a roomy house, with spacious roof-chambers,— So he cutteth him open its windows, And it is covered in with cedar.

And he painteth it with vermilion.

Shalt thou reign, because thou art eager to excel in cedar?

<Thy father> did he not eat and drink, do justice and righteousness, And then it was well with him? Did he not [plead the cause of the oppressed and the needy. And then it was well?

Was not [that] to know [me]?

Demandeth Yahweh.

Verily thou hast neither eyes, nor heart, saw for thy plundering and for thy shedding of innocent blood, and for oppression and for crushing, to do them!'
Therefore—Thus saith Yahweh, 

Registeryethisman |childless|, 

A man who shall not prosper in his days,— 

For there shall prosper of his seed, 

No man sitting upon the throne of David, 

Or ruling any more over Judah.

§ 18. Bad Shepherds denounced: Yahweh himself will gather the Remnant of his Flock, and raise up Good Shepherds, notably One of Davidic Descent, of Saving Power, and of Divine Name; in whose Days a Wider Return than from Babylon shall furnish a new Formula for Swearing. False Prophets, Dreamers, Pretenders are to be for ever disgraced.

1 Alas for the shepherds, who are destroying and scattering the sleep of my pasture, 

Declareth Yahweh.

2 [Therefore] 

Thus saith Yahweh, God of Israel, Concerning the shepherds who are tending my people,— 

Ye have scattered my flock, and have driven them away, and have not visited them,— 

Behold me! visiting upon you the wickedness of your doings, 

Declareth Yahweh.

3 ¶ I myself therefore, will gather the remnant of my flock, out of all the lands whither I have driven them,— 

And will bring them back unto their own fold, 

And they shall be fruitful and multiply; 

And I will raise up over them shepherds, who will tend them,— 

So shall they not be afraid any more, nor be dismayed, nor be missing. 

Declareth Yahweh.

5 Lo! |days are coming|. 

Declareth Yahweh, when I will raise up to David A righteous Bud, 

And he shall reign as' king, and prosper, 

And shall execute justice and righteousness in the land.

6 <In his days> 

Shall Judah |be saved|, 

AndIsrael| abide securely,— 

And [this] is his name whereby he shall be called, 

Yahweh||our Righteousness.

7 |Therefore| lo! |days are coming|. 

Declareth Yahweh, 

When it shall not be said any more, 

As Yahweh liveth, who brought up the sons of Israel out of the land of Egypt; 

but— 

As Yahweh liveth, who hath brought up and who hath brought in the seed of the house of Israel out of the land of the

* "A range of mountains to the south of Gilead, opposite Jericho."—Stud-ent's Com.


* Heb.: koyiškhnu.

a Or: "sprout." Cp. chap. xxxiii. 15; Is. lxi. 11.
North, and out of all the lands whither I have driven them,—
And they shall remain upon their own soil.

9 As for the prophets—
  Broken is my heart within me,
  Trembled have all my bones,
  I have become as a drunken man,
  And as a strong man whom wine hath overcome,—
  Because of Yahweh,
  And because of his holy words.

For <with adulterers> is the land filled;
  Yes <because of cursing> doth the land mourn,
  Dried up are the oases of the desert,—
  And |their oppression | hath become wicked,
  And ||their might|| is not right.

11 For ||both prophet and priest|| are profane,—
  <In my house> have I found their wickedness.
    Declareth Yahweh.

13 <Even among the prophets of Samaria> had I seen a foolish thing,—
  They prophesied by Baal,
  And led astray my people Israel.

14 But <among the prophets of Jerusalem>
    have I seen a horrible thing,—
    Committing adultery.
    And walking in falsehood.
    And so strengthening the hands of doers of wickedness, not to return any man from his wickedness:
    They have |all of them| become to me |as Sodom|.
    And her inhabitants, |as Gomorrah|.

15 |Therefore|
    ||Thus|| saith Yahweh of hosts—
    Concerning the prophets,—
    Behold me!
    Feeding them with wormwood,
    And I will cause them to drink poisoned water, b

For <from the prophets of Jerusalem> hath there gone forth profanity unto all the land.

16 ||Thus|| saith Yahweh of hosts,—
    Do not hearken unto the words of the prophets who are prophesying unto you,
    They are filling you ||with vain hopes|,—
    <The vision of their own hearts> do they speak,
    Not from the mouth of Yahweh!

17 They keep on saying to them who despise me,
    Yahweh |has spoken|, [saying]
    <Prosperity> shall ye have!

And <to every one who is going on in the stubbornness of his own heart> have they said,
  There shall come on you [no calamity];
  For who’ hath stood in the council of Yahweh, that he should see, and hear his word?
  Who hath given ear to his word, and heard it?

19 Lo! the tempest of Yahweh!
  ||Indignation|| hath come forth,
  Even a tempest whirling along:
  <On the head of the lawless> shall it hurl itself down.

20 The anger of Yahweh |will not return,
  Until he hath executed, nor
  Until he hath established,
  The purposes of his heart,—
  <In the afterpart of the days> shall ye understand it |perfectly|.

21 I sent not the prophets, yet |they ran.
  I spake not unto them yet |they prophesied.
  But |if they had stood in my council|
  Then might they have announced my words unto my people,
  And have turned them from their wicked way and from the wickedness of their doings.

23 Am I |a God at hand|,
    Demandeth Yahweh.
  And not a God afar off?

24 Can any hide’ himself in secret places, that |I shall not see him?
    Demandeth Yahweh.
  <The heavens and the earth > do I not fill?
    Demandeth Yahweh.

25 I have heard what the prophets |have said’ who prophesy in my name falsely, saying,—
  I have dreamed! I have dreamed!
  |How long| shall it be’ in the heart of the prophets,
  [To be] prophets of falsehood,—
  And prophets of the deceit of their own heart?

27 Who lay a plot* to cause my people |to forget| my name, by their dreams which they relate, every man to his neighbour,—
  Just as their fathers forgot |my name|.
  ||for‘ Baal||.

28 <The prophet with whom is a dream>
  Let him relate it as’ a dream,
  And |he with whom is my word|
  Let him speak my word as’ truth,—
  What is the chaff* to the wheat’?
    Demandeth Yahweh:

  b Ml.: “ water of gall.”
  * Cp. chap. xxx. 94.
  * Or: “ Are they laying plot . . . ” — G.n.
  * Or: “ in,” “ through.”
  * Cp. Lsa. i. 10.
  # Ml.: “ water of gall.”
Is not my word [like this],
Like first?— Demandeth Yahweh,—
And like a hammer, that breaketh in pieces a cliff?

Therefore, behold me against the prophets.
Declareth Yahweh,—
who steal my words, every man from his neighbour:
Behold me against the prophets,
Declareth Yahweh, who presume with their tongue and declare, He declareth:

Behold me against such as prophesy the dreams, off falsehood. Declareth Yahweh, who have related them, and led astray my people, with their falsehoods and with their recklessness,—whereas I had not sent them, nor commanded them, so that they could be of no profit to this people;
Declareth Yahweh.

But when this people, or a prophet or a priest, shall ask thee, saying:
What is the oracle of Yahweh?
Then shalt thou say unto them,
Ye yourselves are the oracle, Therefore will I reject you,
Declareth Yahweh;
But the prophet, or the priest, or the people, who shall say—
The oracle of Yahweh: I will bring punishment upon that man, and upon his house.

Thus shall ye say—every man unto his neighbour, and every man unto his brother,—
What hath Yahweh answered thee? or, What hath Yahweh spoken?
but the oracle of Yahweh shall ye not mention any more,—for every man's oracle shall be his own word, because ye have perverted the words of a Living God, [Yahweh of hosts, our God].

Thus shall thou say unto the prophet,—
What hath Yahweh answered thee? or What hath Yahweh spoken?
But since ye keep on saying—
{The Oracle of Yahweh},
|therefore:
Thus saith Yahweh,
Because ye have said this word. The oracle of Yahweh, whereas I had sent unto you saying, Ye shall not say, The oracle of Yahweh, therefore behold me! I will lift you up,—and carry you away, and the city which I gave to you and to your fathers, from before my face; and will give unto you reproach age-abiding,—and disgrace age-abiding, which shall not be forgotten.

§ 19. Two Baskets of Figs: the Good representing the Captives; and the Bad setting forth such as remain in Judah or dwell in Egypt.

Yahweh shewed me, and lo! two baskets of figs, which had been set before the temple of Yahweh,—after that Nebuchadrezzar king of Babylon had carried away captive, Jeconiah son of Jehoiakim king of Judah, and the princes of Judah, and the carpenters and the smiths, out of Jerusalem, and had brought them into Babylon:—[the one basket] was of very good figs, like the first-ripe figs; and [the other basket] was of very bad figs, which could not be eaten for badness.

Then said Yahweh unto me,—
What canst thou see, Jeremiah?
And I said.
Figs:
the good figs very good; and
the bad very bad, which cannot be eaten for badness.

Then came the word of Yahweh unto me, saying:

Thus saith Yahweh God of Israel,
Like these good figs shall I regard them of Judah who are carried into captivity, whom I have sent out of this place into the land of the Chaldeans, [for good].
Therefore will I set mine eye upon them, [for good], and will bring them back upon this land,—
and will build them up, and not pull them down,
and will plant them, and not root them up;
and will give them a heart, to know me, that I am Yahweh,
So shall they become my people,
and I will become their God;
for they will return unto me with all their heart.

And like the bad figs, which cannot be eaten for badness:
Surely thus saith Yahweh—
I will deliver up Zedekiah king of Judah, and his princes, and the remnant of Jerusalem, that remain in this land, and them who are dwelling in the land of Egypt; yea I will deliver them up, as a terror of calamity, to all the kingdoms of the earth,—as a reproach, and as a byword, as a mockery and as a contempt, in every place whither I will drive them; and I will send among them, sword, famine and pestilence,—until they are consumed from off the soil, which I gave to them, and to their fathers.
§ 20. Jeremiah sums up the Messages he had delivered against Judah and Jerusalem, from the thirteenth Year of Josiah to the fourth of Jehoiakim; declaring that, as these Messages had been unheeded, the threatened Chaldean Invasion must needs come, but the Captivity in Babylon should be limited to Seventy Years. The Prophet passes the Cup of Indignation round to the Nations, beginning at Jerusalem, and significantly ending with Sheshach (or Babylon, chap. li. 41).

1 The word, which came upon* Jeremiah, concerning all the people of Judah, in the fourth year of Jehoiakim son of Josiah, king of Judah,—

2 which [word] Jeremiah the prophet spake concerning all the people of Judah, and against* all the inhabitants of Jerusalem, saying:—

3 <From the thirteenth year of Josiah son of Amon king of Judah, even until this day, the which is the twenty-third year> hath the word of Yahweh come unto me; and I have spoken unto you, [betimes] speaking, yet have ye not hearkened. 4 And Yahweh sent unto you, all his servants the prophets, [betimes] sending, though ye hearkened not, neither inclined ye your ear' to hear:

5 saying,—

Return, I pray you, every one from his wicked way and from the wickedness of your doings,

6 So shall ye remain on the soil which Yahweh hath given' to you and to your fathers,—even from age to age;

7 But do not go away after other gods, to serve them, and to bow down to them,— So shall ye not provoke me to anger with the work of your hands, and I will not bring calamity upon you;

8 Howbeit ye hearkened not unto me,

Declareth Yahweh,—

that ye might provoke me to anger with the work of your hands, unto your own hurt.

9 [Therefore]—

Thus saith Yahweh of hosts,—

10 <Because ye have not heard my words>,—

11 Behold me! sending and fetching all the families of the North,

12 Declareth Yahweh, and Nebuchadrezzar king of Babylon, my servant,

13 And I will bring them in against this land and against its inhabitants, and against all these nations, [round about],—

14 And I will devote them to destruction, and make them an astonishment and a hissing, and age-abiding desolations.

15 And I will banish from among them—

The voice of joy and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,—
The sound of the millstones, and the light of the lamp:*

16 So shall all this land become, a desolation, an astonishment,*

And these nations shall serve the king of Babylon, seventy years.

17 And it shall come to pass—

<When the seventy years are fulfilled>

I will visit upon the king of Babylon and upon that nation,

Declareth Yahweh, their iniquity, and upon the land of the Chaldeans,— and I will turn it into age-abiding desolations.

18 So will I bring upon that land,

All my words which I have spoken against it,—

Even all that is written in this book, which Jeremiah hath prophesied against all the nations.

19 For many nations, and great kings, have used [even them]| as slaves,

So will I recompense to them—

According to their deed, and

According to the work of their own hands.

20 For [thus] said Yahweh, God of Israel unto me,

Take this cup of indignation' wine, out of my hand,—

16 ye shall drink, and reel to and fro, and act as madmen, because of the sword which I am sending between them.

21 So I took the cup out of the hand of Yahweh,—

and caused all the nations, unto whom Yahweh had sent me, [to drink it]: 16 [to wit, said he]—

Jerusalem, and the cities of Judah, and her kings, her princes,—making them a desolation, an astonishment, a hissing, and a contempt, [as at this day];

22 Pharoh king of Egypt, and his servants, and his princes, and all his people;

23 And all the Bedawin,* and all the kings of the land of Uz,—and all the kings of the land of the Philistines, even Ashkelon, and Gaza, and Ekron, and the remnant of Ashdod:

24 Edom and Moab, and the sons of Ammon;

25 And all the kings of Tyre, and all the kings of Zidon,—and the kings* of the Coastland, that is beyond the sea;
Then shall shall the slain of Yahweh <in that
day> be from one end of the earth, even
to the other end of the earth,—
They shall not be lamented, nor gathered
together, nor buried,
<As dung, on the face of the ground> shall
they serve.

43 Howl, ye shepherds, and make outcry,
And roll in the dust, ye illustrious of the flock,
Because your days for being slaughtered are
fulfilled,—
Therefore will I break you in pieces, and ye
shall fall, like a precious vessel!

45 Then shall place of refuge vanish from the
shepherds,
And escape, from the illustrious of the flock.
The voice of the outcry of the shepherds!
Yes the howling of the illustrious of the
flock!—
Because Yahweh is laying waste the grounds
where they fed.

47 Then shall be silenced the prosperous pas-
tures, b—
Because of the fierceness of the anger of
Yahweh.

48 He hath left, as a lion, his covert,
For their land hath become a horror,
Because of the fierceness of oppression, and
Because of the fierceness of his anger.

§ 21. Jeremiah, delivering his Warnings in the
Temple Court, Priests, Prophets, and People
seize him and threaten him with death; where-
upon the Princes hear the Case: the Peril of
the Prophet is noted, but Ahikam delivers
Jeremiah out of his Enemies' Hands.

1 <In the beginning of the reign of Jehoiakim
son of Josiah, king of Judah> came this word
from Yahweh, saying:

†Thus saith Yahweh,—
Stand thou in the court of the house of
Yahweh, and speak unto all the cities of
Judah, who are entering in to bow down in
the house of Yahweh, all the words which
I have commanded thee to speak unto them,
—do not thou keep back a word:

3 Peradventure they will hear, and return
every man from his wicked' way,— and I
shall repent as to the calamity which I am
devising to execute upon them, because of
the wickedness of their doings:

4 Therefore shalt thou say unto them,
†Thus saith Yahweh,—
<If ye will not hearken unto me,
To walk in my law"d which I have set before
you;
Then rose up men, from among the elders of the land, and spake unto all the convocation of the people, saying:

18. "Micah" the Morashite was prophesying, in the days of Hezekiah king of Judah,—and he spake unto all the people of Judah, saying,

"Thus saith Yahweh of hosts—

Zion shall be plowed; and Jerusalem shall be turned into heaps of ruins.

19. Did Hezekiah king of Judah and all Judah put him to death? Did he not revere Yahweh and appease the face of Yahweh?

And did not Yahweh repent him, as to the calamity which he had spoken against them?

20. There was, however, a man prophesying in the name of Yahweh, Urijah, son of Shemaiah, of Keriath-jearim,—who prophesied against this city, and against this land, according to all the words of Jeremiah.

And when King Jehoiakim, and all his mighty men, and all the princes, heard his words, then the king sought to put him to death,—but Urijah heard, and feared, and fled, and entered Egypt.

21. Then did King Jehoiakim send men to Egypt,—even Elkanah son of Achbor, and certain men with him, into Egypt, and they brought forth Urijah out of Egypt, and took him in unto King Jehoiakim, who smote him with the sword,—and cast out his dead body among the graves of the sons of the people.

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24. Howbeit if the hand of Ahikam, son of Shaphan turned out to be with Jeremiah,—so as not to give him up into the hand of the people, to put him to death.

§ 22. Jeremiah, making Symbolic Bonds and Bars, prophetically charges the Kings of Edom, Moab, Ammon, Tyre and Zidon to submit to Nebuchadnezzar, in spite of False Prophets counselling resistance. A similar Charge to the Priests and People of Jerusalem to disregard their False Prophets: the Temple Vessels shall not soon be brought back; but those still left shall be taken.

1. In the beginning of the reign of Jehoiakim 27 son of Josiah, king of Judah, came this word unto Jeremiah, from Yahweh, saying:

3. "Thus saith Yahweh unto me, Make thee bonds and bars, and put them upon thine own neck.


29. ML: "Just cause of death pertaineth to this man."

40. "Micaiah," written; "Micah," read. In some cod. w. 3 ear. pr. edns.: "Micah" both written and read—G.n.

41. See Mi. ill. 12.

42. Or: "wrong."

43. U.: "souls."

44. Hebr.: shem ver 17:12, 130, 130.
Then shalt thou send them unto the king of Edom, and unto the king of Moab, and unto the king of the sons of Ammon, and unto the king of Tyre, and unto the king of Zidon,—by the hand of messengers* coming into Jerusalem, unto Zedekiah king of Judah. And thou shalt give them charge, unto their lords, saying,—

| Thus saith Yahweh of hosts, God of Israel, |
| Thus shall ye say unto your lords:— |

I made The earth—The man and the beast that are on the face of the earth—

By my great power, And by mine outstretched arm,— And gave it to whomsoever was right in mine own eyes.

Now therefore, I have given all these lands, into the hand of Nebuchadnezzar king of Babylon, my servant,—Moreover also <the wild beast of the field> have I given him, to serve him. Therefore shall all the nations serve him, and his son, and his son's son,—until the time even of his own land itself arrive, when many nations and great kings shall use him as a slave.

And it shall come to pass, that <the nation or kingdom which will not serve him, even Nebuchadnezzar> king of Babylon, and that will not put its neck under the yoke of the king of Babylon>, —<with sword, and with famine, and with pestilence> will I bring punishment upon that nation.

Declareth Yahweh, until I have consumed them by his hand.

Ye therefore, do not ye hearken unto your prophets, nor unto your diviners, nor unto your dreams, nor unto your users of hidden arts, nor unto your mutterers of incantations,— in that they are speaking unto you, saying, Ye shall not serve the king of Babylon; for <falsehood> are they prophesying unto you,—that ye may be far removed from off your own soil, and I drive you out, and ye be destroyed.

But <the nation that shall bring its neck into the yoke of the king of Babylon, and serve him> I will let them remain in quietness upon their own soil, and they shall till it, and dwell therein.

Also <unto Zedekiah king of Judah> spake I, according to all these words, saying,—

Bring your necks into the yoke of the king of Babylon, and serve him and his people, and live!

Wherefore should ye die, thou, and thy people, by sword, by famine, and by pestilence,—as Yahweh hath spoken, against the nation that will not serve the king of Babylon?

Do not, then, hearken unto the words of the prophets who are speaking unto you, saying—Ye shall not serve the king of Babylon,—for <falsehood> are they prophesying unto you. For I have not sent them.

Declareth Yahweh, but they are prophesying in my name, falsely,—to the end I may drive you out and ye be destroyed, ye, and the prophets who are prophesying unto you.

Also <unto the priests, and unto all this people> spake I, saying,

| Thus saith Yahweh, |

Do not hearken unto the words of your prophets, who are prophesying unto you, saying, Lo! <the vessels of the house of Yahweh> are to be brought back out of Babylon, now, quickly; for <falsehood> are they prophesying unto you. Do not hearken unto them, serve the king of Babylon, and live! wherefore should this city become a desolation?

But <if prophets they are>, and if the word of Yahweh is' with them> let them intercede, I pray you, with Yahweh of hosts, that the vessels which are left remaining in the house of Yahweh, and the house of the king of Judah, and in Jerusalem, <come not> into Babylon. For <Thus saith Yahweh of hosts—Concerning the pillars, and concerning the sea, and concerning the stands,—and concerning the residue of the vessels that remain in this city> which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah son of Jehoiakim king of Judah, from Jerusalem to Babylon,—with all the nobles of Judah and Jerusalem> Yea,—Thus saith Yahweh of hosts, God of Israel—Concerning the vessels that are left, [in] the house of Yahweh, and the house of the king of Judah, and Jerusalem>

Into Babylon shall they be taken. And <there> shall they remain, Until the day that I visit [them].

Declareth Yahweh, When I will bring them up, and restore them unto this place.

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* Some cod. (w. Aram., Syr., Vul.): "the messengers." In some cod. (w. 4 ear. pr. edns.): "the m." is both written and read.—G.n.
* Some cod.: "the f. of all the"—G.n.
* Some cod. (w. 2 ear. pr. edns.): "Nebuchadnezzar"—G.n.
* Some cod.: "Nebuchadnezzar"—G.n.
* Some cod. (w. 3 ear. pr. edns.): "and J," omitting "in." Cp. ver. 21—G.n.
* Bo Ben Asher; Ben Naphtali: "this land." G.n., G. Intro. 246.
* Some cod.: "Nebuchadnezzar"—G.n.
* Heb.: yā́qṓtšā́yāhū (chap. xxiv. 1).
* Some cod. (w. 3 ear. pr. edns.): "in the"—G.n.

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§ 23. The Prophet Hananiah, daring to foretell in the Divine Name, the Breaking of Nebuchadnezzar’s Yoke within two Years, Jeremiah is charged to confront and contradict him, and to foretell Hananiah’s Death that Year—which comes to pass.

And it came to pass in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah son of Azzur, the prophet who was of Gibeon, spake unto me in the house of Yahweh, before the eyes of the priests and all the people, saying:

28 And it came to pass in that year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, that Hananiah son of Azzur, the prophet who was of Gibeon, spake unto me in the house of Yahweh, before the eyes of the priests and all the people, saying:

29 Thus saith Yahweh of hosts, God of Israel, saying,—

I have broken the yoke of the king of Babylon:

30 within the space of two years, I am bringing back into this place, all the vessels of the house of Yahweh, which Nebuchadnezzar king of Babylon hath taken away, from this place, and carried into Babylon. <Jeconiah also, son of Jehoiakim king of Judah, with all the captives of Judah who have entered Babylon> am I bringing back into this place.

31 Declareth Yahweh,— for I will break the yoke of the king of Babylon.

Then said Jeremiah the prophet, unto Hananiah the prophet, in the presence of the priests and in the presence of all the people, who were standing in the house of Yahweh, then said Jeremiah the prophet,—

Amen! Thus may Yahweh do, Yahweh establish’ thy words which thou hast prophesied, by bringing back the vessels of the house of Yahweh and all them of the captivity, from Babylon, unto this place.

32 The prophets who were before me and before thee, from age-past times, when they prophesied against many lands, and concerning great kingdoms, of war, and of calamity, and of pestilence, the prophet who prophesied of peace, when the word of the prophet was fulfilled, then was known’ the prophet, whom Yahweh had sent in truth.

33 Then Hananiah the prophet took the yoke’ from off the neck of Jeremiah the prophet, and brake it. And Hananiah spake before the eyes of all the people, saying,

Thus saith Yahweh,—

In like manner will I break the yoke of Nebuchadnezzar king of Babylon, within the space of two years, from off the neck of all the nations.

And Jeremiah the prophet went his way.

34 Then came the word of Yahweh unto Jeremiah after that Hananiah the prophet had brake the yoke from off the neck of Jeremiah the prophet, saying:

Go and speak unto Hananiah, saying—

Thus saith Yahweh, <Yokes of wood> thou hast broken,— But thou shalt make, in their stead, yokes of iron!

For Thus saith Yahweh of hosts, God of Israel,—<A yoke of iron> have I put upon the neck of all these nations, to serve Nebuchadnezzar king of Babylon, and they shall serve him!

Moreover also <the wild beast of the field> have I given to him.

17 Then said Jeremiah the prophet unto Hananiah the prophet,—

Hear, I pray thee, Hananiah: Yahweh hath not sent thee, therefore, hast caused this people to trust in falsehood: Therefore Thus saith Yahweh, Behold me! driving thee away from off the face of the ground,—<This year> art thou to die, Because revolt thou to die.

18 So Hananiah the prophet died the same year, in the seventh month.

§ 24. Jeremiah’s Letter to the Captives in Babylon, charging them to settle down and seek the Welfare of the City where they sojourn, as them of a Return after Seventy Years, and warning them against False Prophets—namely Ahik, Zedekiah, and Shemaiah.

1 Now these are the words of the letter which Jeremiah the prophet sent from Jerusalem unto all the captivity whom I have suffered to be carried away captive from Jerusalem to Babylon;—after that Jeconiah the king and the queen-mother and the eunuch, the princes of Judah and Jerusalem and the craftsmen and the smiths, had gone forth from Jerusalem;—after that Jeconiah the king and the queen-mother and the eunuch, the princes of Judah and Jerusalem and the craftsmen and the smiths, had gone forth from Jerusalem;—by the hand of Elasah son of Shaphan and Gemariah son of Hilkiah, whom Zedekiah king of Judah sent unto Babylon, to Nebuchadnezzar king of Babylon, saying:

Thus saith Yahweh of hosts, God of Israel, Unto all the captivity whom I have suffered to be carried away captive from Jerusalem to Babylon:

Heb. : y’moryah, here only; & y’moryah.
Build ye houses, and dwell in them;—
And plant ye gardens, and eat the fruit thereof;
6Take ye wives, and beget sons and daughters,
And take wives for your sons and daughters; give ye to husbands,
That they may beget ye many there, and do not become few;
7And seek the welfare of the city whither I have caused you to be carried away captives,
and pray for her unto Yahweh,—For in her welfare shall ye have welfare.

For thus saith Yahweh of hosts, God of Israel,
Let not your prophets that are in your midst, nor your diviners, beguile you;
Neither hearken ye unto your dreams, which ye are dreaming:
For falsely are they prophesying unto you, in my name,—I have not sent them, Declareth Yahweh.

10For thus saith Yahweh,—That as soon as there are fulfilled to Babylon seventy years I will visit you, —and establish for you, my good word, by causing you to return unto this place.

11For I know the plans which I am planning for you, Declareth Yahweh,—Plans of welfare, and not of calamity, To give you a future and a hope.''

So shall ye call upon me,—And go and pray unto me,—For I will be found of you, Declareth Yahweh,
And will turn back your captivity.'

Therefore will I pursue them, with sword, with famine, and with pestilence,—And will make them a terror to all the kingdoms of the earth;
A curse and an astonishment and a hissing and a reproach, among all the nations whither I have driven them:
Because they hearkened not unto my words,
Declareth Yahweh,—which I sent unto them by my servants the prophets, [betimes] sending them, yet hearkened they not.

Declareth Yahweh.

Ye therefore, hear ye the word of Yahweh, all ye of the captivity, whom I have sent from Jerusalem to Babylon:
Thus saith Yahweh of hosts, God of Israel,
Concerning Ahab son of Kolaiah, and concerning Zedekiah son of Maaseiah, who are prophesyng to you in my name [a falsehood],
Behold me ! delivering them into the hand of Nebuchadrezzar king of Babylon, and he will smite them before your eyes:
So shall there be taken up—from them—a curse,* by all of the captivity of Judah who are in Babylon, saying,—
Yahweh make thee like Zedekiah and like Ahab,
Whom the king of Babylon roasted in the fire!

Because they have committed vilence in Israel,
And have committed adultery with the wives of their neighbours,
And have spoken, as a word in my name, [a falsehood] [which I commanded them not],—And I am one who knoweth—and a witness, Declareth Yahweh.

Also unto Shemaiah the Nehelamite shalt thou speak, saying:
Thus speaketh Yahweh of hosts, God of Israel, saying,—
Because thou hast sent, in thine own name, [letters], unto all the people who are in Jerusalem, and unto Zephaniah son of Maaseiah the priest, and unto all the priests,
saying:
Yahweh hath made thee priest, instead of Jehoiada the priest, that ye should lie [deputies in the house of Yahweh, to any man who is raving and prophesying, so shalt thou put him into the stocks and into the pillory:
Now therefore, why hast thou not rebuked Jeremiah of Anathoth, who is
prophesying unto you? 28 For on this account hath he sent unto us in Babylon, saying,—

'Tis long!

Build ye houses, and dwell [in them], And plant gardens, and eat the fruit thereof.

And Zephaniah the priest hath read this letter in the ears of Jeremiah the prophet.

Therefore hath the word of Yahweh come unto Jeremiah, saying:

Send thou unto all them of the captivity, saying,

Thus saith Yahweh.

Concerning Shemaiah the Nehelamite,—

Because Shemaiah hath prophesied to you when I had not sent him, And hath caused you to trust in falsehood, Therefore I thus saith Yahweh,—

Behold me! bringing punishment upon Shemaiah the Nehelamite, and upon his seed, He shall have no man to dwell in the midst of this people, Nor shall he see the good that I am about to do for my people, Declareth Yahweh; Because revolt hath he spoken against Yahweh.

§ 25. A Scroll of Consolation. With brief Allusions to Israel's Sin and Punishment are given glowing Promises of her Deliverance, Healing, Return, and Permanent Rest, the Appearance of her Illustrious Ruler, the Inclusion of Samaria and Ephraim, the Consoling of Weeping Rachel, and finally a Refrain of Coming Days when there shall be a re-sowing of both Israel and Judah with Men; and a making, with both, a New Covenant, which, even in its outward Provisions, is confirmed by reference to the Stability of the Ordinances of Heaven.

30 1 The word which came unto Jeremiah, from Yahweh, saying:

||Thus|| speaketh Yahweh, God of Israel, saying,—

Write thee all the words which I have spoken unto thee, in a scroll;

For lo! [days are coming], Declareth Yahweh, when I will turn the captivity of my people Israel and Judah, and will bring them back into the land which I gave to their fathers, that they might possess it.

Now these are the words which Yahweh hath spoken against Israel and against Judah:

Yes ||thus|| saith Yahweh,

<A voice of trembling> have we heard, Dread, and not welfare!

6 Ask, I pray you, and see, whether a male travaileth with child!

Why' have I seen Every man with his hands upon his knees, like a woman in travail, and Every face turned into ghastliness?

7 Alas! for ||great|| is that day, so that none is like it,—

Yea |a time of anguish| it is! for Jacob, But <out of it> shall he be saved.

And it shall come to pass, in that day,—

Declareth Yahweh of hosts.

That I will break his yoke from off thy neck, And <thy bonds> will I tear off,— And foreigners shall use him as a slave no more; But they shall serve Yahweh their God,—and David their king, whom I will raise up unto them.

10 Thou therefore, do not fear, O my Servant Jacob, Urgeth Yahweh, Neither be thou dismayed, O Israel, For behold me! saving thee from afar, And thy seed out of the land of their captivity,— Then shall Jacob return, and rest and be quiet, And there shall be none to make him afraid;

11 For <with thee> am I, Declareth Yahweh.

To save thee,—

<Though I make an end of all the nations whither I have scattered thee>, Yet will I not <of thee> make an end, But will chastise thee in measure, not holding thee guiltless! 14 For ||thus|| saith Yahweh— Incurable is thine injury,— Grievous is thy wound:

There is none to plead thy cause, for binding thee up,—<Healing bandages> hast thou none:

<All thy lovers> have forgotten thee, <Thyself> do they not seek,— For <With the wounding of an enemy> have I wounded thee, With the correction of one who is cruel, Because of the abounding of thine iniquity. [Because] numerous' have been thy sins, Why' shouldst thou make outcry over thine injury, Incurable is thy pain? <Because of the wounding of thine iniquity, [Because] numerous' have been thy sins>

Have I done these things unto thee.

a Or: "too great to have one like it."  
b Or: "again rest."  
c N.B.: An example of statements seemingly absolute which yet are only relative. Cp. Isa. xxv. 16; xxxv. 7.  
d (Cp. Exo. xxxiv. 7.)  
e Some scholars place the clause at the head of next line.
Therefore, all who devour thee shall be devoured,
And all thine adversaries— all of them shall depart,—
So shall they who plundered thee be plundered,
And all who preyed upon thee will I deliver up as a prey.
For I will put a bandage upon thee,
And from thy wounds will I heal thee,
Declareth Yahweh, —
Because An outcast they called thee,
'Tis |Zion|| who hath none to ask for her welfare |
Thus saith Yahweh—
Behold me! bringing back the captivity of the tents of Jacob,
And on his habitations will I have compassion,—
So shall the city be builded, upon her own mound;
And the citadel shall remain,
So shall there proceed from them Thanksgiving and
The sound of them who make merry,—
And I will multiply them, and they shall not become few,
And will make them honourable, and they shall not be despised:*
And his sons shall come to be as aforetime,
And his assembly shall continue,—
And I will bring punishment on all his oppressors;
And his illustrious one shall spring from himself,
And his ruler shall spring from his own midst shall proceed,
And I will bring him near, and he shall approach unto me,—
For who is there that hath pledged* his own heart to approach unto me?
Demandeth Yahweh:
So shall ye become my' people;
And I will become your' God.
"Lo! | the tempest of Yahweh!"
"Indignation hath come forth,
A tempest rolling itself upward."
"<Upon the head of the lawless ones> shall it hurl itself down!"
The fierceness of the anger of Yahweh will not turn back,
Until he hath executed, nor until he hath established
The purposes of his heart,—
<In the afterpart of the days> shall ye understand it.

"Prob. = a thanksgiving choir." — O.O.
* Observe: completed double parallelism.
* Or: " For /who/ now, " Cp. chap. xxiii. 20.

<At that time> Declareth Yahweh, 31
I will become a God, to all the families of Israel;
And they shall become my' people.
Thus saith Yahweh,—
There hath found favour in the desert, a people escaped from the sword,—
I must go to cause him, even Israel, to rest.
<From afar> | Yahweh | hath appeared unto me.
Yea <with an age-abiding love> have I loved thee,
<For this cause> have I prolonged to thee lovingkindness.
<Again> will I build thee, and thou shalt be built, thou virgin, Israel,—
<Again> shalt thou deck thyself with thy timbrels,
And go forth in the dance of them that make merry:
<Again> shalt thou plant vineyards in the mountains of Samaria,—
The planters have planted, and have laid open [the vineyards].
For it is a day the watchmen have proclaimed throughout the hill country of Ephraim,—
Arise ye, and let us go up to Zion, unto Yahweh our God.

Behold me! bringing them in out of the land of the North,
And I will gather them out of the remote parts of the earth,<Among them> the blind and the lame,
The woman with child and she that giveth birth together,—
A great convocation shall return hither:
<With weeping> shall they come in,
And <with supplications> will I lead them,
I will bring them unto rivers of waters.
By a smooth way, wherein they shall not stumble,—
For I have become |to Israel| a father!,
And <as for Ephraim> my firstborn is he!
Hear ye the word of Yahweh, O ye nations,
And declare ye in the Coastlands afar off,—
And say—
<He that scattereth Israel> will gather him,
And watch over him, as a shepherd his flock;
For Yahweh hath ransomed Jacob,—
And redeemed him from the hand of one stronger than he.

* Or: "fathered host." Cp. ver.'aO;Ho*, x.-xii.
* See Deu. xx. 6.
* A sp. v.r. (aevir):"cities" Or: "gathered host."
Then shall they come in and shall shout in triumph on the height of Zion, and shall stream unto the goodness of Yahweh. To the wheat, and to the new wine, and to the oil, and to the young of the flocks and of the herds,— So shall their soul become like a garden well watered, and they shall not again languish any more. Then shall the virgin rejoice in the dance, and young men and elders, rejoice together,— And I will turn their mourning into gladness, and will comfort them, and make them rejoice from their sorrow; Then will I satiate the soul of the priests, with fatness, and my people with my goodness shall be satisfied, Declareth Yahweh.

Thus saith Yahweh— A voice in Ramah is heard, Wailing, bitter weeping, Rachel, weeping for her children,— She refused to be comforted for her children, For they are not! Then saith Yahweh— Restrain thy voice from weeping, and thine eyes from tears,— For there is a reward for thy labour, Declareth Yahweh, So they shall return from the land of the enemy: Yea there is hope for thy future, Declareth Yahweh,— And thy sons shall return to their own boundary.

I have heard Ephraim, bemoaning himself, Thou hast chastised me, and I have been chastised, Like a bullock not broken in, Suffer me to return, that I may return, For thou art Yahweh my God. Surely after my return I was filled with regret, And after I came to know myself I smote upon the thigh,— I turned pale, and was even confounded, For I had borne the reproach of my youthful days.

Was Ephraim a very precious son to me? Was he a most delightful child? For as often as I have spoken against him I have remembered him again! For this cause have my affections been deeply moved for him, I must have compassion upon him, Declareth Yahweh.

Erect thee waymarks, Set thee up finger-posts, Apply thy heart to The highway— The road by which thou didst depart,— Return, O virgin of Israel, Return unto these thy cities. How long wilt thou turn hither and thither, O apostate daughter? For Yahweh hath created a new thing in the earth, A female defendeth a strong man!

Thus saith Yahweh of hosts, God of Israel, Again shall they say this word, in the land of Judah and in the cities thereof, when I cause their captivity to return, Yahweh bless thee, Thou home of righteousness! Thou mountain of holiness!

Then shall there dwell throughout Judah itself and all the cities thereof, togethers,— Husbandmen, who shall move about with a flock; For I have satiated the weary soul,— And every languishing soul have I filled.

Upon this I awoke and considered,— And my sleep had been sweet to me!

Lo! days are coming, Declareth Yahweh— That I will sow The house of Israel, and The house of Judah, With the seed of men, and With the seed of beasts; And it shall come to pass, that— Just as I watched over them, to root up and to break down and to tear out and to destroy, and to break in pieces So will I watch over them, to build and to plant. Declareth Yahweh. In those days shall they say no more, Fathers did eat sour grapes,— And children's teeth are blunted! But every one <for his own iniquity> shall die,— Any human being who eateth the sour grapes his own teeth shall be blunted.

Lo! days are coming, Declareth Yahweh,— When I will solemnise with the house of Israel, and with the house of Judah, A new covenant:

* Had the foregoing prophecy, then, been conveyed in a dream? It would appear so.
Not like the covenant which I solemnised with their fathers, in the day when I grasped their hand, to bring them forth out of the land of Egypt,—

In that I brake my covenant, though I had become a husband unto them,* Declareth Yahweh.

For this is the covenant which I will solemnise with the house of Israel, after those days, Declareth Yahweh, I will put my law within them, Yea <on their heart> will I write it,— So will I become their God, and they shall become my people.

Then shall they no longer teach every man his neighbour, and every man his brother, saying, 'Know ye Yahweh,' for they shall all know me, from the least of them even unto the greatest of them, Declareth Yahweh.

For the heavens above can be measured, or the foundations of the earth beneath be searched out I also may reject all the seed of Israel, for all that they have done,Declareth Yahweh.

Thus saith Yahweh—

Who hath given the sun for a light by day, the ordinances of the moon and the stars, for a light by night,— Who excided the sea, and the waves thereof roared(!)

Yahweh of hosts is his name:— If these ordinances depart from before me, Declareth Yahweh, — the seed of Israel also may cease from being a nation before me, all the days.

Thus saith Yahweh—

If the heavens above can be measured, or the foundations of the earth beneath be searched out > I also may reject all the seed of Israel, for all that they have done. Declareth Yahweh.

Lo! days are coming,* Declareth Yahweh, That the city shall be built for Yahweh, from the tower of Hananeel as far as the gate of the corner; Then shall go forth again the measuring-line straight forward, over the hill Oareb, and it shall go round to Goah;

And all the vale of the dead bodies, and of the ashes, and all the fields as far as the Kidron torrent-bed, as far as the horse-gate corner on the east, Shall be holy unto Yahweh,— It shall not be rooted up, nor thrown down, any more, unto times age-abiding.

§ 26. When requested by King Zedekiah to say what he had been prophesying against Jerusalem and the King, Jeremiah narrates how he had, under Divine Guidance, redeemed his Family's Property at Anathoth; this enables him to return to his Royal Questioner a circumstantial though indirect Reply.

The word which came unto Jeremiah from Yahweh, in the tenth year of Zedekiah king of Judah,—the same was the eighteenth year of Nebuchadrezzar; * and then, the forces of the king of Babylon were besieging Jerusalem, — and Jeremiah the prophet had been shut up in the guard-court, which was in the house of the king of Judah; * whom Zedekiah king of Judah had shut up, saying,—

Why art thou prophesying, saying,—

Thus saith Yahweh,

Behold I giving up this city into the hand of the king of Babylon, and he shall capture it; * and Zedekiah king of Judah shall not be delivered out of the hand of the Chaldeans,—for he shall be wholly given up into the hand of the king of Babylon, and shall speak—the mouth of the one to the mouth of the other, and the eyes of the one <into the eyes of the other> shall look; * and <into Babylon> shall he lead Zedekiah, and <there> shall he remain, until I visit him, Declareth Yahweh,— though ye fight with the Chaldeans ye shall not prosper?

And Jeremiah said,—

The word of Yahweh came unto me, saying:

Lo! Hanameel son of Shallum thine uncle hath come unto thee, saying,—

Buy thee my field that is in Anathoth, for thine is the right of redemption, to buy it.

So Hanameel son of mine uncle came unto me, according to the word of Yahweh, into the guard-court, and said unto me, Buy, I pray thee, my field that is in Anathoth, which is in the land of Benjamin, for thine is the right of inheritance, and thine the redemption, buy it for thyself.

Aram. and Sep.) both written and read: "as far as "—G.n.

So in some cod. (w. 7 ear. pr. edns.) both written and read. M.C.T. writes: "dry places"; but reads: "fields." Cp. 2 K. xxiii. 4.
So I knew, that <the word of Yahweh> it was. 9 And I bought the field, from Hanameel son of mine uncle, that was in Anathoth,— and weighed him the silver; <seventeen shekels> was the silver; and I wrote in the scroll, and sealed it, and took in attestation [witnesses],— and weighed the silver in the balances.

Then took I the scroll of purchase, both that which was sealed— the title and the condition — and that which was open; 12 and gave the scroll of purchase, unto Baruch son of Neriah* son of Mahseiah, in the sight of Hanameel mine uncle[’s son],b and in the sight of the witnesses, who subscribed the scroll of purchase,— in the sight of all the Jews, who were sitting in the guard-court.

Then charged I Baruch, in theirsight, saying:

||Thus| saith Yahwehof hosts, God of Israel, Take thou these scrolls, this scroll of purchase, even that which is sealed, and this scroll that is open, and put them in an earthen vessel,— that they may remain many days. For

||Thus| saith Yahwehof hosts, God of Israel: ||Again| shall houses and fields and vineyards, be bought, in this land.

Then prayed I unto Yahweh,—after I had delivered the scroll of purchase, unto Baruch son of Neriah, saying:—

Alas! My Lord, Yahweh! Lo ! thou art, looking on! I didst make the heavens, and the earth, by thy great might, and by thine outstretched arm,— There is [nothing]: too wonderful for thee!:

Executing lovingkindness unto thousands, But recompensing the iniquity of fathers, into the bosom of their children [after them]," Thou God, the great, the mighty, ||Yahwehof hosts|| is his name:

Great in counsel, and mighty in deed,— Whose eyes are open on all the ways of the sons of men, to give unto every one

According to his ways, and

According to the fruit of his doings:

Who didst set signs and wonders, in the land of Egypt, [unto this day]: and in Israel, and among mankind,—

And didst make for thyself a name; [as at this day];

And didst bring forth thy people Israel, out of the land of Egypt, With signs and with wonders, and With a strong hand, and With an outstretched’ arm, and With great’ terror; And didst give unto them this land, which thou hadst sworn to their fathers to give unto them,—a land flowing with milk and honey; And they came in and took possession of it. But hearkened not unto thy voice, Nor in thy law>* did they walk, <Nought of what thou hadst commanded them to do> did they do,— And so thou hast caused to befall them, [all this calamity].—

Lo ! the earthworks! they have entered the city, to capture it,

And ||the city|| hath been given into the hand of the Chaldeans, who are fighting against it, because of the sword and the famine and the pestilence,— And so ||what thou didst speak|| hath come to pass,

And there’ thou art, looking on!

Yet ||thou thyself|| saidst unto me, O My Lord, Yahweh,

Buy theethe fieldforsilver. And takeinattestationIIwitnesses',— Whereas thecity||hathl«engiveninto thehand oftheChaldeans!

Then came the word of Yahweh, unto Jeremiah, b saying:—

Lo ! ||I am Yahweh, God of all flesh.—

|*|For me| is |anything| too wonderful?|| Therefore|)

||Thus| saith Yahweh,— Behold me! giving this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall capture it; And the Chaldeans, who are fighting against this city. [Shall enter], and Shall set this city on fire and Shall consume it,—

With the houses on whose roofs they burned incense to Baal, and poured out drink-offerings to other gods, that they might provoke me to anger; For the sons of Israel and the sons of Judah have been nothing but doers of wickedness in my sight, from the days of their youth,—

For the sons of Israel have been doing
nothing but provoke me to anger by the workmanship of their hands.

Declareth Yahweh;

For According to mine anger, and According to mine indignation hath been to me this city, from the day when they built it, even unto this day,—that I should pull it down from before my face: because of all the wickedness of the sons of Israel and the sons of Judah, which they have done to provoke me to anger, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem:

Thus have they turned unto me the back, and not the face,—

Yet have they not been hearkening, to receive correction;

But have set their abominations in the house on which my name hath been called, to defile it;

And have built the high places of Baal, which are in the valley of Ben-hinnom, To cause their sons and their daughters to pass through unto Molech, Which I commanded them not. Neither came it up on my heart, That they should do this horrible thing,—

Causing Judah to sin!

Now therefore, <because of this>—

Thus saith Yahweh, God of Israel,—

Concerning this city, whereof ye are saying. It hath been delivered into the hand of the king of Babylon, by sword, and by famine, and by pestilence:

Behold me! gathering them out of all the lands, whither I have driven them —

In mine anger, and In mine indignation, and In great vexation,—

And I will cause them to return into this place, And will make them dwell securely; And they shall become my people, And ||I|| will become their God; And I will give them one heart, and one way, That they may revere me, all the days,—

For the good of them, and of their children after them;

And I will solemnise to them, an age-abiding covenant, That I will not turn away from following them, to do them good,—

But <the reverence of myself> will I put in their heart, so that they shall not turn away from me.

§ 27. More Consolation through the Imprisoned Prophet: Promises (with striking Change of Refrain) directed to both Israel and Judah, concerning David's Righteous Offspring, and concerning the Fulfilment of both the Davidic and Levitical Covenants—confirmed by the Covenant of Day and Night.

1 And the word of Yahweh came unto Jeremiah, the second time, when he was yet imprisoned in the guard-court, saying:

2 Thus saith Yahweh, who doeth it,—

Who fashioneth it, To establish it, IIYahweh || is his name:

3 Call unto me, that I may answer thee,— and tell thee things great and inaccessible, which thou hast not known.

4 For ||Thus|| saith Yahweh, God of Israel.

Concerning the houses of this city, and concerning the houses of the kings of Judah,—which are thrown down against the earthworks and against the sword:

5 In entering to fight with the Chaldeans|| it is to fill them with the dead bodies of men, whom I have smitten in mine anger and in mine indignation, — and because of whom I have hidden my face.

104 And I will rejoice over them, to do them good,—

And will plant them in this land, [in truth], [with all my heart, and with all my soul].

24 For ||Thus|| saith Yahweh,

Like as I have brought upon this people' all this great calamity>

So I am I' bringing upon them all the good that I' am speaking concerning them.

Therefore shall fields be bought in this land,—whereof ye' are saying, It is [a desolation].

Without man or beast,

It hath been given into the hand of the Chaldeans:

<Fields—for silver> shall men buy, And write in scrolls, And seal them, And take in attestation ||witnesses||, In the land of Benjamin, and In the places round about Jerusalem, and In the cities of Judah, and In the cities of the hill country, and In the cities of the lowland, and In the cities of the South,— For I will cause them of their captivity to return,

Declareth Yahweh.

In some cod. (w. Sep., Syr., Vul.) is found no sign of the word "Y."] against."—G.n. (thus repeated)—G.n.
from this city,—by reason of all their wickedness.  
6 Behold me! laying upon her a bandage of healing, so will I heal them,— 
And will reveal to them abundance of prosperity and truth;  
7 And I will bring back Them of the captivity of Judah, and 
Them of the captivity of Israel,— 
And I will build them, as at the first;  
8 And I will purify them, from all their iniquity wherewith they have sinned against me,— 
And I will grant pardon for all their iniquities. 

9 So shall she become to me,— 
A name of joy, 
A praise, and 
An adorning, 
To all the nations of the earth,— 
Who will hear all the good which I am doing them, 
And will dread and be deeply moved, over all the good and over all the prosperity which I am causing her. 
10 ||Thus|| saith Yahweh— 
Again shall be heard in this place, <as to which ye' are saying, 
Deserted it is, without man or beast, 
In the cities of Judah, and in the streets of Jerusalem, 
Which are desolate without man or inhabitant or beast> 
11 The voice of joy, and the voice of gladness, 
The voice of the bridegroom, and the voice of the bride, 
The voice of them who are saying, 
Praise ye Yahweh of hosts, 
For good is Yahweh, 
For age-abiding is his lovingkindness, 
[The voice] of them who are bringing a thank-offering into the house of Yahweh, — 
For I will bring back the captives of the land, 
[as at the first], 
Saith Yahweh. 
12 ||Thus|| saith Yahweh— 
Again shall there be in this place, <as to which ye' are saying, 
| Again | shall the flock pass over the hands of the numberer, 
Saith Yahweh. 
13 <In the cities of the hill country, 
In the cities of the lowland, and 
In the cities of the South, and 
In the land of Benjamin, and 
In the places round about Jerusalem, and 
In the cities of Judah> 
Again shall the flock pass over the hands of the numberer. 

14 Lo! |days are coming|. 
Declareth Yahweh,— 
when I will establish my good word, 
which I have spoken— 
As to the house of Israel, 
And concerning the house of Judah: 
In those days, and at that time> will I cause to bud unto David, 
A Bud* of righteousness,— 
And he shall execute justice and righteousness in the land: 
16 ||In those days> 
Judah shall be saved, and 
||Jerusalem|| abide [securely],— 
And this is that which shall be proclaimed to her— 
||Yahweh|| our righteousness!  
17 ||Thus|| saith Yahweh,— 
There shall not be wanting to David,— 
A man to sit upon the throne of the house of Israel;  
18 Nor <to the priests the Levites> shall their be wanting— 
A man, [before me], 
To offer an ascending-sacrifice, or 
To make a perfume with a gift, or 
To offer a [peace-] offering,* all the days!  
19 And the word of Yahweh came unto Jeremiah, saying:  
20 ||Thus|| saith Yahweh, 
<If ye can break, 
My covenant of the day, and 
My covenant of the night, 
That there be not day and night in their season > 
21 ||My covenant also may be broken, 
|With David my servant>, 
That he shall not have a son, to reign upon his throne,— 
And with the Levites the priests, mine attendants: 
22 <As |the host of the heavens| cannot be recorded', 
Nor |the sand of the sea| be measured>, 
||So| will I multiply, 
The seed of David my servant, 
And the Levites who attend upon me:  
23 And the word of Yahweh came unto Jeremiah, saying:  
24 Hast thou not observed, what |this people have spoken, saying, 
|The two families which Yahweh did choose| he hath even cast them off! 
25 * Or : "sprout." Cp. chap. xxiii. 5; Is. vii. ii.  
+ Some read. (w. 8 ex. pr. ena. and 8yr.;) — " And shall reign as king and prosper, 
And shall execute," etc. 
26 ||Chap. xxiii. 5.  
* "As her name" may be implied, but is not expressly stated. 
The variation from chap. xxiii. 6 is marked, and did in some way be preserved.  
4 * Or : "be cut off." 
6 * Cp. Num. xxvi. 10-15; Mal. ii. 5.
And so my people despise, as though they could not again become a nation in their sight!

Thus saith Yahweh, If my covenant of day and night, the ordinances of the heavens and the earth I did not appoint, then the seed of Jacob also, and of David my servant, might I cast off, so as not to take of his seed as rulers unto the seed of Abraham, Isaac and Jacob,— For I will bring back them of their captivity, and will have compassion upon them.

§ 28. 

Then spake Jeremiah the prophet, unto Zedekiah king of Judah, all these words, in Jerusalem; when the force of the king of Babylon was fighting against Jerusalem, and against all the cities of Judah that were left,— against Lachish and against Azekah, for they remained among the cities of Judah, as fortified cities.

The word which came unto Jeremiah, from Yahweh,— after that King Zedekiah had solemnised a covenant with all the people who were in Jerusalem, proclaiming unto them liberty: that every man should let his servant and every man his handmaid, being a Hebrew or a Hebrewess, go free,—so that no man should use them as slaves, to wit a Jew his brother: so then they hearkened— even all the princes and all the people who had entered into the covenant, that every man should let his servant and every man his handmaid go free, so as not to use them as slaves, any longer,—yes they hearkened, and let them go, howbeit they turned, after that, and brought back the servants and the handmaids whom they had let go free, and brought them into subjection as servants and as handmaids. So then the word of Yahweh came unto Jeremiah, from Yahweh, saying:

| Thus| saith Yahweh, God of Israel,—
| Myself| solemnised a covenant with your fathers, in the day when I brought them forth out of the land of Egypt, out of the house of slaves, saying:

At the end of seven years shall ye let go every man his brother, who shall sell himself unto thee, and serve thee six years, then shalt thou let him go free from thee. Howbeit your fathers hearkened not unto me, neither inclined their ear.

And though ye just now turned, and did that which was right in mine eyes, by proclaiming liberty, every man to his neighbour,—and solemnised a covenant before me, in the house on which my Name hath been called, yet have ye turned and profaned my Name, and brought back every man his servant, and every man his handmaid, whom ye had let go free, at their own desire,—and have brought them into subjection, to become your servants and handmaids. Therefore—

| Thus| saith Yahweh, Ye have not hearkened unto me, in proclaiming liberty, every man to his brother and every man to his neighbour:

Behold me! proclaiming to you liberty! Declareth Yahweh, unto the sword, unto the pestilence, and

| Some cod. (w. 3 ear. pr.|

48—2
unto the famine, so will I make you a terror to all the kingdoms of the earth; and will give the men who are transgressing my covenant in that they have not confirmed the words of the covenant, which they solemnised before me, when they cut the calf in twain, and passed between the parts thereof; even the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land,—who passed between the parts of the calf—yea I will give them into the hand of their enemies, and into the hand of them who are seeking their life,—and their dead bodies shall become food, for the birds of the heavens, and for the beasts of the earth.

21 <Zedekiah king of Judah also, with his princes> will I give into the hand of their enemies, and into the hand of them who are seeking their life,—even into the hand of the force of the king of Babylon, who are going up from you. 22 Behold me! giving command, Declareth Yahweh, and I will bring them back unto this city, and they will fight against it, and capture it, and consume it with fire,—and <the cities of Judah> will I make toodesolate to have an inhabitant.

§29. The Rechabites. Their Persistent Obedience to their father Jonadab used for reproving Judah and Jerusalem, and as a ground of Promise to themselves.

1 The word which came unto Jeremiah, from Yahweh,—in the days of Jehoiakim son of Josiah king of Judah, saying:

2 Go unto the house of the Rechabites, and speak with them, and bring them into the house of Yahweh, into one of the chambers,—and give them wine to drink.

3 So I took Jaazaniah, son of Jeremiah, son of Habazziniah, and his brethren, and all his sons,—and all the house of the Rechabites; and brought them into the house of Yahweh, into the chamber of the sons of Hanan son of Igdaliah, a man of God,—which was beside the chamber of the princes, which was above the chamber of Maaseiah, son of Shallum, keeper of the porch; and I set before the sons of the house of the Rechabites, bowls full of wine, and cups,—and said unto them,

Drink ye wine.

4 Then said they,— We will not drink wine,—for Jonadab son of Rechab, our father, laid command upon us, saying,

Ye shall not drink wine, nor your sons, unto times age-abiding; nor shall ye build, nor sow, nor plant, neither shall ye have them, but shall ye dwell, all your days, that ye may live many days, on the face of the soil where ye are sojourning.

8 So we have hearkened unto the voice of Jonadab son of Rechab, our father, in all that he commanded us,—not to drink wine all our days, nor our wives, our sons, nor our daughters; and not to build houses for us to dwell in,—and so have we dwelt in tents, and have hearkened and done, according to all that Jonadab our father commanded us. 11 And so it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said,—Let us even enter Jerusalem, because of the force of the Chaldeans and because of the force of the Syrians.

So have we dwelt in Jerusalem.

12 Then came the word of Yahweh unto Jeremiah, saying:

Thus saith Yahweh of hosts, God of Israel,

Go and say to the men of Judah, and to the inhabitants of Jerusalem,—Will ye not receive correction, by hearkening unto my words? Deman...
against all the inhabitants of Jerusalem, all the calamity which I have spoken concerning them,—
Because I spake unto them, and they did not hearken,
And I called to them, and they did not answer.
But <to the house of the Rechabites> said Jeremiah:
||Thus|| saith Yahweh of hosts,
God of Israel,
Because ye have hearkened unto the commandment of Jonadab your father, and have kept all his commandments, and done according to all that he commanded you>
|Therefore|
||Thus|| saith Yahweh of hosts,
God of Israel,—
Jonadab son of Rechab shall not want one to stand before me, all the days!

§ 30. By Divine Command, Jeremiah, through Baruch, writes in a Scroll all the Words he has hitherto spoken concerning Israel, Judah and the Nations; after which Baruch reads the Scroll first to all the People, then to the Princes; next, Jehudi begins to read it to King Jehoiakim, who, having heard a Portion, angrily cuts up the Scroll and consumes it in the Fire; for which he is denounced by Yahweh, and the Scroll is rewritten—with Additions.

36 And it came to pass, in the fourth year of Jehoiakim son of Josiah, king of Judah, that this word came unto Jeremiah, from Yahweh, saying:

3 Take thee a scroll, and write therein, all the words which I have spoken unto thee: concerning Israel, and concerning Judah, and concerning all the nations,—from the day I began to speak unto thee, even until this day:

3 |Peradventure| the house of Judah will hearken unto all the calamity, which I am devising to execute against them,—to the end they may return, every man from his wicked way, whereupon I will forgive their iniquity, and their sin.

So Jeremiah called Baruch, son of Neriah,—and Baruch wrote, from the mouth of Jeremiah, all the words of Yahweh which he had spoken unto him, upon a scroll. Then did Jeremiah command Baruch, saying,—
||I|| am hindered, I cannot enter the house of Yahweh;

4 |Thou| therefore shalt enter, and read in the roll which thou hast written from my mouth, the words of Yahweh, in the ears of the people, in the house of Yahweh, on the day of a fast,—moreover also in the ears of all Judah who are coming in out of their cities>
7 |Peradventure| their supplication will fall prostrate, before Yahweh, and they return every man from his wicked way,—
For ||great|| are the anger and the indignation, which Yahweh hath spoken against this people.

So then Baruch son of Neriah did according to all which Jeremiah the prophet commanded him, reading in the book the words of Yahweh, in the house of Yahweh. And it came to pass in the fifth year of Jehoiakim son of Josiah king of Judah, in the ninth month, that all the people of Jerusalem, and all the people who were coming in out of the cities of Judah, into Jerusalem, [had proclaimed a fast before Yahweh];

10 Baruch, therefore, read in the book, the words of Jeremiah, in the house of Yahweh,—in the chamber of Gemariah son of Shaphan—the scribe, in the upper court, at the opening of the new gate of the house of Yahweh, in the ears of all the people.

11 <When Micaiah, son of Gemariah son of Shaphan, heard all the words of Yahweh, out of the book> then went he, down unto the house of the king up to the chamber of the scribe, and lo! [there] all the princes sitting,—Elishama the scribe, and Delaiah son of Shemaiah, and Ethaniah son of Shobab, and Gemariah son of Shaphan, and Zedekiah son of Hananiah, and all the princes.

12 So Micaiah told them all the words which he heard,—when Baruch read in the book, in the ears of the people.

13 All the princes, therefore, sent unto Baruch, Jehudi, son of Nethaniah son of Shelemiah son of Cushi, saying,

|The roll wherein thou didst read in the ears of the people> take it in thy hand, and come.

So Baruch son of Neriah took the roll in his hand, and came in unto them. Then said they unto him,

15 Sit down, we pray thee, and read it in our ears.

So Baruch read it in their ears.

16 And it came to pass <when they heard all the words> that they turned with fear one to another,—and said unto Baruch,

We must [surely tell] the king, all these words!

17 Then <unto Baruch> put they questions, saying,—
Tell us, we pray thee, [How] didst thou write all these words at his mouth?

18 So Baruch said unto them,
<With his own mouth> used he to proclaim unto me all these words,—and I kept on writing in the book, with ink!*


ML : "from upon," serifsh.
"from off." Some cod. (w. 3 ear. psp. edns.) : "these"—G.n.
"fluid." Not necessarily black, for Jone-
Then said the princes unto Baruch,  
Go hide thee, thou and Jeremiah, and let no man know where ye are!

Then went they in unto the king, into the court, but the roll had they put in charge, in the chamber of Eliashib the scribe, so they declared, in the ears of the king all the words. [The king therefore sent] Jehudi, to fetch the roll, and he fetched it, out of the chamber of Eliashib the scribe, and Jehudi read it in the ears of the king, and in the ears of all the princes, who were standing near the king.

Now the king was sitting in the winter house, in the ninth month, [with the fire-stove before him burning]. So then it came to pass when Jehudi had read three or four columns, that he cut it up into fragments with a scribe's knife, and cast them into the fire that was in the stove, until all the roll was consumed on the fire that was on the stove.

Yet were they not in dread, neither rent they their garments, but the king, nor any of his servants that were hearing all these words. Nevertheless Elnathan and Delaiah and Gemariah interceded with the king, not to burn the roll, but he hearkened not unto them.

Then did the king command Jerahmeel son of the king, and Seraiah son of Azriel, and Shelemiah son of Abdeel, to fetch Baruch the scribe, and Jeremiah the prophet, but Yahweh had hid them.

Then came the word of Yahweh unto Jeremiah, after the king had burned the roll, and the words which Baruch had written from the mouth of Jeremiah, saying:

[Again] take thee another roll, and write thereon, all the former words which were on the first roll, which Jehoiakim king of Judah had burned.

But unto Jehoiakim king of Judah shalt thou say, Thus saith Yahweh, Why hast thou written upon that which is certain to come and lay waste this land, and cause to cease therefrom, man and beast?

Therefore Thus saith Yahweh Concerning Jehoiakim king of Judah;—
He shall have none to sit upon the throne of David,— And his dead body shall be cast out—to the heat by day, and to the frost by night;
And I will visit upon him and upon his seed and upon his servants, the punishment of their iniquity,—and will bring upon them, and upon the inhabitants of Jerusalem, and against the men of Judah, all the calamity, which I have spoken against them, but they have not hearkened.

So Jeremiah took another roll and gave it unto Baruch son of Neriah, the scribe, who wrote thereon, from the mouth of Jeremiah all the words of the book, which Jehoiakim king of Judah had burned in the fire,—and further were added thereunto, many words like unto them.

§ 31. King Zedekiah, at the Beginning of his Reign, asks for Jeremiah's Prayers; and, in answer, is warned not to count on Nebuchadrezzar's permanent Departure from Jerusalem. During a temporary Withdrawal of the Chaldeans, Jeremiah is caught going out to Anathoth, falsely accused, smitten, and cast into Prison. The King, secretly consulting the Prophet, reduces his sentence to Confinement in the Guard-court, appointing him a Cake per Day while Bread lasted in the City.

1 And Zedekiah son of Josiah reigned instead of Coniah son of Jehoiakim, whom Nebuchadrezzar king of Babylon made king in the land of Judah. But neither he, nor his servants, nor the people of the land, had hearkened unto the words of Yahweh, which he had spoken through Jeremiah the prophet.

And King Zedekiah sent Jehucal son of Shelemiah, and Zephaniah son of Maaseiah the priest, unto Jeremiah the prophet, saying,—
Pray thou, I beseech thee, in our behalf, unto Yahweh, our God.

Now Jeremiah was coming in and going out in the midst of the people, for they had not put him into prison.

And the force of Pharaoh, which is coming out to help us, is about to return to its own land; the Chaldeans will come back, and fight against this city,—and capture it, and burn it with fire.

Let not your own souls deceive you, saying, The Chaldeans will surely depart from us! For they will not depart;
For though ye had smitten all the force of the Chaldeans who are fighting with you, and there had remained of them only desperately wounded men> yet (every man in his tent) should have arisen and burnt this city with fire. 

Now it came to pass <when the army of the Chaldeans had gone up> from Jerusalem,—because of the force of Pharaoh> then went forth Jeremiah out of Jerusalem, to go into the land of Benjamin,—to receive a portion from thence in the midst of the people. And so it came to pass <he being in the gate of Benjamin, and there being there a ward-master whose name was Irijah son of Shelemiah son of Hananiah> that he seized Jeremiah the prophet, saying, <Unto the Chaldeans> art thou falling away! 

Then said Jeremiah. False! I am not falling away unto the Chaldeans! How lie it he hearkened not unto him,—so Irijah seized Jeremiah, and brought him in unto the princes. 

Then the princes wroth against Jeremiah, and smote him,—and put him in prison, in the house of Jonathan the scribe, for (that) had they made the prison. 

Then sent King Zedekiah— and fetched him, and the king asked him in his own house, secretly. and said,— Is there a word from Yahweh? And Jeremiah said,— There is, for (said he), into the hand of the king of Babylon shalt thou be delivered! 

And Jeremiah said unto King Zedekiah,— What sin have I committed against thee, or against thy servants, or against this people, that ye have delivered me up into prison? 

|Where|, then are your prophets, who prophesied unto you, saying,— The king of Babylon shall not come against you nor against this land! 

Now therefore, hear, I beseech thee, O my lord the king,— Let my supplication, I pray thee, fall prostrate before thee, and do not cause me to return unto the house of Jonathan the scribe, lest I die there! 

Then King Zedekiah gave command, and they committed Jeremiah into the guard-court, and [said] that there should be given him a cake of bread daily, out of the bakers' street, until all the bread out of the city [should be spent]. So Jeremiah remained in the guard-court.
Then the king commanded’ Ebed-melech the Ethiopian, saying,—

Take with thee from hence, thirty men, and lift Jeremiah the prophet out of the dungeon, before he die.

So Ebed-melech took’ the men with him, and went into the house of the king, under the treasury, and took thence, pieces of cast-off clothes, and old rags,— and let them down unto Jeremiah in the dungeon, with the ropes.

Then said Ebed-melech unto Jeremiah,—

Put, I pray thee, the pieces of cast-off clothes and the old rags, under thine arm-joints, under the ropes.

And Jeremiah did so. Then drew they Jeremiah, with the ropes, and lifted him up out of the dungeon,— and Jeremiah remained in the guard-court.

Then King Zedekiah sent’ and fetched Jeremiah the prophet unto him, in the third' entrance, which is in the house of Yahweh,— and the king said’ unto Jeremiah—

I am going to ask thee a thing, do not hide anything’ from me.

Then said Jeremiah unto Zedekiah, 

<When I tell thee wilt thou not surely put me to death||?>

And <when I counsel thee> thou wilt not hearken unto me.

So King Zedekiah sware unto Jeremiah, secretly saying,—

By the life of Yahweh, who made for us, this soul c

I will in no wise put thee to death,

Neither will I deliver thee into the hand of these men, who are seeking thy life.

Then said Jeremiah unto Zedekiah—

Thus saith Yahweh, God* of hosts, God of Israel—

If thou wilt indeed go forth unto the princes of the king of Babylon, then shall thine own soul live, and this city shall not be burned with fire,— but thou shalt live, and thy house.

But <if thou wilt not go forth unto the princes of the king of Babylon> then shall this city be delivered into the hand of the Chaldeans, and they shall burn it with fire, — but thou shalt not escape out of their hand.

Then said King Zedekiah, unto Jeremiah:

I am afraid of the Jews, who have fallen away unto the Chaldeans, lest they deliver |me| into their hand, and they maltreat me. But Jeremiah said,

They shall not deliver !—

Hearken, I pray thee, unto the voice of Yahweh, in what I am speaking unto thee, that it may be well with thee, and thy soul live.

But <if thou art refusing to go forth> [this] is the thing which Yahweh hath showed me:— behold, then, [all the women that are left in the house of the king of Judah] brought forth unto the princes of the king of Babylon,— and [these very women] saying,

The men thou wast wont to salute [have goaded thee on, and prevailed upon thee],—

<Thy footb [having sunk in the mire]> they have turned away [back].

Yea [thou shalt behold] all thy wives and thy children, brought forth unto the Chaldeans, and [thou] shalt not escape out of their hand,— but <by the hand of the king of Babylon> shalt thou be taken, and [this city] shall be burned with fire.

Then said Zedekiah unto Jeremiah—

Do not let [any man] know of these words, and thou shalt not die.

But <when the princes hear that I have spoken with thee, and they come in unto thee and say unto thee—

Do tell us, we pray thee, what thou didst speak unto the king, do not hide it from us, so will we not put thee to death,— and what spake [the king] unto thee?>

Then shalt thou say unto them,—

I was causing my supplication to fall prostrate before the king,— that he would not cause me to return to the house of Jonathan, |to die there|.

Then came in all the princes unto Jeremiah, and asked him, and he told them, according to all these words which the king |had commanded|,— so they turned in silence from him, for the matter [had not been reported]. So Jeremiah remained in the guard-court, until the day when Jerusalem |was captured|; ||thus|| it fell out, when Jerusalem |was captured|.

§ 33. After an eighteen Months’ Siege, Jerusalem is taken; King Zedekiah flees to the Waste Plains of Jericho, is captured, brought to Nebuchadrezzar at Riblah, his Sons and Nobles are slain in his presence, his Eyes are put out, and he is taken in Fetters to Babylon. Jerusalem burned, her Walls thrown down, and her Inhabitants carried captive to Babylon—saving some of the Poor, who are left to till the Soil.

<In the ninth year of Zedekiah king of Judah, in the tenth month> came Nebuchadrezzar king of Babylon and all his force against Jerusalem, and they besieged it. <In the eleventh year of Zedekiah, in the fourth month,>
on the ninth of the month was the city broken into. Then came in all the princes of the king of Babylon, and sat in the middle gate, — Nergal-shar-ezer, Samgar-nebo, Sar-sechim, chief eunuch, Nergal-shar-ezer, chief soothsayer, and all the residue of the princes of the king of Babylon.

And it came to pass <as soon as Zedekiah king of Judah and all the men of war saw them> that they fled, and went forth by night out of the city, by way of the king's garden, through the gate between the two walls, — and he went forth by way of the waste plain. But the force of the Chaldeans pursued them, and overtook Zedekiah, in the waste plains of Jericho, and when they had taken him, they brought him up unto Nebuchadrezzar king of Babylon, to Riblah, in the land of Hamath, — and pronounced upon him sentences of judgment. And the king of Babylon slew the sons of Zedekiah, in Riblah, before his eyes, — and <all the nobles of Judah> did the king of Babylon slay; and <the eyes of Zedekiah> did he put out, and bound him with fetters of bronze, to bring him into Babylon. And <the house of the king, and the houses of the people> did the Chaldeans burn with fire, — and <the walls of Jerusalem> brake they down; and <the remnant of the people who were left in the city, and the disheartened, who fell away unto him, and the remnant of the people who were left> did Nebuzaradan chief of the royal executioners, take captive to Babylon. But <of the poor people, who had nothing> did Nebuzaradan chief of the royal executioners, leave remaining in the land of Judah, and gave them vineyards and ploughed fields, on the same day.

§ 35. A Divine Message to Ebed-melech the Ethiopian, recognising his Faith and assuring him of his Life.

Now <unto Jeremiah> had come the word of Yahweh, while he was yet shut up in the guard-court, saying:

Thus saith Yahweh of hosts, God of Israel.

Behold me! bringing about my words against this city, for calamity — and not for blessing, — and they shall come to pass before thee, <in that day>.

But I will deliver thee in that day.

Declareth Yahweh, —

and thou shalt not be given up into the hand of the men from the face of whom thou mightest shrink with fear. For I will surely deliver thee, and <by the sword> shalt thou not fall, — but thou shalt have thine own life as a spoil,

Because thou hast trusted in me,

Declareth Yahweh.

§ 36. Nebuzaradan giving Jeremiah his Choice, of going down to Babylon or remaining in the Land, the Prophet decides to dwell at Mizpah with Gedaliah, who had been appointed Governor of the Cities of Judah.

The thing that happened unto Jeremiah, from Yahweh, after Nebuzaradan chief of the royal executioners had let him go from Ramah, — when he had taken him, he having been bound in fetters amongst all the captive-host of Jerusalem, and Judah, who were being carried away captive to Babylon. So then the chief of the royal executioners took Jeremiah, — and said unto him,

Yahweh thy God had threatened this calamity against this place; and so Yahweh hath brought it about and done it, just as he threatened, — for ye have sinned against Yahweh, and have not hearkened unto his voice, and so this thing hath befallen you. Therefore, lo! I have loosed thee today, from the fetters which were upon thy hand: <If it be good in thine eyes to come with me into Babylon> come, and I will set mine eyes upon thee, but <if evil in thine eyes to come with me into Babylon>

in the guard-court, and delivered him unto Gedaliah son of Ahikam son of Shaphan, to bring him forth into a home, — so he dwelt in the midst of the people.

§ 34. By Nebuchadrezzar's Command Jeremiah is to be well treated: he is taken out of the Guard-court.

Then Nebuchadrezzar king of Babylon [gave command], concerning Jeremiah, — through Nebuzaradan chief of the royal executioners, saying:

Take him, and <thine eyes> set thou upon him, and do not unto him any harm, but <just as he shall speak unto thee> so shalt thou do with him.

So Nebuzaradan chief of the royal executioners, sent, also Nebushazban, chief of the eunuchs, and Nergal-sharezer, chief of the magi, and all the chiefs of the king of Babylon; yea they sent and fetched Jeremiah out of the guard-court, and delivered him unto Gedaliah son of Ahikam son of Shaphan, to bring him forth into a home, — so he dwelt in the midst of the people.

## Footnotes

<table>
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<th>Footnote</th>
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<tr>
<td>1</td>
<td>Some cod. (w. 4 ear. pr. edn.): &quot;Sar-sechim&quot; — G.n.</td>
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<td>2</td>
<td>Some cod. (w. 6 ear. pr. edn., Syr. and Vul.): &quot;they&quot; — G.n.</td>
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<td>4</td>
<td>&quot;Lit. 'house'.&quot;</td>
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<td>5</td>
<td>&quot;Or: 'chief of the guardsmen'; originally: 'royal slaughtermen'&quot; — G.n. 371.</td>
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<td>6</td>
<td>&quot;ML: 'by the hand of'.&quot;</td>
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<td>7</td>
<td>&quot;Written: &quot;Nebushazban&quot; (with 'a'); read: &quot;Nebushazban&quot; (with 'a').&quot; In some cod. is a Mas. note, small 'n' — G.n.</td>
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<td>8</td>
<td>&quot;One school of Massorites write this as two words: 'Sar-ezer' — G.n.</td>
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<td>9</td>
<td>Some cod. (w. 8 ear. pr. edn., Sep. and Vul.): &quot;hands&quot; — G.n.</td>
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<td>10</td>
<td>Some cod. (w. 1 ear. pr. edn.): &quot;Bab.: 'out of the prison-house' — G.n.</td>
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<td>11</td>
<td>In some cod. (w. 8 ear. pr. edn., Sep. and Vul.): &quot;hands&quot; — G.n.</td>
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forbear,— nee!|;all the land II is before thee, whither it may be good and right in thine eyes to go> llthitherllgo!

And ere yet' he could make reply—

Go thou back then unto Gedaliah* son of Ahikam son of Shaphan, whom the king of Babylon hath set in charge over the cities of Judah, and dwell thou with him in the midst of the people, or <whithersoever it may be right in thine eyes to go> go!

So the chief of the royal executioners gave him an allowance and a present, and let him go. 6 Then came' Jeremiah unto Gedaliah son of Ahikam, to Mizpah, and dwelt with him in the midst of the people who were left in the land.

§ 37. All the Hebrew Captains left in the Field, with Jews out of Moab, Ammon and Edom, gather unto Gedaliah; among them a Traitor, Ishmael, of whom the Governor is warned; but Gedaliah refusing credence, is cruelly murdered, with the Jews and Chaldeans who are with him. After further Treacheries, Ishmael is pursued by Johanan and others, and his Captives are rescued, but himself escapes. Johanan and those with him, fearing the Wrath of the Chaldeans, dwell at the khan of Chimham, ready to go down into Egypt.

Now <when all the captains of the forces which were in the field—they and their men>, heard' that the king of Babylon had set Gedaliah* son of Ahikam in charge over the land,— and that he had committed to him men and women and children, and the poor of the land' of those who had not been carried away captive to Babylon> 5 then came they in unto Gedaliah in Mizpah,—both Ishmael son of Nethaniah, and Johanan and Jonathan sons* of Kareah, and Seraiah son of Tanhumoth, and the sons of Ephah and Netophathite, and Jezaniah* son of the Maachathite, [they and their men]. 6 Then Gedaliah son of Ahikam son of Shaphan, sworn' unto them, and to their men, saying,

Do not be afraid of serving the Chaldeans,— dwell in the land, and serve the king of Babylon, that it may be well with you.

But <as for me> behold me! remaining in Mizpah, to stand before the Chaldeans' who may come unto us. 11

Ye however, gather ye wine and summer fruits and oil, and put [them] in your vessels, and dwell in your cities which ye have seized.

Likewise also|| all the Jews, who were in Moab and among the sons of Ammon and in Edom, and who were in any of the lands|| when they heard that the king of Babylon had granted a remnant to Judah, and that he had set in charge over them, Gedaliah son of Ahikam son of Shaphan > 12 yea, then returned all the Jews, out of all the places whither they had been driven, and came into the land of Judah, unto Gedaliah, in Mizpah,— and gathered wine and summer fruits, in great abundance.

But Gedaliah son of Ahikam ||believed them not. 15 Then ||Johanan son of Kareah|| spake unto Gedaliah |secretly, in Mizpah|, saying,—

Let me go, I pray thee, and smite Ishmael son of Nethaniah, and not ||aman shall know it,— wherefore'should he smite thee to death, b and all Judah who have gathered themselves unto thee, be dispersed, and the remnant of Judah perish?* 16

And it came to pass <in the seventh month> 4 I that Ishmael son of Nethaniah son of Elishama of the seed royal and chiefs of the king, and ten men with him, ||came in|| unto Gedaliah son of Ahikam, at Mizpah,— and they did there' eat bread together, in Mizpah. 14 And it came to pass<onthesecondday, after he had slain Gedaliah, not ||aman|| knowing it> 5 that men came in from Shechem, from Shiloh, and from Samaria,—eighty men, with beards shaven and clothes rent, who also had cut themselves, with a meal-offering and frankincense in their hand, to bring them into the house of Yahweh. 6 Then went forth Ishmael son of Nethaniah to meet them, out of Mizpah, weeping all along as he went, 2—and it came to pass <when he fell in with them> that he said unto them,

Come ye in unto Gedaliah son of Ahikam.

Edom, and who were in any of the lands|| when they heard that the king of Babylon had granted a remnant to Judah, and that he had set in charge over them, Gedaliah son of Ahikam son of Shaphan > 12 yea, then returned all the Jews, out of all the places whither they had been driven, and came into the land of Judah, unto Gedaliah, in Mizpah,— and gathered wine and summer fruits, in great abundance.

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And it came to pass <in the seventh month> 41 that Ishmael son of Nethaniah son of Elishama of the seed royal and chiefs of the king, and ten men with him, ||came in|| unto Gedaliah son of Ahikam, at Mizpah,— and they did there' eat bread together, in Mizpah. 14 And it came to pass<onthesecondday, after he had slain Gedaliah, not ||aman|| knowing it> 5 that men came in from Shechem, from Shiloh, and from Samaria,—eighty men, with beards shaven and clothes rent, who also had cut themselves, with a meal-offering and frankincense in their hand, to bring them into the house of Yahweh. 6 Then went forth Ishmael son of Nethaniah to meet them, out of Mizpah, weeping all along as he went, 2—and it came to pass <when he fell in with them> that he said unto them,

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Come ye in unto Gedaliah son of Ahikam.

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Come ye in unto Gedaliah son of Ahikam.
§ 39. The Spared and Rescued Remnant of Jews solicit Jeremiah’s Intercession with Yahweh in their behalf, solemnly pledging themselves to abide the Result: yet, when the Answer proves adverse to their Wishes, they stubbornly disobey, and go down into Egypt as far as Tahpanhes, carrying Jeremiah and Baruch with them. Here the Prophet, with accompanying symbolic Action, foretells an Invasion of Egypt by Nebuchadrezzar King of Babylon.

Then drew near all the captains of the forces, and Johanan son of Kareah, and Jezaniah son of Horeshiah, and all the people, from the least even unto the greatest; and said unto Jeremiah the prophet—

Let our supplication, we beseech thee, fall prostrate before thee, and pray thou in our behalf, unto Yahweh thy God, in behalf of all this remnant,—for we are left, a few out of many, just as thine own eyes do behold us: 9 that Yahweh thy God may tell us, the way wherein we should walk,—and the thing that we should do.

And Jeremiah the prophet said unto them,

I have heard; behold me! praying unto Yahweh your God, according to your words,—and it shall come to pass, that <the whole thing that Yahweh shall answer you> I will tell you, I will keep back from you, nothing.

They therefore said unto Jeremiah, Yahweh be against us, as a witness, true and faithful,—if <according to all the word which Yahweh thy God shall send thee unto us> we do not perform: 10 whether for good or for ill, unto the voice of Yahweh our God for which we are sending thee unto him> will we hearken,—to the end it may be well with us, because we will hearken unto the voice of Yahweh our God:

And it came to pass <at the end of ten days> that the word of Yahweh came unto Jeremiah.

Then called he for Johanan son of Kareah, and for all the princes of the forces which were with him, —and said unto Jeremiah, ||Thus saith Yahweh, God of Israel,—unto whom ye sent me, to cause your supplication to fall prostrate before him:—

<If ye will indeed abide in this land> then will I build you up, and not pull you down, and plant you, and not uproot you,—for I have compassion, as touching the calamity which I have caused you. 11 Do not fear the face of the king of Babylon, of whose face ye are afraid,—do not fear him.

Urgeth Yahweh,
for <with you> am I, to save you, and to deliver you out of his hand: 12 that I may grant you compassions, and he may have compassion upon you,—and suffer you to return unto your own soil.

13 But <since ye' are saying,—>
We will not dwell in this land,—nor hearken unto the voice of Yahweh your God: 14 saying,—
No! for <into the land of Egypt> will we go, where we shall not see war, nor <the sound of a horn> shall we hear,—nor <for bread> shall we be famished,—|there| then will we dwell>

15 ||Now|| therefore, ||for this cause|| hear ye the word of Yahweh, O remnant of Judah,—

Thus saith Yahweh of hosts, God of Israel,—

<If ye' do indeed set your faces, to enter Egypt, and do enter to sojourn there> 16 then shall it come to pass that [the sword which ye' are fearing] shall [there] overtake you, in the land of Egypt,—and [the famine which ye' are dreading] shall [there] lay fast hold of you, in Egypt, and [there] shall ye die. 17 So shall it be with all the men who have set their faces to enter Egypt, to sojourn there, they shall die, by sword, by famine, or by pestilence,—and they shall have neither survival nor escape, from the face of the calamity which I' am about to bring in upon them. 18 For—

Thus saith Yahweh of hosts, God of Israel,—

<Just as mine anger and mine indignation |have been poured out | upon the inhabitants of Jerusalem> ||so|| shall mine indignation be poured out upon you when ye enter into Egypt,—thus shall ye become a curse, and an astonishment, and a contempt, and a reproach, and ye shall no more' see this place.>

19 Yahweh hath spoken' concerning you, O ye remnant of Judah, Do not enter into Egypt:

||Know certainly|| that I have taken you to witness to-day. 20 For ye have deceived yourselves at the cost of your lives,* for ||ye yourselves|| sent me unto Yahweh your God, saying,—

Pray thou in our behalf unto Yahweh our God,—and <according to all that Yahweh our God shall say'> ||so|| tell us, and we will do it.

21 Therefore have I told you to-day,—and yet ye have not hearkened unto the voice of Yahweh your God, [even in any thing for which he hath sent me unto you].

22 ||Now|| therefore, ||know ye certainly||, that shall ye die,—in the place whither ye have desired to go, to sojourn.

1 And it came to pass <when Jeremiah had 43 made an end' of speaking unto all the people all the words of Yahweh their God, with which Yahweh their God had sent' him unto them,— even all these words > 2 then spake Azariah son of Hoshaijah, and Johanan son of Kareah, and all the proud men,—saying unto Jeremiah—

False ||art thou' speaking, Yahweh our God [hath not sent thee| to say, Ye shall not enter Egypt, to sojourn there;

3 but ||Baruch son of Neriah|| is goading thee on against us,—that he may deliver us into the hand of the Chaldeans, to put us to death, or take us away captive to Babylon.

4 So Johanan son of Kareah, and all the captains of the forces, and all the people, ||hearkened not unto the voice of Yahweh,—by remaining in the land of Judah; 5 but Johanan son of Kareah, and all the captains of the forces, took'all the remnant of Judah, who had returned out of all the nations whither they had been driven, to sojourn in the land of Judah; 6 both the men and the women and the children, and the daughters of the king, and every soul that Nebuzaradan chief of the royal executioners [had left] with Gedaliah son of Ahikam son of Shaphan,—and Jeremiah the prophet, and Baruch son of Neriah; 7 and entered the land of Egypt, for they hearkened not unto the voice of Yahweh,—yea entered as far as Tahpanhes. 8 Then came the word of Yahweh unto Jeremiah, in Tahpanhes, saying:

9 Take in thy hand great stones, and hide them in the mortar, that is in the brickyard' which is at the entrance of the house of Pharaoh, in Tahpanhes,—before the eyes of the men of Judah. 10 Then shalt thou say unto them—

Thus saith Yahweh of hosts, God of Israel—

Behold me! sending and fetching Nebuchadrezzar king of Babylon, my servant, and I will set his throne' over these stones, which I have hid,—and he shall spread his canopy over them. 11 And <when he entereth> then will he smite the land of Egypt [and deliver] Him who is for death' to death, and Him who is for captivity'to captivity, and Him who is for the sword' to the sword.

12 So will I kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive,—and shall wrap the land of Egypt about him, just as a shepherd wraeth about,

a Some cod. (w.3 ear. pr. edns.): "and (or, by famine")—G.n.
Jeremiah XLIII. 13: XLIV. 1—18.

13 And he shall break in pieces the pillars of Beth-shemesh, which is in the land of Egypt,—
And <the houses of the gods of Egypt> shall he burn with fire.

§ 39. Against Jeremiah's Denunciation of his Countrymen's renewed Idolatries in Egypt, they perseveringly defend themselves; calling forth from the Prophet a Crushing Reply by reference to the Fate of Jerusalem, and a specific Prediction of the Capture of Pharaoh-hophra King of Egypt.

44 1 The word which came to Jeremiah, against all the Jews who were dwelling in the land of Egypt,—who were dwelling in Migdol, and in Tahpanhes, and in Noph, and in the land of Pathros, saying:

2 'Thus saith Yahweh of hosts, God of Israel,

| Ye yourselves| saw all the calamity| which I brought in upon Jerusalem, and upon all the cities of Judah,—and there they are, a desolation, this day, and there is not in them an inhabitant: 3 because of their wickedness| which they committed, provoking me to anger, by going to burn incense, to serve other gods,—whom they had not known, ||they, ye, nor your fathers||; 4 yet I sent unto you all my servants the prophets, betimes| sending them, saying,—

Do not, I pray you, commit this abominable thing, which I hate!

but they hearkened not, neither inclined their ear, by turning from their wickedness,—so as not to burn incense to other gods. 6 Therefore were mine indignation and mine anger |poured out|, and a fire was kindled in the cities of Judah, and in the streets of Jerusalem,—and they became waste and desolate. 7 as at this day; neither have they seen afraid, neither have they walked in my law,—and in my statutes, which I set before you, and before your fathers.

9 'Therefore'—

Thus saith Yahweh of hosts, God of Israel,

Behold me! setting my face against you, for calamity,—even to cut off all Judah; and I will take the remnant of Judah who did set their faces, to enter the land of Egypt, to sojourn there, and they shall all be consumed. 11—<in the land of Egypt> shall they fall by the sword, <by a famine> shall they be consumed, ||from the least even unto the greatest||, <by sword and by famine> shall they die,—so shall they become a curse, and an astonishment, and a contempt, and a reproach;

12 and I will bring punishment upon them who are dwelling in the land of Egypt, just as I brought punishment upon Jerusalem,—by sword, by famine, and by pestilence; 14 and there shall be neither escape nor survival, unto the remnant of Judah, who have been entering, to sojourn there, into the land of Egypt,—that they should return to the land of Judah, |even when they| are lifting up their soul to return to dwell there, for none shall return, |saving fugitives|.

Then all the men who knew that their wives were burning incense to other gods, and all the women standing by, a great convocation,—with all the people who were dwelling in the land of Egypt, in Pathros, |made answer unto Jeremiah|, saying:

16 <As touching the word which thou hast spoken unto us, in the name of Yahweh> we are not going to hearken unto thee; but we will certainly do|| the whole thing that hath gone forth out of our own mouth, by burning incense to the queen of the heavens, and pouring out to her drink-offerings, just as ||we and our fathers, and our kings and our princes|| did, in the cities of Judah, and in the streets of Jerusalem,—then were we filled with bread, and became prosperous, and <calamity> saw we none; whereas <from the very time we ceased burning incense to the queen of the heavens>

11—G.n.
8 Some cod. (w. 3 ear. pr. eds., Sep. and Vul.) omit: "God" before "of hosts." Cp. ver.
10 They have not been crushed, unto this day; neither have they been afraid, neither have they walked in my law,—and in my statutes, which I set before you, and before your fathers.
11—G.n.
11—G.n.

12—G.n.
8 Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.) "and (or) by"—G.n.
and pouring out to her drink-offerings we have lacked everything, and by sword and by famine have we been consumed.

19 And though we are burning incense to the queen of the heavens and pouring out to her drink-offerings is it without our men that we have made to her sacrificial cakes as images of her, and poured out to her drink-offerings?

20 Then spake Jeremiah unto all the people,— against the men, and against the women, and against all the people who had been making any answer unto him, saying:

21 Was it not the very incense which ye burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings and your princes, and the people of the land was it not those very things that Yahweh did remember, and that came up on his heart; so that Yahweh could no longer forbear, because of the wickedness of your doings, because of the abominations which ye committed, and your land became a desolation, and an astonishment, and a contempt, without inhabitant— as at this day?

22 Because that ye burned incense, and ye sinned against Yahweh, and hearkened not unto the voice of Yahweh, and in his law and in his statutes and in his testimonies did not walk, did this calamity befal you— as at this day?

24 And Jeremiah said unto all the people, and unto all the women,—

Hear ye the word of Yahweh, all Judah, who are in the land of Egypt,—

26 Thus saith Yahweh of hosts, God of Israel, saying,
Ye and your wives have both spoken with your mouth and with your hands have ye fulfilled, saying,
We will certainly perform our vows which we have vowed, to burn incense to the queen of the heavens, and to pour out to her drink-offerings: the women will certainly confirm your vows, and will certainly perform your vows.

28 Therefore hear ye the word of Yahweh, all Judah, who are dwelling in the land of Egypt,—

Behold me! I have sworn by my great Name, saith Yahweh,
That my Name shall no more be invoked by the mouth of any man of Judah, saying—

By the life of My Lord, Yahweh, in all the land of Egypt.

Behold me! watching over them for calamity, and not for blessing; so shall all the men of Judah who are in the land of Egypt be consumed by sword and by famine, until there be an end of them. Yet the fugitives of the sword shall certainly return out of the land of Egypt into the land of Judah, men easily counted,—that all the remnant of Judah who are entering Egypt to sojourn there may know, whose word shall stand, mine or theirs?

29 And this to you shall be the sign. Declarest Yahweh,

that I am about to bring punishment upon you in this place,—that ye may know that my words shall certainly stand against you, for calamity:
Thus saith Yahweh,

Behold me! delivering up Pharaoh-hophra king of Egypt, into the hand of his enemies, yea into the hand of them who are seeking his life,—just as I delivered Zedekiah king of Judah, into the hand of Nebuchadrezzar king of Babylon his enemy, and one seeking his life.

§ 40. Jeremiah's faithful but regretful Servant, Baruch, is, by Divine Message, reminded that his Ambition for great Things is ill-timed, and he is simply assured of his Life.

1 The word which Jeremiah the prophet spake, unto Baruch son of Neriah,—when he had written these words upon a book, from the mouth of Jeremiah, in the fourth year of Jehoiakim son of Josiah, king of Judah—

Thus saith Yahweh,

Unto thee, O Baruch,—

3 Thou didst say, Surely woe to me! For Yahweh hath added sorrow unto my pain,—

I am weary with my moaning, And creast have I not found!

4 Thus shalt thou say unto him, Thus saith Yahweh,—

Lo, what I had built I am pulling down, And what I had planted I am rooting up,—

And that is all the land:—

5 Wouldst thou then seek to secure for thyself great things? Do not seek!

For, behold me! bringing in calamity upon all flesh, Declareth Yahweh.


Some cod. (w. 3 ear. pr.)

4 Cp. O.G. 134.
Nevertheless I will give thee thine own life as a spoil, in all places whithersoever thou goest.

§ 41. The Nations (chaps. i.10; xxv. 15) — Egypt.

1 So much of the word of Yahweh as came unto Jeremiah the prophet, concerning the nations.

2 Of Egypt.

Concerning the force of Pharaoh-necho, king of Egypt, which was by the river Euphrates, in Carchemish, — which Nebuchadrezzar king of Babylon smote, in the fourth year of Jehoiakim son of Josiah, king of Judah:—

3 Prepare ye buckler and shield, And draw near to battle:

4 Harness the horses, and mount, ye horsemen, Stand forth in helmets,— Polish the lances, put on the coats of mail.

5 Why' have I seen it? They' are drawing back, Ye' have fled— and not turned,— Terror round about! Declareth Yahweh.

6 Let not the swift flee, Nor let the hero escape,—

7 Who is' it that is like the Nile when it riseth, Like rivers when the waters are tossed? So Egypt was like the Nile when it riseth, And like rivers, when the waters are tossed: So he said— I will rise, I will cover the earth, I will destroy the city, and the dwellers therein.

8 Mount the horses, And drive the chariots madly on, So let the heroes go forth,—

9 But that day belongeth to My Lord. Yahweh of hosts— A day of avenging, to avenge him of his adversaries, When the sword shall devour and be filled, and be sated with their blood,— For as a sacrifice hath My Lord, Yahweh of hosts.

10 In the land of the North, Towards the river Euphrates.

11 Go up to Gilead, and fetch balsam, O virgin, daughter of Egypt!

<In vain> hast thou multiplied remedies, <Healing> there is none' for thee.

12 The nations have heard' of thy disgrace, And [thine outcry] hath filled the earth,— For hero against hero have they stumbled, Together have fallen [the twain]!

13 The word which Yahweh spake, unto Jeremiah the prophet,— as to the coming of Nebuchadrezzar, king of Babylon, to smite the land of Egypt:—

Tell ye it in Egypt, And let it be heard in Migdol, Yea let it be heard in Noph, and in Tahapanhes,— Say ye— Stand thou forth, and prepare thyself, For a sword hath devoured round about thee.

15 Wherefore' have thy valiant ones' been laid prostrate? He hath made no stand, because [Yahweh] hath driven him back:

16 Hath made many a one to be stumbling, Yea fallen' is every one against his neighbour, So they have said—

17 Proclaim ye a name,— Pharaoh, king of Egypt!— a Sound! He hath overstepped the time appointed!

18 <As I live> saith the King, Yahweh of hosts] is his name:

19 <Though Like Tabor among mountains, Like Cannel > Into the sea shall he go!

20 <Baggage for captivity> prepare thee, [inhabitress, daughter of Egypt; For [Noph] shall become a desolation, And be burned, without inhabitant.

21 Even her hirelings, in her midst; are like fatted calves, For [even they] have turned— have fled at once! have made no stand!

22 For [their day of doom] hath come upon them, The time of their visitation.

* Cp. chap. viii. 22; li. 8.
* Some cod. (w. 2 ear. pr. edns., Sep., Vul.): “one” (sing.)—G.n. (“Or thy bullocks, i.e. Apis”—O.G. 895.)
* So it shall be (w. Sep. and Vul.)—O.n. (Instead of repeating the word “cometh.”)
* Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) have: “cometh at her,” “attacketh her”—G.n.
* Some cod. (w. 2 ear. pr. edns., Syr., and Vul.): “And have”—G.n.
Her noise departeth,—
For they advance,
And have they come against her, like them who fell trees:
They have cut down her forest,
Declareth Yahweh,
Surely he cannot be searched out,—
For they have outnumbered locusts, and cannot be counted.
Put to shame, is the daughter of Egypt,—
She hath been delivered into the hand of the people of the North.
Saith Yahweh of hosts,
Behold me! bringing punishment,—against Amon of No, and upon Pharaoh, and upon Egypt, and upon her gods, and upon her kings,—
Even upon Pharaoh, and upon all that trust in him;
And I will deliver them—
Into the hand of them who are seeking their life,
Even into the hand of Nebuchadrezzar king of Babylon,
And into the hand of his servants,—
And after that shall it be inhabited as in the days of old, Declareth Yahweh.
Thou therefore, do not fear, O my Servant Jacob,
Nor be dismayed, O Israel,
For behold me!
Saving thee from afar.
And thy seed, from the land of their captivity,—
So shall Jacob return, and be quiet, and shall rest,
With none to occasion alarm.
Thou dost not fear, O my Servant Jacob,
Urgeth Yahweh,
For I am I:
Though I make an end of all the nations whither I have driven thee,
Yet wilt thou make an end,
But will correct thee in measure,
And not hold thee guiltless.

§ 42. The Nations:—The Philistines.

So much of the word of Yahweh as came unto Jeremiah the prophet,
Against the Philistines,—
before Pharaoh smote Gaza:

Thus saith Yahweh—
Lo! waters rising from the North
And they shall become a torrent overflowing,
Which shall overflow
The land and the fulness thereof,
The city, and the dwellers therein,—

Then shall men make outcry,
And all the inhabitants of the land howl.
Because of the sound of the trampling of the hoofs of his chargers,
Because of the rushing of his chariots, the rumbling of his wheels>
| Fathers shall not turn* to children,2
Because of the unnerving of their hands;
On account of the day that cometh to lay waste all the Philistines,
To cut off from Tyre, and Zidon, every escaped one that could have helped,—
For Yahweh is laying waste the Philistines,
The remnant of the Coastland of Caphtor.
| Baldness hath come upon Gaza, Silenced is Ashkelon, the remnant of their vale,—
How long wilt thou cut thyself?
| How long wilt thou not be quiet?
Withdraw into thy scabbard, Rest thyself, and be still.

| How can it be quiet, when Yahweh hath given it a charge,—against Ashkelon, and against the shore of the sea? There hath he appointed it!

§ 43. The Nations:—Moab.

| Of Moab:—
Thus saith Yahweh of hosts,
God of Israel,—
Alas for Nebo, for it is laid waste,
Put to shame—captured, in Kirjathaim:
Put to shame is Moab, dismayed.
| No more is the praise of Moab,
In Heshbon have they devised against her, calamity,
Come, and let us cut her off from being a nation,—
Even thou Madmen also shalt be silenced.
| After thee shall march the sword.

A voice of outcry, from Horonaim,—
Wasting and great destruction!
Moab is broken:
Her little ones have caused to hear outcry.
For <the ascent of Luhith> with weeping one ascendeth— with weeping,—
For in the descent of Horonaim <the distress of the outcry of destruction> have they heard:
Flee, deliver your own lives,—
Then shall the women be as a shrub in the desert.
For <seeing thou hast trusted in thy works and in thy treasures> shall Chemosh go forth into captivity,
| His priests and his princes together.
8 And the spoiler shall enter into every city, And not a city shall escape, Then shall perish the vale, Then be destroyed the table-land,—
[As Yahweh hath said].

9 Give wing to Moab, For she must fly away; And her cities —
<To desolation> shall be turned, With no inhabitant therein.√

10 | Accursed| be he that doeth the business of Yahweh, carelessly; And, | accursed| be he that withholdeth his sword | from blood |
Moab | hath been at ease| from his youth, And | settled| is he upon his lees, And hath not been poured out from vessel to vessel, Nor <into captivity> hath gone,— | For this cause| hath his flavour stood still’ within him, And | his scent| is unchanged.

12 | Therefore| lo! | days are coming, Declareth Yahweh, When I will send to him tilters, and they shall till him,— And <his vessels> shall they empty, And <their jars> shall they dash in pieces.

13 Then shall |Moab| be ashamed, of |Chemosh|,
Just as |the sons of Israel| were ashamed of |Bethel, their confidence,.

14 How can ye say, |Heroes| are we? and Men of might for the war? Spoiled’ is Moab, And <her cities> hath he ascended, And |the choice of his young men| have gone down to the slaughter,—
Declareth The King,
|Yahweh of hosts| is his Name.

16 Near’ is the doom of Moab, to come,— And |his calamity| hasteth |greatly|.
Lament ye for him— All that are round about him, and All that know his name,— Say, How’ is broken— The staff of strength! The rod of beauty!

18 Come down from glory, and sit in thirst, O inhabitress, daughter of Dibon; For |the spoiler of Moab| hath come up against thee, He hath laid in ruins thy strongholds.
<Near the way > take thy stand and keep outlook, O inhabitress of Aroer: Ask— Him that feeth, and Her that hath escaped,
Say, What hath happened? Confounded’ is Moab! For it is broken down! Howl and make outcry,— Tell ye in Arnon’, That Moab |is spoiled|;
K.O.T.

21 And |judgment| hath come Upon the country of the table-land,— Upon Helon, and Upon Jazer, and Upon Mephaath; and Upon Dibon, and Upon Nebo, and Upon Beth-diblathaim; and Upon Kiriathaim, and Upon Beth-gamul, and Upon Beth-meon; and Upon Kerioth, and Upon Bozrah,—
Yes upon all the cities of the land of Moab, far, and near.

23 Cut off’ is the horn of Moab, Yes |his arm| is broken,— Declareth Yahweh.

26 Make ye him drunken, Because |against Yahweh| hath he magnified himself; So shall |Moab| stagger |into his own vomit|, And shall become a derision, |even he|!

27 And was it not |a derision| that Israel |became to thee|? And was it not |among thieves| he was found?
For |as often as thou didst speak of him| thou didst wag the head!°

28 Leave ye the cities, and dwell in the cliff, Ye inhabitants of Moab; And become ye as a dove, that maketh her nest in the further-side of the fissure’s mouth.

29 We have heard the arrogance of Moab—proud exceedingly:
His loftiness and his arrogance and his majesty, and his elevation of heart!

30 ||I|| know— Declareth Yahweh, His passion—that ’tis Unjust! |His boastsings|, that Untrue have they made |them|!

31 |For this cause| |over Moab| will I howl, And <for all Moab> will I make outcry,— |For the men of Kir-heres> must one| moan!

32 |Beyond the weeping of Jazer> will I weep for thee, O vine of Sibmah,°
|Thy tendrils| have gone over the sea,* |Unto the sea of Jazer| have they reached, |Upon thy summer fruits, And upon thy vintage| |the spoiler| hath fallen.

° "Splash (fall with a splash)"—O.G. "'I"—G.n.
* Or (more generally): "shake oneself in excitement (perh. of scorn= wag the head")—O.G. 827°.
4 Cp. Is. xvi. 8.°
33 So shall be withdrawn gladness and exultation—
    From the fruitful field, and
    From the land of Moab,
    And <wine from the vats> have I caused to fail,
    They shall not tread with shouting.
    ||The shouting shall be no' shouting!
34 <From the outcry of Heshbon,
    Even unto Elealeh,
    Even unto Jahaz> have they given forth their voice,
    <From Zoor even unto Horonaim> the third <Eglath,>
    For ||even the waters of Nimrim ||to utter desolation have been turned :
35 Then will I cause to cease from Moab,
    Declareth Yahweh,—
    Him that offereth at a high-place, and
    Him that burneth incense to his gods.
36 For this cause ||my heart, for Moab ||like flutes> shall make plaintive sounds,
    Yea ||my heart, for the men of Kir-heres ||like flutes> shall make plaintive sounds,
    Because ||the abundance he hath gotten is lost !
37 For every head is baldness,
    And [every beard] clipped :
    <Upon all hands> are gashes,
    And <upon the loins> |sackcloth !
38 <Upon all the house tops of Moab,
    And in her broad ways> it is all lamentation,—
    For I have broken Moab—
    Like a vessel wherein is no' pleasure,
    Declareth Yahweh.
39 <How' it is broken down !>
    They have howled,
    How' hath Moab turned the back |for shame|,—
    So shall Moab become a derision and a terror,
    to all round about him.
40 For |thus|| saith Yahweh,
    Lo ! <as an eagle> shall one dart along,—
    And shall spread out his wings towards Moab.
41 Captured' is Kerioth,
    And [the fortresses] are seized,—
    Then shall the heart of the heroes of Moab become in that' day.
    As the heart of a woman in her pains.
42 Then shall ||Moab> be destroyed |from being a people|,—
    Because <against Yahweh> hath he magnified himself.
43 Terror, and pit, and snare:* are upon thee.
    O inhabitant of Moab,
    Declareth Yahweh :
    ||He that fleeth from the face of the terror
    Shall fall into the pit,
    And ||he that getteth up out of the pit||
    Shall be captured by the snare,—
    For I will bring against her—<against Moab>,
    The year of their visitation,
    Declareth Yahweh.
44 <In the shadow of Heshbon> stand |strengthless| the fugitives;—
    For ||a fire> hath gone forth out of Heshbon,
    And shall flame out of the midst of <Sihon,
    And shall devour the heard of Moab,>
    And the crown of the head of the proudly tumultuous.
45 Woe to thee, Moab !
    Lost' are the people of Chemosh,—
    For thy sons |have been taken| into captivity,
    And thy daughters into captivity.
46 Yet will I bring back the captivity of Moab,
    In the afterpart of the days,
    Declareth Yahweh.
    <Thus far> is the sentence of Moab.

§ 44. The Nations:—The Sons of Ammon.

1 Of the sons of Ammon||—
    <Thus|| saith Yahweh :
    Hath Israel no' ||son||? Hath he no' ||their||?
    Why hath |Malkam ||taken possession' of ||Gad,
    Or have ||his people|| <in the cities thereof> made their dwelling?
2 |Therefore| lo! |days are coming|,
    Declareth Yahweh,
    When I will cause to be heard against Rabbah of the sons of Ammon, |an alarm of war|,
    So shall she become a mound of desolation,
    And ||her villages|| <with fire> shall blaze,—
    Then shall |Israel> inherit them' who inherited him',
    Saith Yahweh.
3 Howl, 0 Heshbon, for Ai is spoiled,
    Make outcry, ye daughters of Rabbah,
    Gird you with sackcloth,
    Lament ye, and run to and fro among the fences,—
    For ||Malkam|| <into captivity> shall go,
    His priests and his princes, ||together|.

* Or: "beyond."
* To distinguish it from two other Eglaths—Fuerst.
* Every "—G.n.
* Some cod. (w. 3 ear. pr. edns.): "out of the midst of the pit." —Cp. Is. xxiv. 17—G.n.
* ML.: "from between."
* Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "And upon all Joins"—O.n.
* Cp. Is. xxv. 17.
* ML.: "the sons of tumult."
* In the previous line masculine; but here feminine—q.w. whether giving a hint as to the well-known incidents of female captivity.
* Or: "their king-idol"—"their Molech." See G. Intro., 460.
* Lit.: "daughters."
Why shouldst thou glory in the vales, The flowing of thy vale, O apostate's daughter? She who is trusting in her treasures, [saying]:
Who shall invade me?'
Behold me! bringing upon thee, terror.
Declareth My Lord, Yahweh of hosts,
From all who are round about thee,—
And ye shall be driven out every man before it.
And there shall be none to bring home the wanderer,
But afterwards will I bring back the captivity of the sons of Ammon.
Declareth Yahweh.

§ 45. The Nations.—Edom. (Cp. Isa. lxiii.)

Thus saith Yahweh of hosts,
Is there no longer wisdom in Teman?
Hath counsel perished from the discerning?
Is [their wisdom] corrupt?
Flee ye, turn, go down deep to dwell, O inhabitant of Dedan,—
For the doom of Esau have I brought in upon him,
The time of his visitation.
If grape-gatherers came to thee
Would they not leave gleanings?
If thieves in the night;
Would they not have taken away what sufficed them?
But I have stripped Esau bare,
I have uncovered his secret places,
And shall he not be able!
Spoiled, are his seed, and his brethren, and his neighbours, and he is not.

Leave thy fatherless children
Will preserve them alive,—
And thy widows;
Let them trust.

For thus saith Yahweh—
Lo! they who had not been adjudged to drink the cup, shall surely drink,
And art thou the one to go unpunished? Thou shalt not go unpunished, but shalt surely drink.

For have I sworn
Declareth Yahweh,
That Bozrah shall become an astonishment, a reprobate, and a desolation, and a contempt;—
And all her cities shall become age-abiding desolations.

49—2
§ 46. The Nations:—Damascus.

19 Of Damascus

Turned pale have Hamath and Arpad,
For a calamitous report have they heard—they tremble.

<In the sea> is anxiety, it cannot rest.

24 Enfeebled is Damascus,
She hath turned to flee.

But terror hath seized her,—
Anguish and pangs have seized her, as a woman in childbirth.

25 Alas! is she not forsaken—
The city so praised!
The citadel I rejoiced in!

Therefore shall her young men fall in her broadways,—
And all her men of war shall be silent in that day, Declareth Yahweh of hosts;

27 Then will I kindle a fire in the walls of Damascus,—
And it shall devour the palaces of Ben-hadad.

§ 47. The Nations:—Kedar.

31 Of Kedar

And of the kingdoms of Hazor
Which Nebuchadrezzar king of Babylon smote—

Thus saith Yahweh,—

Arise ye, go up against Kedar.
So shall they spoil the sons of the East:

29 <Their tents and their flocks> shall they take,
And <their curtains, and all their baggage,> and their camels> shall they carry off for themselves,—
And shall cry out unto them.

Terror round about:—

Flee, remove far away, go deep to dwell,
Ye inhabitants of Hazor.

Urgeth Yahweh;
For Nebuchadrezzar king of Babylon—

<i>Hath counselled against you</i>, a counsel,
And devised against you a device.

31 Arise ye, go up against a nation at ease—dwelling securely—

Commandeth Yahweh,—

Having neither doors nor bars,

<i>Alone</i> do they dwell:

33 So shall <their camels> become <a prey>,
And <the throng of their cattle, a spoil>,
Then will I scatter them to every wind, even the clipt-beards,—
And from all sides of him shall I bring in their doom,

Declareth Yahweh.

§ 48. The Nations:—Elam.

31 So much of the word of Yahweh as came unto Jeremiah the prophet,

Against Elam,—
in the beginning of the reign of Zedekiah king of Judah, saying:—

Thus saith Yahweh of hosts,—

Behold me! breaking the bow of Elam,—

The beginning of their night;

Then will I bring in against Elam, four winds, from the four quarters of the heavens,

And will scatter them to all these winds,—
And there shall be no nation whither the outcasts of Elam shall not come;

And I will cause Elam to be dismayed
Before their enemies,
Even before them who are seeking their life,

So will I bring upon them calamity,
Even the glow of mine anger,

Declareth Yahweh,—

And will send after them the sword, until I have made an end of them:
And I will set my throne in Elam,—

39 But it shall come to pass,
In the after-part of the days,
That I will bring back the captivity of Elam,
Declareth Yahweh.

§ 49. The Nations:—Babylon.

1 The word which Yahweh spake

Against Babylon,

Against the land of the Chaldeans,
through Jeremiah the prophet:

2 Tell ye among the nations,
And let it be heard, And lift ye up a standard.
Let it be heard, do not conceal;

Say ye—
Captured is Babylon,
Confounded is Bel,*
Broken in pieces is Merodach,
Confounded are her images,
Broken down her manufactured gods;!

a "Inviting an affirmative answer." Cp. O.T. 529, 4, b.
Or: "vessels," "jewels," "furniture." b Heb. melge melasev, as in chaps. vi. 23; xxiii. 3.
10: xlvi. 5; Lam. ii. 22. c Cp. Intro., Chap. i., 3, a.
4 Written; "them"; read; "you." In some cod. (w. 4 ear. pr. edns.) both written and read; "you" — O.n.
5 xliii. 2; Jer. ii. 16, 17. d Edns. Arm., Syr., Vul.) "and against" — O.n.
6 Mi. "in the hand of." e "Baal"—T.G.; O.G.
7 O. Intro. 14.* f See Lev. xxvi. 30, n.
3 For there hath come up against her—a nation out of the North,
    [The same] shall make her land an astonishment,
    And there shall be none to dwell therein,—
    Both man and beast: have removed—have gone!
4 <In those days, and at that time>
    Declareth Yahweh,
    Shall the sons of Israel come in,
    [They] and the sons of Judah: together:
    Weeping as they travel> so shall they journey on,
    And <Yahweh their God> shall they seek;
5 <To Zion> shall they ask the way,
    <Hitherward> their faces!
    Come and let us join ourselves unto Yahweh,
    In a covenant age-abiding, which shall not be forgotten.
6 <Wandering sheep> have my people been,
    [Their own shepherds] led them astray,
    <On the mountains> they seduced them,
    <From mountain to hill> have they gone,
    They have forgotten their couching-place.
7 All who found them 11devoured them,
    And iltheir adversaries!!said—
    We shall not lieguilty,—
    Because they have sinned
    Against Yahweh, the pasturage of righteousness,4
    Yes (the hope of their fathers—Yahweh).
8 Remove ye out of the midst of Babylon,
    And <out of the land of the Chaldeans> come ye forth,—
    And become ye like he-goats before the flock;
9 For lo! I am rousing and bringing up against Babylon, a gathered host of great nations,
    out of the land of the North,
    And they shallarray themselves against her,
    <From thence> shall she be captured,—
    His arrows are as of a hero making childless,8
    None shall return |empty |.
10 So shall the Chaldeans become a spoil,—
    All her spoilers shallbe satisfied,
    Declareth Yahweh; 9
11 Because they used to be glad,
    Because they used to be uproarious,
    When plundering mine inheritance,—
    Because they used to caper about as a heifer at grass,
    And bellow like bulls.
12 Your mother |hath turned very pale|,
    She that bare you |hath turned red|,—
    Lo! the last of nations: is—
    A desert,
    A parched land, and
    A waste plain.
13 <Because of the vexation of Yahweh> she shall not be inhabited,
    But shall become a complete desolation,—
    Every one passing by Babylon shall be astonished and hiss, over all her plagues.
14 Set yourselves in array against Babylon round about,
    All ye who tread the bow,
    Shoot at her, do not spare so much as an arrow,—
    For <against Yahweh> hath she sinned.
15 Raise a shout against her round about,
    She hath stretched forth her hand, fallen' are her butresses,
    Torn down' are her walls,—
    <Because the avenging of Yahweh it is'>
    Take ye vengeance upon her,
    <As she hath done> do ye |unto her|.
16 Cut ye off the sower from Babylon,
    And him that graspeth the sickle, in the time of harvest.
    <From the face of the sword of the oppressor>
    [Each] |to his own people| will they turn, and
    [Each] |to his own land| will they flee.
17 <A sheep all alone> is Israel,
    Lions |have driven him away,—
    <At the first> |the king of Assyria| devoured him,
    And <here, at the last>* |Nebuchadrezzar king of Babylon| hath broken his bones!
18 <Therefore >
    Thus saith Yahweh of hosts, God of Israel,
    Behold me! bringing punishment against the king of Babylon, and against his land,—
    Just as I brought punishment against the king of Assyria.
19 So will I bring back Israel unto his own pasture,
    And he shall feed upon Carmel and Bashan;
    And <in the hill country of Ephraim and Gilead> shall |his soul| lie satisfied.'
20 <In those days, and in that time>
    Declareth Yahweh.
    The iniquity of Israel |shall be sought | and
    |there shall be' none;
    And the sins of Judah, and they shall not be found;
    For I will grant pardon to them whom I suffer to remain.
21 <As if imploring mercy>—
    Or: "she hath delivered up her power."
22 Cp. ver. 17; chap. xxv.
23 Cp. Rev. xviii.6, 7.
25 Cp. ver. 12; chap. xxv.
26 Cp. ver. 17; chap. xxv.
27 Cp. ver. 17; chap. xxv.
21 Against the land of Merathaim, go thou up against her, And against the inhabitants of Pekod,— Lay waste and devote to destruction after them, Declareth Yahweh, And do according to all which I have commanded thee.

22 The sound of battle is in the earth,— And a great destruction.

23 How is cut and broken, the hammer of all the earth! How hath Babylon become an astonishment among the nations!

24 I laid a snare for thee, yea and thou wast captured, O Babylon, when thou wast not aware,— Thou wast found out, yea and taken, For with Yahweh hadst thou contended.

25 Yahweh opened his armoury, and brought out his weapons of indignation,— For it is pertaining to My Lord, Yahweh of hosts, in the land of the Chaldeans.

26 Come ye against her from farthest parts, Throw open her granaries, Cast her up as heaps, and devote her to destruction,— Do not let her have a remnant! Cut up all her bullocks, Let them go down to the slaughter,— Alas for them! For their day hath come! Their time for punishment.

27 The voice Of them who are in flight, and Of such as are escaping, out of the land of Babylon,— To tell in Zion, The avenging of Yahweh our God, The avenging of his temple.

28 Publish against Babylon, ye chiefs of all who tread the bow— Encamp against her round about, Let there be none to escape, Recompense to her according to her work; According to all which she did do ye to her,— For hath she acted presumptuously, Against the Holy One of Israel.

29 Therefore shall her young men fall in her broadways, And all her men of war be silenced in that day, Declareth Yahweh.

30 Behold me against thee, most insolent one, Declareth My Lord, Yahweh of hosts; For thy day hath come, Thy time for punishment;

31 So shall the most insolent one stumble' and fall, And he shall have none to lift him up,— And I will kindle a fire in his cities, which shall devour all who are round about him.

32 [Thus] saith Yahweh of hosts— Oppressed were the sons of Israel and the sons of Judah, [together],— And all who took them captive Held them fast, Refused to let them go:—

33 Their Redeemer can hold fast, Yahweh of hosts is his name, He will thoroughly plead their plea,— That he may quiet the earth, And disquiet the inhabitants of Babylon.

34 A sword is over the Chaldeans, Declareth Yahweh,— And against the inhabitants of Babylon, And against her princes, And against her wise men:

35 A sword is against the prayer, And they shall be shewn to be foolish, A sword is against her heroes, And they shall be dismayed:

36 A sword is against his horses and against his chariots, and against all the rabble that are in her midst, And they shall become women,— A sword is against her treasures, And they shall be made a prey:

37 A sword is against her waters, And they shall be dried up,— For it is, And with their shocking things they act as men who are mad:

38 A drought is against her waters, And they shall be dried up,— For it is

39 Therefore shall the [criers] dwell with the howlers, Yea ostriches shall dwell therein,— So shall it be dwelt in no more for ever, Neither shall it be inhabited, unto generation after generation.

40 Like the divine overthrow of Sodom and Gomorrah and her neighbours> Declareth Yahweh,— There shall not dwell there—a man, Nor sojourn therein—a son of the earth-born.

41 Lo! a people coming in from the North,— Yea a great nation, and many kings' shall be roused up out of the remote parts of the earth:

42 Bow and javelin shall they grasp, Cruel are they and will not have compassion,
Their voice\ll will roar,\nAnd \ll on horses\ll will they ride,—\nSet in array, as one man, for battle,\nAgainst thee, O daughter of Babylon!\n
The king of Babylon hath heard\ll the report of them,\nAnd unnerved\ll are his hands,—\nAnguish\ll hath seized him,\nWrithing pain, as a woman in child-birth.

Lo!\ll as a lion\ll shall he come up from the majesty of the Jordan,\nUnto the pasture perennial,
But I will wink—I will make them run away therefrom,
Who\ll then shall be the Chosen One whom<br against it> I may set in charge?\nFor who\ll shall be like unto me?\nAnd who\ll shall appoint me a time?\nAnd who\ll is the Shepherd that shall stand before me?

Therefore\ll hear ye\ll The counsel of Yahweh, which he hath counselled against Babylon,\nAnd his devices which he hath devised against the land of the Chaldeans,—\nSurely the little ones of the flock shall drag them away,
Surely he will cause the pasture to be astounded over them.

At the noise of the taking of Babylon the earth\ll trembled,—\nAnd litheoutcry\ll among the nations was heard.

Thus saith Yahweh—\nBehold me! stirring up against Babylon,\nAnd against the inhabitants of the centre of them who rise up against me,—\nA wind that destroyeth;\nAnd I will send to Babylon winnowers,\nAnd they shall winnow her,\nAnd shall empty her land,—\nFor they are against her round about, in the day of calamity.

Let not the archer tread his bow,\nNor lift himself up in his coat of mail,—\nAnd do not spare her young men,\nDevote to destruction all her host.

So shall they fall wounded, in the land of Chaldea,—\nYea thrust through, in her streets,
For Israel and Judah have not been widowed;\nOf their God, Of Yahweh of hosts,—\nBut their land hath been filled with punishment for guilt, from the Holy Land of Israel.

Flee out of the midst of Babylon,\nAnd deliver ye every man his own life,\nBe not cut off in her punishment,—\nFor it is Yahweh's time of avenging,\nA recompense is he repaying unto her.

A cup of gold was Babylon, in the hand of Yahweh,\nMaking drunk all the earth,—\nOf her wine have the nations drunk,\nFor this cause have the nations been acting as men who are mad.

Suddenly hath Babylon fallen, and been broken,—\nHowl ye over her,\nFetch balsam for her pain,\nPeradventure she shall be healed!

We would have healed Babylon, but she is not healed,\nLeave her, and let us go every one to his own land,—\nFor her judgment reacheth unto the heavens,\nAnd mounteth as far as the skies.

Yahweh hath brought forth our righteousnesses,—\nCome and let us relate in Zion, the work of Yahweh our God.

Polish the arrows,\nLay hold of the shields,—\nYahweh hath roused the spirit of the kings of the Medes,\nFor his purpose is, to destroy her,—\nFor it is The avenging of Yahweh,\nThe avenging of his temple,.

Against the walls of Babylon\n Lift ye up a standard,\nStrengthen ye the watch, Station the watchmen,\nMake ready the ambuscades,—\nFor Yahweh hath both planned and also performed that which he had spoken against the inhabitants of Babylon.

Thou who dwellest upon many waters, Who aboundest in treasures,—\nCome' hath thine end!\nThe measure of thine unrighteous gain!
Yahweh of hosts hath sworn, by his own soul: Surely I have filled thee with men, as with locusts, And they have answered against thee, with a shout,\n
\n
\ncp. Is. v. 31.\nHere again Edom and Babylon are united; cp. chap. xlix. 19. Cp. also Is. xliii. 4-vii. xxvii. xxxiv. and liii. 1-6.\nOr: " whom for her I may punish."\nSome cod. (w. 3 ear. pr. edns., Aram.): "against the inhabitants of the land."—G.n.\nLit.: "heart."\nMassoretic note: "inhabitants of Chaldeas—by cryptographic writing."—G.n. Cp. chap. xxv. 26, n.\nThe probable result of various readings. Cp. G.n.\nOr: " forsaken."\n
\n
\ncp. Rev. xvii. 1.\nOr render: "Though I have filled thee with men as with locusts, Yet have they (the assailants) answered," etc.—Cp. O.G. 475a.\n\n
15 He that made the earth in his might,  
Established the world in his wisdom,  
And in his understanding stretched out the heavens;
16 By the voice that he uttered was a tumult of waters in the heavens,  
And he caused vapours to ascend from the end of the earth,  
Lightnings for the rain made he,  
And brought forth wind out of his treasures.
17 Every son of earth had become too brutish to know,  
Every goldsmith hath been put to shame by a graven image,  
For a falsehood is his molten image,  
Seeing there is no breath in them;
18 A handiwork of mockeries,  
In the time of their visitation shall they perish.
19 Not like these is the portion of Jacob,  
For the fashioner of all things is he;  
Yahweh of hosts is his name.
20 A war-club art thou for me, Weapons of war;  
Therefore will I beat down with thee—nations, and destroy with thee—kingdoms;  
Beat down with thee—the horse and his rider,  
Beat down with thee—the chariot and its rider;  
Beat down with thee—man and woman, and Beat down with thee—elders and youth, and Beat down with thee—young man and virgin;  
Beat down with thee—the shepherd and his flock, and Beat down with thee—the plowman and his yoke;  
So will I recompense to Babylon, And to all the inhabitants of Chaldea, All their wickedness which they have committed against Zion, before your eyes,  
Declareth Yahweh.
25 Behold me! against thee, O destroying mountain, Declareth Yahweh, That destroyest all the earth,  
Therefore will I stretch out my hand over thee, And roll thee down from the crags, And make of thee a burning mountain;  
So shall they not fetch from thee, A stone for a corner, nor A stone for a foundation,  
For desolations age-abiding shalt thou become, Declareth Yahweh.

Set ye up an ensign in the earth,  
Blow ye a horn among the nations,  
Hallow against her—nations,  
Summon against her the kingdoms of Ararat, Minni, and Ashkenaz;  
Set in charge against her a marshal,  
Bring up cavalry like hairy locusts:  
Hallow against her—nations, With the kings of Media,  
With her governors and all her deputies,  
And with all the land of his dominion:  
Then did the land tremble, and was in pain,  
For the plans of Yahweh had been established against Babylon, To make the land of Babylon an astonishment, without inhabitant.

The heroes of Babylon have ceased to fight, They have remained in the strongholds, Parched is their might, They have become women,— They have set fire to her habitations, Broken are her bars!  
Runner to meet runner shall they run, And teller to meet teller,— To tell the king of Babylon, That captured' is his city at the end!  
And The fords have been seized, and The reeds have they burned with fire; and The men of war are dismayed!

Nebuchadrezzar king of Babylon—  
Hath devoured me,  
Hath vexed me,  
Hath set me down as an empty vessel, He hath swallowed me like a sea-monster, He hath filled his belly with my dainties,— He hath driven me away!

The violence done to me and to my flesh shall be upon Babylon!  
Shall the inhabitress of Zion say,—  
Yes! my blood I bear upon the inhabitant of Chaldea!  
Shall Jerusalem say!
Therefore saith Yahweh,
Behold me! pleading thy cause,
So then I will execute the avenging of thee;
And will dry up her sea,
And make dry her spring:
Thus shall Babylon become — Heaps,
A habitation of jackals,
An astonishment, and
A hissing.
Without inhabitant.
Together like wild lions shall they roar,—
They have growled like lions' whelps.
When they are heated I will spread their banquet,
And let them drink that they may become uproarious,
So shall they sleep an age-abiding sleep and not wake,— Declareth Yahweh.
I will bring them down as fat lambs to slaughter,—
As rams, with he-goats.
How hath Sheshech been captured! How hath the praise of all the earth been seized!
How hath Babylon become an astonishment among the nations!
The sea hath gone up over Babylon,—
<With the multitude of its rolling waves> is she covered.
Her cities have become an astonishment,
A land parched up, and a waste plain,—
A land wherein shall no man dwell,
Nor pass through them a son of the earth—
Even the wall of Babylon hath fallen!
Come ye forth out of her midst, O my people,
And deliver ye every man his own life,—
Because of the glow of the anger of Yahweh.
And let not your heart be timid, nor be ye afraid,
Because of the report that is reported in the earth
When there shall come <in one year> the report,
And <after that, in another year> the report,
With violence in the earth, and ruler upon ruler.

Therefore lo! days coming when I will bring punishment upon the images of Babylon,
And [all her land] shall turn pale,—
Yea [all her wounded] shall fall in her midst.
Then shall shout over Babylon—heavens and earth, and all who are therein,—
For <out of the North> shall come to her the spoilers,
Declareth Yahweh.
Not only hath Babylon caused the fall of the slain of Israel,—
<By Babylon> also have fallen the slain of [all the earth].
Ye that have escaped the sword, depart, do not stand still,—
Remember, from afar, Yahweh,
Let Jerusalem come up on your heart:
We have turned pale, for we have heard a reproach,
<Confusion hath covered our faces>,—
For aliens have entered upon the hallowed places of the house of Yahweh!

Therefore lo! days are coming,
Declareth Yahweh,
When I will bring punishment upon her images;*
And <throughout all her land> shall the pierced one [groan].
Though Babylon should mount the heavens,
And though she should fortify her strong high-place>
<From me> should come spoilers unto her,
Declareth Yahweh.
A voice of outcry from Babylon!
And a great crash from the land of the Chaldeans!
For [Yahweh] is spoiling [Babylon],
And will destroy out of her the loud voice,—
Though their waves have roared like many waters,
Been uttered the loud boast of their voice,
For there hath come upon her—upon Babylon
—a spoiler,
And captured are their heroes,
And broken are their bows,—
For <a God of recompenses> is Yahweh,
He will surely repay!.
Then will I make drunk—
Her princes and her wise men,
Her governors, and her deputies, and her heroes,
And they shall sleep an age-abiding sleep, and not wake,—
Declareth the King,
<Yahweh of hosts> is his name.
778 JEREMIAH LII. 58—64; LII. 1—18.

Thus saith Yahweh of hosts—

The broad walls of Babylon shall be laid utterly bare,
And her lofty gates shall burn with fire,
And peoples shall labour for emptiness,
And the populations shall weary themselves.

Thus saith Yahweh of hosts—

The broad walls of Babylon shall be laid utterly bare,
And her lofty gates shall burn with fire,
And peoples shall labour for emptiness,
And the populations shall weary themselves.

And it came to pass in the ninth year of his reign, in the tenth month, on the tenth of the month, that Nebuchadrezzar king of Babylon came, and all his forces, against Jerusalem, and encamped against it, and he built against it a siege-wall round about. And the city came into the siege, until the eleventh year of King Zedekiah.

And in the fourth month, on the ninth of the month, when the famine had become severe in the city, and there had come to be no bread for the people of the land, then was the city broken up; and all the men of war, beginning to flee, went forth out of the city by night, by way of the gate between the two walls which was by the garden of the king (the Chaldeans being near the city round about), and they went the way towards the Waste Plain. And the force of the Chaldeans pursued the king, and overtook Zedekiah, in the Waste Plains of Jericho, and all his forces was scattered from him.

And so they seized the king, and brought him up unto the king of Babylon at Riblah, in the land of Hamath, and he pronounced upon him sentences of judgment. And the king of Babylon slew the sons of Zedekiah, before his eyes, moreover also all the princes of Judah, and put them all to death at Riblah; and the eyes of Zedekiah put he out, and bound him with fetters of bronze, and the king of Babylon took him to Babylon, and put him in prison—until the day of his death.

And in the fifth month, on the tenth of the month, the nineteenth year of King Nebuchadrezzar, king of Babylon, came Nebuzaradan, chief of the royal executioners, who stood before the king of Babylon, into Jerusalem; and he burned the house of Yahweh, and the house of the king, and all the houses of Jerusalem, even every great man's house, burned he with fire; and all the walls of Jerusalem, round about, did all the force of the Chaldeans who were with the chief of the royal executioners, break down.

And some of the poor of the people, and the residue of the people who were left in the city, and the disheartened who had fallen away unto the king of Babylon, and the residue of the multitude did Nebuzaradan chief of the royal executioners, carry away captive. But others of the poor of the land did Nebuzaradan chief of the royal executioners, leave, for vinedressers and for husbandmen.

And the pillars of bronze that pertained to the house of Yahweh, and the stands, and the sea of bronze which was in the house of Yahweh, did the Chaldeans break in pieces, and they carried away all the bronze of them, to Babylon; and the caldrons...
and the shovels and the snuffers and the dashing bowls, and the spoons, even all the utensils of bronze wherewith ministration used to be made did they take away; and <the basins and the censers and the dashing bowls and the caldrons and the lamps and the spoons and the cups, which were of gold, in gold, and which were of silver, in silver> did the chief of the royal executioners take away! As for the two pillars, the one sea, and the twelve oxen of bronze which were under the stands which King Solomon had made for the house of Yahweh without weight was the bronze of all these things. Now <as for the pillars> (eighteen cubits) was the height of each pillar, and [a line of twelve cubits] compassed it about,—and the thickness thereof was four fingers' breadth—hollow; and there was a capital upon it of bronze, and the height of each capital was five cubits, with lattice-work and pomegranates upon the capital round about—the whole was of bronze,—and like these were the second pillar and the pomegranates. And the pomegranates were ninety-six on a side,—all the pomegranates; were a hundred, upon the lattice-work, round about.

And the chief of the royal executioners took away Seraiah, the first priest, and Zephaniah, the second priest,—and the three keepers of the entrance-hall; and <out of the city> took he one eunuch who was in charge over the men of war, and seven men of them who used to watch the face of the king, who were found in the city, and the scribe of the prince of the host, who used to muster the people of the land,—and sixty men of the people of the land, who were found in the midst of the city. And <when Nebuzaradan, chief the royal executioners, had taken' them, and brought them unto the king of Babylon, at Riblah> then did the king of Babylon smite' them and put them to death at Riblah, in the land of Hamath,—thus carried he Judah captive, away from off their own soil.  

| This is the people, whom Nebuchadrezzar (carried away captive),— <In the seventh year—of them of Judah> three thousand and twenty-three; <In the eighteenth year of Nebuchadrezzar—out of Jerusalem> eight hundred and thirty-two souls; In the three-and-twentieth year of Nebuchadrezzar— Nebuzaradan, chief of the royal executioners, took away captive, [of them of Judah] seven hundred and forty-five souls: All the souls were four thousand and six hundred. And it came to pass <in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month> that Evil-merodach king of Babylon, in the year he began to reign, lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison; and spake with him comfortable words,—and set his throne above the throne of the kings who were with him in Babylon; so he changed his prison garments,—and used to eat bread before his face continually, all the days of his life. And his allowance was a continual allowance, given him from the king of Babylon, the portion of the day upon its own day, until the day of his death,—all the days of his life.  

111 How' is seated alone, the city that abounded with people, Hath become as a widow,— She who abounded among the nations, Was a princess among provinces, Hath come under tribute.  

2 She weepeth sore in the night, and her tears: is on her cheek, She hath none to comfort her, of all her lovers,— All her friends have betrayed her, Have become her foes.  

3 Carried away captive is Judah— Because of oppression; and Because of great servitude, She hath remained among the nations, Hath found no place of rest,— All her pursuers have overtaken her, between straits.  

4 The ways to Zion are mourning. Because none come to her appointed feasts, All her gates are desolate, Her priests are sighing,— Her virgins are grieved. And <she> it is bitter for her.'
5 Her adversaries' have become chief.
   For Yahweh hath grieved her, because of the multitude of her transgressions,
   Her children have gone into captivity, before the adversary.

7 Thus hath gone forth from the daughter of Zion.
   All that adorned her,
   Her princes have become like harts that have found no pasture,
   And have gone strengthless before the pursuer.

7 Jerusalem hath remembered
   In the days of her humiliation and her fleeings—
   All her precious things, which have existed from the days of old,—
   (Now that her people have been falling into the hand of the adversary, with none to help her).
   The adversaries have seen her, have mocked over her sabbath-keepings.

8 Jerusalem hath grievously sinned;—
   For this cause hath she been delivered,—
   All who used to honour her have despised her, for they have described her unselﬁnness,
   Yea, she herself hath sighed, and turned back.

9 Her impurity is in her skirts.
   She hath not remembered her hereafter,
   Therefore hath she come down wonderfully.
   None to comfort her,—
   Behold, O Yahweh, my humiliation,
   That the foe hath made himself great.

10 <His hand> hath the adversary spread out,
   over all her precious things,—
   For she saw that the nations entered her sanctuary,
   As to whom thou didst command they should not enter—in the convocation—unto thee!

11 All her people are sighing, seeking bread.
   They have given their precious things for food, to bring back life,—
   Behold, O Yahweh, and discern, that I have become worthless.

12 Is it nothing to you, all ye that pass by?
   Look around and see, whether there is pain like my pain, which is severely dealt out to me,—
   In that Yahweh hath caused grief, in the day of the glow of his anger?

13 <From on high> sent he fire, among my bones,
   laid them prostrate,—
   He spread out a net for my feet, he made me turn back,
   He made me desolate, <all the day> faint.

14 The yoke of my transgressions hath been bound by his hand—
   They have intertwined themselves, have come up on my neck, it hath paralysed my strength,—
   My Lord hath delivered me into the hands of those against whom I cannot rise up.

15 My Lord hath flouted at all my magnates in my midst,
   He hath called against me a host, to crush my young men,—
   <A winepress> hath My Lord trodden, to the virgin, the daughter of Judah.

16 <For these things> am I weeping,
   'Mine eye, mine eye!' is running down with waters,
   For <far from me> is any who could comfort, could bring back my life,—
   My sons are amazed, for strong is the foe.

17 Zion hath spread forth her hands, there is none to comfort her,
   Yahweh, given command respecting Jacob, unto them who surround him—his adversaries,—
   Jerusalem hath become as a removed woman, in their midst.

18 Righteous is Yahweh, for against his bidding had I rebelled,—
   Hear, I pray you, all ye peoples, and see my pain,
   My virgins and my young men have gone into exile.

19 I called to my lovers, they deceived me,
   My priests and mine elders, in the city, have breathed their last,—
   For they sought them food, that they might bring back their life.

20 See, O Yahweh, that I am in distress,
   Mine inward parts are in ferment,
   My heart is turned within me,
   For I have obstinately relented,—
   <Without> bereaveth the sword,<Within> is like death!

21 They have heard—that 'sighing am I,' [and am saying]—
   There is none to comfort me,
   All my foes—having heard of my calamity—
   have rejoiced,
   Because thou hast done it,—
   Thou hast brought in the day thou didst proclaim.
   So let them become like me.

22 Let all their wickedness come in before thee.
   And deal thou severely with them,
   According as thou hast dealt severely with me, for all my transgressions;
   For many are my sighs, and my heart is sick.

a “Bring back soul (i.e., revive)” —O.G. 661*, 6, g.
b * “A festal meeting” — G.n.
c Cp. ver. 12.
d Cp. ver 12.
e “For” — O.G. 287.
* ML: “my bowels are.”
In the Sep. “mine eye,” second time, is not found.
LAMENTATIONS II. 1—16.

1 How could My Lord, in his anger, | ensnared in 
gloom |
The daughter of Zion?
Have cast from the heavens to the earth, 
The beauty of Israel?
And not have remembered his footstool.  
In the day of his anger?

2 My Lord hath swallowed up—without pity—
All the pastures of Jacob, 
Hath laid waste—in his indignation—
The strongholds of the daughter of Judah, 
Hath brought them down to the ground,— 
Hath profaned the kingdom, and the princes thereof.

3 He hath broken off—in the glow of his anger—
The whole horn of Israel, 
Hath turned back his right hand, from the face of the foe,— 
And hath kindled against Jacob a very fire of flame, 
Devouring round about.

4 He hath trodden his bow like a foe. 
His right hand erect'as an adversary, 
And hath slain all them who delighted the eye,— 
In the homeb of the daughter of Zion> hath he poured out, as fire, his indignation.

5 My Lord' hath become like a foe'. 
Hath swallowed up Israel, 
Hath swallowed up all her castles, 
ruined his strongholds,— and 
Hath caused to abound, in the daughter of Judah, lamentation and mourning.

6 Thus hath he destroyed, like a garden, his pavilion, 
Hath laid waste his place of assembly,— 
Yahweh [hath caused to be forgotten], in Zion, 
The appointed assembly and the sabbath, 
In the indignation of his anger. 
The king and the priest.

7 My Lord hath rejected'his altar. 
Hath abhorred his sanctuary, 
Hath delivered, into the hand of the foe, the walls of her castles,— 
<A voice> have they uttered in the house of Yahweh, 
As on the day of an appointed assembly.

8 Yahweh hath devised' to lay in ruins, 
The wall of the daughter of Zion, 
He hath stretched out a line, 
He hath not turned back his hand, 
From swallowing up, —
Thus hath he caused to mourn—rampart* and wall. 
Together' have they languished !

9 Her gates [have sunk in the earth;,
He hath destroyed and broken in pieces, her bars,—
Her king and her princes! are among the nations,
There is no instruction,
Even her prophets] have found no vision, from Yahweh.

10 Seated on the ground, in silence, 
Are the elders of the daughter of Zion, 
They have lifted up dust on their head, 
Have girded themselves with sackcloth,— 
Bowed down to the ground is the head, 
Of the virgins of Jerusalem.

11 Blinded with tears' are mine eyes, 
In ferment' is my body, 
Poured out to the earth is my grief,  
For the sore hurt of the daughter of my people,— 
When child and suckling are swooning, 
In the broadways of the city.

12 <To their mothers> they keep saying, 
Where are corn and wine? 
Swooning off, like one thrust through, 
In the broadways of the city, 
Pouring out their life into the bosom of their mothers.

13 How shall I solemnly admonish thee? 
What shall I liken to thee, 
Thou daughter of Jerusalem? 
What shall I compare with thee, that I may comfort thee, 
Thou virgin, daughter of Zion? 
For <great as the sea> is thy grievous injury, 
Who can heal thee?

14 Thy prophets] have had visions for thee, 
False and foolish, 
And have not unveiled thine iniquity. 
To turn back thy captivity,— 
Yea they have had visions for thee, 
Oracles of falsehood, and enticements !

15 All passing by, |have clapped, over thee, their hands|,
Have hissed and wagged their head 
Over the daughter of Jerusalem,—[saying] 
Is [this] the city, of which men used to say— 
The perfection of beauty! 
A joy to the whole earth !

16 All thy foes |have opened wide, over thee, their mouth|,
They have hissed, and ghased their teeth, 
They have said— 
We have swallowed [her] up! 
Surely [this] is the day for which we have waited, 
We have found! We have seen !

* Rendering slightly free, to preserve the Heb. order of thought.  
** ML.: “is my liver,” regarded “as the seat of emotions.” 
*** U.: “soul.”
782 LAMENTATIONS II. 17—22; III. 1—24.

17 Yahweh hath done what he thought: Hath carried out his word, wherewith he gave charge in the days of old, Hath thrown down, and not spared,— Thus hath he let the enemy rejoice over thee, Hath raised high the horn of thine adversaries.*

Thus hath he let the enemy rejoice over thee. Their heart I hath made outcry] unto My Lord,— O wall of the daughter* of Zion— Let tears run down as a torrent day and night, Do not give thyself relief. Let not the weeping of thine eye cease!

19 Arise, cry out in the night, <At the beginning of the watches> pour out, like waters, thy heart, Right before the face of My Lord,— Lift up, above thee, the palms of thy hands, For the life of thy children, Who are swooning for hunger, at the top of all the streets!

20 See, O Yahweh, and do consider, to whom' thou hast acted thus severely,— Will women' [devour] their own fruit' — the children they have dandled? Shall priest' and prophet' [be slain in the sanctuary of My Lord]?!

Wilt thou proclaim, like the day of an appointed meeting— My terrors round about?* When there was not—in the day of the anger of Yahweh—fugitive or survivor,— <Those whom I dandled and reared> [my foe]; hath destroyed.

So Fuerst., 1473b Others: "poison and weariness." —G.n.
  Or: "music" = " satire" —T.G. "Mocking song"
  Or: "age-long dead."
  Lit: "my bronze."
  "Hath he twisted" — O.G.
  Of course figure for "arrows."
  A sp. v.r. (mevac): "all peoples." In some cod. w. Syr.: "peoples" is both written and read— G.n.

3 N 1IIIIIam 'heman, thathathseenaffliction,1 By the rod of his indignation; 2 <Me> hath he driven out and brought into darkness, And not light; 3 Surely <against me> doth he again and again turn his hand All the day.

3 N 1IIIIIam 'heman, thathathseenaffliction,1 By the rod of his indignation; 2 <Me> hath he driven out and brought into darkness, And not light; 3 Surely <against me> doth he again and again turn his hand All the day.

4 He hath worn out my flesh and my skin, Hath broken my bones; 5 He hath built up against me, and carried round me, Fortifications and a trench;* 6 <In dark places> hath he made me sit, Like the dead of age-past times."

7 He hath walled up around me, that I cannot get out, Hath weighted my fetter;* 8 Yea' <when I make outcry and implore> He hath shut out my prayer;

He hath walled in my ways with hewn stone, <My paths> hath he caused to wind back.

9 A bear lying in wait> he is to me, A lion, in secret places; 10 <My ways> hath he turned aside, and hath torn me in pieces, Hath made me desolate;

12 He hath trodden his bow, and set me up, As a mark for the arrow. 13 He hath caused to enter my reins The sons of his quiver* 14 I have become a derision to all my people, Their song all the day;

15 He hath sated me with bitter things, Hath drenched me with wormwood.

And he hath crushed, with gravel-stones, my teeth, Hath made me cower in ashes; 17 And thou hast thrust away from welfare, my soul, I have forgotten prosperity; 15 And I said, Vanished is mine endurance, Even mine expectation, from Yahweh."

19 Remember my humiliation and my fleecings, The wormwood and poison; 20 Thou wilt [indeed remember] That [bowed down concerning myself] is my soul;

21 <This> will I bring back to my heart,1 <Therefore> will I hope."

22 <The lovingkindesses of Yahweh> verily they are not exhausted,1 Verily! [not at an end] are his compassions:

23 New things for the mornings! Abundant is thy faithfulness:

24 <My portion> is Yahweh, saith my soul, "For this cause will I wait for him."
LAMENTATIONS III. 25—66.

33 Good is Yahweh, to them who wait for him,
To the soul that will seek him;
To the soul that will seek him;
15 Good is Yahweh, to them who wait for him, To the soul that will seek him; Good is—both to wait and to be silent.
For the deliverance of Yahweh; Good is for a man, That he should bear the yoke in his youth.

26 Let him sit alone, and keep silence,
Because he took it upon himself:
27 Let him put, in the dust, his mouth, Peradventure, there is hope:
28 Let him give, to him that smiteth him, his cheek,
Let him be sated with reproach.

31 Surely My Lord will not cast off
Unto times age-abiding;
32 Surely <though he cause grief> yet will he have compassion,
According to the multitude of his loving-kindnesses;
33 Surely he hath not afflicted from his heart,
Nor caused sorrow to the sons of men.

34 To crush, under his feet, any of the prisoners of the earth;
35 To turn aside the right of a man, before the face of the Most High;
36 To oppress a son of earth in his cause>
[My Lord] had made no provision.

37 Who' was it that spake, and it was done,[When] [My Lord] had not commanded 34
38 <Out of the mouth of the Most High> Proceed there not misfortunes and blessing.*
39 Why should a living son of earth complain,
[Let] a man [complain] because of his sins?

40 Let us search out our ways, and examine them well,
And let us return unto Yahweh;
41 Let us lift up our heart! To the opened palms.
To the Mighty One in the heavens;
42 |We| have trespassed and rebelled, [Thou] hast not pardoned.
43 Thou hast covered thyself with anger, and pursued us,
Hast slain—hast not spared;
44 Thou hast screened thyself with the clouds,1
That prayer [should not pass through];
45 <Off scouring and refuse> dost thou make us, In the midst of the peoples.

* Cp. O. G. 404.
* (fr: "Because he [God] laid it upon him.") * Some cod. (w. 2 car. pr. edna): "Surely Yahweh"—G.n.
* Mi. — "Who was it said, and it was," [When] My Lord did not command ?"
* Cp. Ps. xxiii. 6.
* Cp. Job ii. 10.
* Some cod. (w. 2 car. pr. edna, Sep., Syr., Vul.): "hearts" (pl.)—G.n.
* Or: "God." Heb.: El.
* Some cod. (w. 5 car. pr. edna, Aram., Sep., Syr. and Vul.): "and hadst"—G.n.
* So O.G. 697.

46 <With their mouth[opened wide over us]>[Stand] all our foes. 47 |Terror and a pit| have befallen us, Tumult and grievous injury;
48 <With streams of water> mine eye runneth down, Over the grievous injury of the daughter of my people.
49 |Mine eye| poureth itself out and ceaseth not, Without relief.
50 <Until Yahweh out of the heavens Shall look forth, and see > Mine eye dealeth severely with my soul, Because of all the daughters of my city.

51 They' [have laid snares] for me as a bird, Who are mine enemies without cause:
52 They have cut off, in the dungeon, my life, And have cast a stone upon me;* 53 Waters flowed over my head, I said, I am cut off!

54 I have called upon thy Name, O Yahweh, Out of the dungeon below;
55 <My voice> thou hast heard,—do not close thine ear to my respite, to mine outcry;
56 Thou drewest near, in the day I kept calling on thee, Thou saidst, Do not fear!
57 Thou hast pleased, O My Lord, the pleas of my soul, Hast redeemed my life;
58 Thou hast beheld, O Yahweh, my failure to get justice, Pronounce thou my sentence;
59 Thou hast seen all their vindictiveness, All their plots against me.
60 Thou hast seen all their vindictiveness, All their plots against me;
61 Thou hast heard their reproach, O Yahweh, All their plots against me;
62 [The lips of mine assailants, and their mutterings] Are against me, all the day;
63 <On their downsitting and their uprising> do thou look, [I] am their song.*
64 Thou wilt render to them a recompense, O Yahweh, According to the work of their hands;
65 Thou wilt suffer them a veiling of heart, Thy curse to them;
66 Thou wilt pursue in anger, and will destroy them, From under the heavens of Yahweh.

* Cp. Ps. xxii. 13.
* Heb.: pahath and pahath—a play on the sound.
* "The subject of their mocking song"—O.G.
* Cp. verse 14.
* "And they cast stones on me"—O.G. 322.
* Some cod. (w. Vul.): "and to"—G.n.
* Some cod. (w. Vul.): "Obstinacy" or "blindness."
LAMENTATIONS IV. 1—22.

1 How is dimmed the gold!
Changed the most fine gold!
Poured out are the stones of the sanctuary,
At the top of all the streets.

2 The precious sons of Zion,
They who were weighed against pure gold>
How are they accounted as earthen pitchers,
The work of the hands of the potter!

3 Even wild dogs [draw out the breast,
Give suck to their whelps—
The daughter of my people] hath become cruel,
Like the ostriches in the desert.

4 The tongue of the suckling, cleaveth to the roof
of his mouth for thirst,—
Young children have asked bread,
There was none to break it to them.

5 They who used to eat delicacies:
Are deserted in the streets,—
They who used to be carried on crimson
Have embraced heaps of refuse.

6 And the punishment of the daughter of my people
Hath grown greater than the punishment of Sodom,—
Which was overthrown as in a moment,
When no hands had been laid violently upon her.

7 Purer were her Nazirites than snow,
Whiter were they than milk,—
More ruddy, in body, than coral,
<A sapphire> was their beauty of form.

8 [Darker than a coal] is their visage,
They are not known in the streets—
Their skin shrivelleth on their bones,
Is withered, became like a stick.

9 Better are the slain of the sword,
Than the slain of the famine,—
For [these] pine away, stricken through,
Wanting the produce of the field.

10 The hands of compassionate women
Have cooked their own children,—
They have served as nourishment to them,
In the grievous injury of the daughter of my people.

11 Yahweh hath completed his indignation,
Hath poured out the glow of his anger:
And hath kindled at 

12 Neither the kings of the earth, nor any of the inhabitants of the world, [believed]
That an adversary or an enemy [should enter] the gates of Jerusalem!

13 [It is] for the sins of her prophets,
The iniquities of her priests,—
Who have been pouring out, in her midst,
The blood of the righteous!

14 They have wandered—blind—in the streets,
Have defiled themselves with blood;
So that men may not touch their garments.

15 Turn aside! Unclean!
Have they cried to them,
Turn aside! Do not touch!
<Because they have fled, yes, wandered>
Men said among the nations,
They will not again tarry:

16 |The face of Yahweh] hath scattered them,
He will look them out no more:
<The persons of the priests> they have not respected,
<To the elders> have they shown no favour.

17 Still shall our eyes fail',
For our help that is vain:
<In our watchtower> have we watched—
For a nation that will not save.

18 They have laid snares for our steps,
That we cannot walk in our own broadways:
Drawn near hath our end.
Fulfilled are our days.
Yea arrived hath our end.

19 Swifter are our pursuers, than the eagles of the heavens,—
<Over the mountains> have they come hotly after us,
<In the wilderness> have they lain in wait for us.

20 The fragrance of our nostrils,
The Anointed of Yahweh,
Hath been captured in their pits,—
Of whom we had said—
<In his shade> shall we live among the nations.

21 Rejoice and be glad, O daughter of Edom,
Thou inhabitress in the land of Uz,—
<Even unto thee> shall the cup pass along,
Thou shalt be drunken, and expose thy shame.

22 Completed is thy punishment, O daughter of Zion,
He will no more carry thee away captive,—
He hath punished thine iniquity, O daughter of Edom,
He hath stripped the veil from off thy sins.

* So read (w. 7 ear. pr. eds, Aram., Sep., Syr., Vul.)—G.n.
* Mi. : "the iniquity," i.e., seen in its consequences.
* Mi. : "the sin" —in like manner.
* "Princes" —O. G. 634.
* Or: "recognised."
Remember, O Yahweh, what hath befallen us, 
Look around, and see our reproach:  
Our inheritance turned over to foreigners,  
Our houses to aliens.  
Orphans have we become, and fatherless,  
Our mothers are widows indeed.  
Our water— for silver— have we drunk,  
Our wood — for a price — cometh in.  
Our fathers sinned, and we their iniquities have borne.  
Slaves have ruled over us.  
There is none to set free from their hand.  
At the risk of our life— do we bring in our bread.  
Because of the sword of the desert.

Women — in Zion were ravished,  
Virgins — in the cities of Judah!  
Princes — by their hand — have been hanged,  
The faces of elders — not honoured.  
Young men — a millstone — have lifted,  
Youth <under wood> have staggered.  
Elders — from the gates — have ceased,  
Young men — from their music.  
Ceased hath the joy of our hearts,  
Changed to mourning — our dance.  
Fallen is the crown of our head.  
Surely wo to us, for we have sinned.  
For this cause — faint — is our heart,  
For these things — dimmed are our eyes :  
Because of Mount Zion, which doth desolate,  
Jackals — have gone prowling therein.

Thou, O Yahweh — unto times age-abiding — dost remain,  
Thy throne from generation to generation:  
Wherefore shouldst thou perpetually forget us?  
Forsake us, to length of days!
Bring us back, O Yahweh, unto thyself,  
And we will come back!  
Renew our days, as of old;  
For though thou hast not utterly rejected us,  
Thou art wroth with us— exceedingly!

So saith the word of Yahweh.  
He is not God that hath created us in the beginning,  
For another rendering see p. 11, ante.

§ 1. A Lightning Throne seen by the River Chebar.

And it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, I was in the midst of them of the captivity, by the river Chebar — that the heavens were opened, and I saw visions of God.  
On the fifth of the month, that was the fifth year of the captivity of King Jehoiachin — in very deed — came the word of Yahweh, unto Ezekiel son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar — yea the hand of Yahweh came on him there.

So then I beheld, and lo! a tempestuous wind coming out of the North, a great cloud,  
and a fire catching hold of itself, and it had a brightness round about, — and <out of the midst thereof> as burnished copper to look upon, out of the midst of the fire; and <out of the midst thereof> a likeness of four living ones, — and this was their appearance, <the likeness of a man> had they; and <four faces each, and four wings each> had they; and <the sole of their feet> was straight, and <the sole of the foot of a calf> was like the sole of the foot of a calf, but sparkling, as shining bronze to look upon; and <the hands of a man> were under their wings, on their four sides, — and <their faces and their
wings belonged to the four of them: 9 joined to each other were their wings,—they turned not when they went, each one straight before him did they go; 10 and the likeness of their faces was the face of a man, with the face of a lion to the right of the four of them, and the face of an ox, on the left of the four of them,—the face of an eagle also had they four; 11 and their wings were spread above: two of each joined one another, and two covered their bodies; 12 and each one, straight before him did they go; whithersoever the spirit was minded to go they went, they turned not when they went. 13 As for the likeness of the living ones their appearance was like live coals of fire, burning up like the appearance of torches, the same went to and fro between the living ones, and the fire had brightness, and out of the fire went forth lightning. 14 And the living ones ran and returned,—like the appearance of a flash of lightning.

And I looked at the living ones,—and lo! one wheel upon the earth beside the living ones for each of his four faces. 15 The appearance of the wheels and of their structure was like a Tarshish-stone to look upon, and they four had one likeness, and their appearance and their structure were just as would be a wheel in the midst of a wheel.

Upon their four sides, when they went so did they go,—they turned not when they went. 18 As for their rings they were so high, that they were terrible,—and their rings full of eyes round about had they four. 19 And when the living ones went the wheels went beside them,—and when the living ones were lifted up from the earth the wheels were lifted up: 20 whithersoever the spirit was minded to go they went—whithersoever the spirit was minded to go they went—thither was the spirit minded to go, and thither was the spirit minded to go. 21 And when they stood these stood, and when they were lifted up from off the earth the wheels were lifted up (along with them), for the spirit of the living one was in the wheels.

22 And there was a likeness over the heads of the living one—an expanse, like terrible crystal to look upon,—stretched forth over their heads above. 23 And (under the expanse) their wings were straight, one towards another,—each one had two, covering (on this side) and (each one) had two, covering (on that side) their bodies.

And I heard the sound of their wings, as the sound of many waters, as the sound of the Almighty, when they went, the sound of a storm, as the sound of a host,—when they stood they let down their wings. 25 And there was a voice above the expanse that was over their head,—when they stood they let down their wings.

And above the expanse that was over their heads, as the appearance of a sapphire-stone was the likeness of a throne,—and upon the likeness of a throne was a likeness, as the appearance of a man, upon it above. 27 And I saw, as burnished copper to look upon, as the appearance of fire within it round about, from the appearance of his loins and upwards, and from the appearance of his loins and downwards saw I, as the appearance of fire, and he had brightness round about: 28 as the appearance of the bow which is in a cloud, on a day of rain so was the appearance of the brightness round about, that was the appearance of the likeness of the glory of Yahweh,—and when I saw I fell upon my face, and heard a voice of one speaking.

§ 2. One who Speaks sends Ezekiel to Them of the Captivity.

And he said unto me,—Son of man, Stand upon thy feet, that I may speak with thee. 2 Then the Spirit entered into me, as soon as he spake unto me, and it caused me to stand upon my feet,—and I heard one speaking unto me. 3 And he said unto me—Son of man, I am sending thee unto the sons of Israel, unto rebellious nations, which have rebelled against me,—they, and their fathers, have transgressed against me, until this very day; and it is unto such sons—of shameless face, and emboldened heart that I am sending thee,—therefore shalt thou say unto them, Thus saith My Lord, Yahweh. 5 And (they) whether they will hear or whether they will forbear, for a perverse house they are shall then know that a prophet hath been in their midst.

6 But thou, son of man Be not afraid of them, Nor of their words be afraid, Though thorns and thistles are about thee, And amongst prickly plants thou dost dwell> Of their words be not afraid, nor At their faces be thou dismayed, For a perverse house they are!
Then the Spirit lifted me up, and I heard behind me the sound of a great rushing,—
Blessed be the glory of Yahweh.
From his place!

Ye a the sound of the wings of the living ones, gently touching each other, and the sound of the wheels, along with them, [even the sound of a great rushing].

So the Spirit lifted me up, and took me away, and I went bitterly, in the rage of my spirit, but the hand of Yahweh upon me was [strong].

§ 3. Ezekiel commences his Mission at Tel-abib—First “Watchman” Illustration. (Comp. chaps. xviii., xxxiii.)

Thus came I unto them of the captivity, at Tel-abib, who were dwelling towards the river Chebar, and I dwelt there [they were dwelling; [yes I dwelt there seven days], [stunned in their midst].

And it came to pass [at the end of seven days] that the word of Yahweh came unto me, saying:

Son of man,

<A watchman> have I appointed thee, to the house of Israel,—and thou shalt hear, at my mouth, a message, and shalt warn them [from me].

When I say to the lawless man—

Thou shalt [surely die], and thou hast not given him warning, neither hast spoken to warn the lawless man from his lawless way, to save him [alive]; [the same lawless man] [in his iniquity] shall die, but [his blood] [at thy hand] will I require. Whereas [when thou hast warned a lawless man, and he hath not turned from his lawlessness, and from his lawless way > the: [in his iniquity] shall die, but [thou] hast delivered [thine own soul].

And [when a righteous man hath turned'] from his righteousness, and committed perverseness, and I have suffered a stumbling-block to be laid before him [he] shall die, —[though thou hast not warned him] [in his sin] shall he die, neither shall be remembered, his righteous deeds [which he hath done], but [his blood] [at thy hand] will I require; whereas [when thou hast warned a righteous man,

That a righteous man [must not sin], and the he hath not sinned > he shall [surely live] in that he took warning, and [thou] hast delivered [thine own soul].
Then came upon me, there, the hand of Yahweh,— and He said unto me,

Arise, go forth into the valley, and <there> will I speak with thee.

So I arose, and went forth into the valley, and lo! there, the glory of Yahweh, standing, like the glory which I saw by the river Chebar,—and I fell upon my face. Then the Spirit entered into me, and caused me to stand upon my feet,—and He spake with me, and said unto me,

Go in, shut thyself up, in the midst of thine own house. And <thou— O son of man> lo! they have put upon thee bands, and thou wilt bind thee therewith,—so that thou go not forth in their midst; <thy tongue also> will I cause to cleave unto the roof of thy mouth, so shalt thou be dumb, and not be to them a reprover,—

For <a perverse house> they are!

But <when I speak with thee> I will open thy mouth, and thou shalt say unto them,

Thus saith My Lord Yahweh,— <He that is minded to hear> let him hear, And <he that is minded to forbear> let him forbear!

For <a perverse house> they are!


Thou therefore, O son of man,
Take thee a tile, and lay it before thee,—and pourtray thereon a city, even Jerusalem.

Then shalt thou lay siege against it, And build up against it a siege-wall, And cast up against it, a mound,— And set against it camps, And place against it battering-rams, round about.

Thou therefore, take thee a pan of iron, and set it for a wall of iron, between thee and the city,—then shalt thou direct thy face against it, and it shall come into siege, and thou shalt lay siege to it, <a sign> shall it be to the house of Israel.

Thou therefore, lie thou on thy left side, and lay the iniquity of the house of Israel' upon it,— <during the number of the days which thou shalt lie thereon> shalt thou bear their punishment.

I therefore, have appointed thee the years of their punishment, by the number of days, a hundred and ninety days,—so shalt thou bear the iniquity of the house of Israel.

And <when thou hast ended these> then shalt thou lie, on thy right side, a second' time, and shalt bear the iniquity of the house of Judah,— <forty days, one day for each year> have I appointed thee.

Thus then <unto the siege of Jerusalem> shalt thou direct thy face, with thine arm made bare,—so shalt thou prophesy against it. And lo! I have laid upon thee—bands,—and thou shalt not turn thee from thy one side to thine other, until thou have ended the days of thy siege.

Thou therefore, take thee wheat and barley and peas and lentils and millet and spelt, and put them in one vessel, and make them ready for thee as bread,— <during the number of days which thou art lying on thy side, a hundred and ninety days> shalt thou eat it; and thy food, which thou shalt eat: shall be, by weight, twenty shekels a day,— <from time to time> shalt thou eat it; and <water, by measure> shalt thou drink, the sixth part of a hin,— from time to time shalt thou drink; and <as a barley cake> shalt thou eat it,—and <the same, with dung proceeding from man> shalt thou bake, before their eyes.

Then said Yahweh,

In like manner shall the sons of Israel eat their bread, defiled,— among the nations, whither I will drive them.

And he said unto me,

Son of man, Behold me! breaking the staff of bread in Jerusalem,

So shall they eat bread by weight, and with anxious care,

And <water, by measure, and in astonishment> shall they drink:

that they may lack bread and water and be astonished one with another, and pine away in their punishment.

§ 5. The Prophet's own Hair, shorn, divided, chopped up and burned, a Symbol of the Dispersion of the People.

Thou therefore, son of man,
Take thee a sharp cutting instrument, <a barber's razor> shalt thou take thee, and shalt cause it to pass upon thy head, and upon thy chin,—and shalt take the balances

Lit.: "a man of re-" post ver. 5—G.n. n.

Cp. xxiv. 27; xxix. 21;

[M.C.T. has: "three hundred and ninety." ]

So it shd be (w. Sep.); and as above ver. 5—G.n. n.

U.: "soul," Little by little the studious reader becomes accustomed to the greater latitude of nekesh in Hebrew than "soul" in English. Cp. chap. xviii. 4, n.

Or: "iniquity."
for weighing, and shalt divide the hair.\(^a\)

A third part in the fire shalt thou burn, in the midst of the city, when the days of the siege are fulfilled,—and thou shalt take a third part, thou shalt smite it with the cutting instrument, round about it, and a third part shalt thou scatter to the wind, and a sword will make bare after them; \(^1\) and thou shalt take from thence, a few in number,— and shalt bind them in thy skirts; \(^2\) and of them again' take, and cast them into the midst of the fire, and burn them in the fire,— therefrom shall go forth a fire, unto all the house of Israel.

Thus saith My Lord, Yahweh,

In the midst of the nations I placed her,— and of the countries round about her; But she hath changed my regulations into lawlessness more than the nations, And my statutes, more than the countries which are round about her, For my regulations have they rejected, And in my statutes have they not walked. \(^3\) Therefore, \(^4\)

Moreover, \(^5\)

Thus saith My Lord, Yahweh,

Because ye have become more rebellious than the nations who are round about you, In my statutes have they not walked, And my regulations have not done, And according to the regulations of the nations which are round about you have not done;

Therefore, \(^6\)

Thus saith My Lord, Yahweh,

Lo! I am against thee, even I will execute in thy midst, judgments, in the eyes of the nations; Yea I will execute upon thee that which I have not executed, And like unto which I will not execute again,— Because of all thine abominations.

Therefore, \(^7\)

[... because my sanctuary thou hast defiled, with all thy detestable things, and with all thine abominations] Even I also will cut off, and mine eye shall not spare; Yea even I will not pity.

Thus saith My Lord, Yahweh,— Surely because my sanctuary thou hast defiled, with all thy detestable things, and with all thine abominations; Even I also will cut off, and mine eye shall not spare; Yea even I will not pity.

<table>
<thead>
<tr>
<th><strong>Verse</strong></th>
<th><strong>Text</strong></th>
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<tbody>
<tr>
<td>2:1-2</td>
<td>The third part of thee by pestilence shall die, and by famine be consumed in thy midst, And the third part by the sword shall fall round about thee,— And the third part to every wind will I scatter, and a sword will I make bare after them. So shall mine anger have an end, And I will cause mine indignation to find rest upon them, and will console myself,— And they shall know that I, Yahweh have spoken in my jealousy, when mine indignation hath come to an end upon them. And I will deliver thee up to desolation and reproach, among the nations that are round about thee,— in the eyes of every passer-by. So shall it become a reproach and an insult, a warning and an astonishment, to the nations that are round about thee,— in that I have executed upon thee those judgments, in anger and in indignation, and in rebukes of indignation, I, Yahweh have spoken.</td>
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<tr>
<td>3:1-6</td>
<td>Thus saith My Lord, Yahweh,— II Thus saith My Lord, Yahweh, In the midst of the nations I placed her,— and of the countries round about her; But she hath changed my regulations into lawlessness more than the nations, And my statutes, more than the countries which are round about her, For my regulations have they rejected, And in my statutes have they not walked. Therefore, Lo! I am against thee, even I will execute in thy midst, judgments, in the eyes of the nations; Yea I will execute upon thee that which I have not executed, And like unto which I will not execute again,— Because of all thine abominations. Therefore, [... because my sanctuary thou hast defiled, with all thy detestable things, and with all thine abominations] Even I also will cut off, and mine eye shall not spare; Yea even I will not pity.</td>
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<tr>
<td>4:1-4</td>
<td>Then came the word of Yahweh unto me, saying: Son of man, Set thy face against the mountains of Israel,— and prophesy unto them; (^8) And say, Ye mountains of Israel, hear ye the word of My Lord, Yahweh,— Thus saith My Lord, Yahweh,— To the mountains and to the hills, to the hollows and to the valleys,— Behold me! I am bringing upon you a sword, And I will destroy your high places; And your altars shall be laid waste, And your sun-pillars shall be broken in pieces,— And I will cause your slain to fall before your manufactured gods;</td>
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</tbody>
</table>

\(^a\) Some cod. (w. 2 ear. pr.) So one school of Masso-

\(^b\) Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "in" or "among"—G.n.

\(^c\) Or: "who."—G.n., G. Intro. 225.

\(^d\) Or as two proper names— "Adonay, Yahweh."
5 And I will lay the carcases of the sons of Israel, before their manufactured gods,—
And will scatter your bones, round about your altars.
6 In all your dwelling-places, the cities shall be laid waste, and the high places shall be made desolate,—
To the end your altars may be laid waste and become desolate;
And your manufactured gods be broken in pieces and cease,
And your sun-pillars be cut down,
And your handiworks be abolished.
And the slain shall fall in your midst,—
So shall ye know that I am Yahweh.
7 Yet will I leave a remnant,
In that ye shall have such as are escaped of the sword throughout the nations,—
when ye are scattered throughout the lands.
Then shall they who have escaped of you remember me, among the nations whither they have been carried captive,
In that I have broken their adulterous heart, which hath turned aside from me,
And their eyes which have adulterously gone after their manufactured gods,—
So shall they become loathsome in their own sight, for the wicked things which they have done in all their abominations.
Then shall they know that I am Yahweh,—
Not in vain had threatened to bring upon them this calamity.
8 Thus saith My Lord, Yahweh,
Smite with thy hand, and stamp with thy foot, and say, Alas! regarding all the wicked abominations of the house of Israel,—in that by sword, by famine, and by pestilence shall they fall:
He that is far off by pestilence shall die, and
He that is near by the sword shall fall, and
He that is left and is besieged by the famine shall die;
Thus will I make an end of mine indignation against them.
So shall ye know that I am Yahweh,
In that their slain are in the midst of their manufactured gods, on every side of their altars,—
Upon every high hill,
In all the tops of the mountains, and
Under every green tree, and
Under every tangled oak.
The place where they offered a satisfying odour to all their manufactured gods.
Thus will I stretch out my hand upon them, and make the land a greater waste and devastation than the desert toward Diblah,* throughout all their dwelling-places,—
And they shall know that I am Yahweh.
1 And the word of Yahweh came unto me, saying:
2 Therefore, O son of man,
Thus saith My Lord, Yahweh,
To the soil of Israel there is an end,—
The end hath come upon the four skirts of the land.
3 Now is the end upon thee,
Therefore will I send mine anger against thee,
And judge thee according to thy ways,—
And lay upon thee all thine abominations;
4 And mine eye shall not shield thee.
Neither will I pity,—
For thy ways—upon thee will I lay;
And thine abominations in thy midst shall be found,
So shall ye know that I am Yahweh.
5 Thus saith My Lord, Yahweh:
A calamity, a sole calamity> lo! it hath come.
6 An end hath come,
Come hath the end,
It hath roused itself up against thee,—
Lo! it hath come.
The circle hath come round unto thee, O inhabitant of the land,—
The time hath come.
The day of consternation hath drawn near,
And not the joyful shout of the mountains.
Now shortly will I pour out mine indignation upon thee,
And will bring to an end mine anger against thee,
And will judge thee according to thy ways,—
And will lay upon thee all thine abominations.
And mine eye shall not shield thee.
Neither will I have pity,—
According to thy ways unto thee will I render,
And thine abominations in thy midst shall be found,
So shall ye know that I am Yahweh.
7 And the word of Yahweh came unto me, saying:
8 And the word of Yahweh came unto me, saying:
9 And the word of Yahweh came unto me, saying:
10 And the word of Yahweh came unto me, saying:
11 And the word of Yahweh came unto me, saying:
12 And the word of Yahweh came unto me, saying:
13 And the word of Yahweh came unto me, saying:
14 And the word of Yahweh came unto me, saying:
1
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Lo! the day.  
Lo! it hath come,—  
The circle hath gone forth.  
The sceptre hath bloomed.  
Insolence hath sprouted.  
Violence hath risen up as a sceptre of lawlessness, —  
There are none of them,  
And none of their multitude,  
And none of their thongs,  
And no lamentation over them.  

Lo! it lieth come,—  
The circle hath gone forth,  
The sceptre hath blossomed,  
Insolence hath sprouted:  
Violence hath risen up as a sceptre of lawlessness,—  
There are none of them.  
And none of their multitude.  
And none of their thongs.  
And no lamentation over them.  

Prepare thou a chain,—  
For the land is full of the crime of bloodshed,  
And the city is full of violence.  
So then I will bring in the wicked ones of the nations,  
And they shall take possession of their houses,—  
And I will cause to cease the pomp of the strong ones,  
And their holy places shall be profaned.  

The time hath come.  
The day hath arrived, —  
The tyrer shall not rejoice, and  
The seller shall not mourn,—  
For indignation is against all her multitude.  

The sword without, and  
Pestilence and famine within,—  
He that is in the field shall die, and  
He that is in the city shall devour him;  
While they who escape of them shall escape,  
and become, on the mountains, as the doves of the valleys,  
cooing,—each one in his punishment.  

Therefore shall they gird themselves with sackcloth,  
And shuddering shall cover them,—  
And in all faces shall be paleness,  
And in all their heads baldness.  

|Their silver| into the streets shall they cast,  
|Their gold| for throwing away shall serve,  
|Their silver and their gold shall not be able to deliver them, in the day of the wrath of Yahweh,  
|Their craving| shall they not satisfy, and  
|Their belly| shall they not fill,—  
For a stumbling-block hath their iniquity become.  

§ 7. The Prophet is carried to Jerusalem in the Visions of God (chaps. viii.—xi.).

1 And it came to pass <in the sixth year, in the sixth month, on the fifth day of the month, I being seated in my house, and the elders of Judah being seated before me> then fell upon me there.  

2 I looked, and lo! a likeness as the appearance of a man,  
3 And I set mine eyes upon it.  
4 And, behold, a likeness as the appearance of a man.  
5 And I looked, and, behold, a likeness as the appearance of a man.  
6 And I looked, and, behold, a likeness as the appearance of a man.  
7 And I looked, and, behold, a likeness as the appearance of a man.  
8 And I looked, and, behold, a likeness as the appearance of a man.
the appearance of his loins and downward fire, and from his loins and upwards as an appearance of shining, as the look of amber. 3 Then put he forth the similitude of a hand, and took me by the forelock of my head,—and the Spirit lifted me up—between the earth and the heavens, and brought me to Jerusalem in the visions of God, into the opening of the inner gate that looketh toward the north, where was the seat of the Statue of Jealousy, that provoketh to jealousy; 4 and lo! there the glory of the God of Israel, like the appearance which I had seen in the valley. 5 Then said he unto me,

Son of man,  

Lift up, I pray thee, thine eyes, the way toward the north. 6 So I lifted up mine eyes the way toward the north, and lo! on the north, by the gate of the altar this Statue of Jealousy, in the entrance. 7 Then said he unto me,

Son of man,  

Canst thou see what they are doing,—the great abominations which [the house of Israel] are committing here, that I should go far away from my sanctuary? Howbeit <yet again> shalt thou see great abominations.

8 So he brought me into the opening of the court,—and I looked, and lo! a single hole, in the wall. 9 Then said he unto me,

Son of man,  

Break, I pray thee, through the wall. 10 So I broke through the wall, and lo! a single weapon in his hand, and one man in their midst clothed with linen, having a scrie's scrile's [scribe's] by his side,—so they came in and stood, beside the altar of bronze. 11 And lo!six men| coming in out of the way toward the north, even every man with his destructive weapon of destruction in his hand. 12 Then said he unto me,  

Hast thou seen, Son of man, what [the elders of the house of Israel] are doing in the dark, every man in his image-chambers? for they are saying—  

Yahweh doth not see us! 16 So I went in, and looked, and lo! every man in his image-chambers? for they are saying—  

Yahweh hath forsaken the land! 17 Then said he unto me,—

Yet again shalt thou see greater abominations, which they are committing.

18 So he brought me into the inner court of the house of Yahweh, and lo! at the opening of the temple of Yahweh, between the porch and the altar> about twenty-five men,—[their backs] towards the temple of Yahweh, and [their faces] eastward, and they were bowing down eastward, unto the Sun. 19 Then said he unto me,

Hast thou seen, O son of man?  

Is it too small a thing for the house of Jedab, to be committing the b abominations which they have committed here,—that they have filled the land with violence, and have again provoked me to anger, and there they are! putting the branch to my nose.

20 Therefore [even I] will act with indignation, Mine eye shall not shield,  

Neither will I pity,—

Though they have cried in mine ears, with a loud voice yet will I not hear them. 21 Then cried he in mine ears, with a loud voice, saying,  

Draw near, ye that have charge of the city,—even every man with his weapon of destruction in his hand.

22 And lo!six men| coming in out of the way of the upper gateway, which looketh toward the north, even every man with his destructive weapon in his hand, and one man in their midst clothed with linen, having a scrie's inker's by his side,—so they came in and stood, beside the altar of bronze. 23 And [the glory of the God of Israel] lifted itself up from off the cherub sh wherein it had been, unto the threshold of the house,—and he called unto the man clothed with linen, who had the scrie's inker's by his side. 4 Then said Yahweh unto him,  

Pass along through the midst of the city, through the midst of Jerusalem,—and set thou a mark upon the foreheads of the men who are sighing and crying over all the abominations that are being done in her midst.

25 But <unto those> said he in mine ears,  

Pass along through the city after him, and smite,—let not your eyes shield, neither
have ye pitty: 6 elder, young man and 
virgin, and little ones and women> shall 
ye slay utterly, but <unto any man who 
hath upon him the mark> do not ye come 
near, and <at my sanctuary> shall ye 
begin.

So they began with the elder men, who were 
before the house. 7 And he said unto them, 
Defile ye the house, and fill the courts with 
the slain,—go ye forth! 

So they went forth, and smote in the 
city. 8 And it came to pass <while 
they were smiting them—I'beingleftremain-
ning> that I fell upon my face and made outcry, 
and said, 

Alas! My Lord, Yahweh! art thou'about to 
destroy|all the remnant of Israel, in that 
you art pouring out of thine indignation 
on Jerusalem?

8 And he said unto me, 

iThe iniquity of the house of Israel, and 
Judah> is exceeding|great, and the land is 
filled with shed blood,|and the city||is fullof over-reaching,|—for they have 
said, 

Yahweh hath forsaken the land,|—and, 

Yahweh doth not see. 

Therefore <as for even me>

Mine eye|shall not shield|, 

Neither will I pity,— 

<Their way upon their own head> have I 
rendered. 

1 And lo! the man clothed in linen, having the 
inkholder by his side[, bringing back word, 
saying,— 

I have done, according to all which thou 
didst command me. 

1 Then looked I, and lo! <in the expanse>

which was over the head of the cherubim, as 
a sapphire stone, |as the appearance of a throne||appeared over 
them. 2 Then said he unto the man clothed 
with linen,—who took[it] and went 
forth. 8 Now the cherubim appeared to 
have, the likeness of the hand of a man, under 
their wings. 

9 Then looked I, and lo! four wheels' by the 
cherubim—one wheel by one cherub, and another wheel by another cherub,—and the appearance of the wheels|was to look upon 
like a Tarshish stone; 10 and <as for their appearance> ||one likeness> had they four,— 

as might be a wheel in the midst of a wheel. 

11 <When they went> ||upon their four sides 
they went, they turned not when they went,— 
for <to the place whithersoever the head e 
turned> ||after it|| they turned not when they went. 12 And ||all their flesh, and 
their back, and their hands, and their wings,— 

and the wheels|| were full of eyes round about, 
even their wheels which they four had|d 

13 <To the wheels—to them> was made the cry— 

O whirligig wheel! |in mine ears. 14 And ||four faces|| had each one,— ||the first face|| was the face of a cherub, 
and ||the second face|| was the face of a man, and ||the third|| was the face of a lion, and ||the fourth|| was the face of an eagle. 15 Then 
arose the cherubim,— ||the same|| was the living one,|| which I had seen by the river 
Chebar. 16 When the cherubim went, 

then went the wheels beside them,—and <when 
the cherubim lifted up their wings, to arise 
from off the earth> ||the wheels themselves|| 
turned not from beside them; 17 <when they' 
stood> these'stood, and <when they'arose> 
these' arose with them,—for ||the spirit of the living one|| was in them. 

And <when the glory of Yahweh went forth 
from off the threshold of the house,—and stood 
over the cherubim> 18 then the cherubim 
uplifted' their wings and arose from the earth, 
before mine eyes, as they went forth, the 

wheels also in unison with them,—and it stood 
at the opening of the gate of the house of 
Yahweh that was toward the east, with the 
glory of the God of Israel over them, |above'. 20 ||The same|| was the living one,|| which I saw under the God of Israel,
by the river Chebar, — then knew I that the cherubim were. 21 Four faces severally had each one, and four wings had each one, — and the likeness of the hands of a man was under their wings. 22 And as for the likeness of their faces they were the faces which I saw by the river Chebar, their appearances and themselves — every one straight before him did they go.

11 And the Spirit lifted me up, and brought me into the east gate of the house of Yahweh, which looketh eastward, and lo! in the opening of the gate twenty-five men, — and I saw in their midst Jaazaniah son of Azzur and Pelatiah son of Benaiah, princes of the people. Then said he unto me,— Son of man, These are the men who are devising iniquity, and who are counselling wicked counsel in this city; who are saying, Not near! let us build houses. — It is the caldron, and we are the flesh!

4 |Therefore| prophesy against them, — prophesy, Son of man.

5 Then fell upon me the Spirit of Yahweh, and he said unto me,
Say— Thus saith Yahweh, Ye have said, O house of Israel, — Yea <the things that come up on your spirit> I know, every one. Ye have multiplied your slain in this city, — And have filled her streets with slain.

7 |Therefore| saith Yahweh, This city shall not serve you for a caldron, Neither shall ye serve in the midst thereof, for flesh, — near the boundary of Israel will I judge you.

9 So will I take you forth out of her midst, and will deliver you into the hand of foreigners, — and will execute upon you judgments.

10 <By the sword> shall ye fall, <Upon the boundary of Israel> will I judge you, — So shall ye know that I am Yahweh. This city shall not serve you for a caldron, Neither shall ye serve in the midst thereof, for flesh, — near the boundary of Israel will I judge you.

12 So shall ye know that I am Yahweh, In whose statutes ye have not walked, And whose appointments ye have not executed, — But according to the appointments of the nations that are round about you have ye done.

13 And it came to pass <as I prophesied> that Pelatiah son of Benaniah died, — so then I fell down upon my face, and made outcry with a loud voice, and said— Alas! My Lord, Yahweh! — With a full end art thou making of the remnant of Israel?

14 Then came the word of Yahweh unto me, saying: Son of man, Thou own brethren, thine own brethren, the men of thy kindred, even all the house of Israel, all of it are they to whom the inhabitants of Jerusalem have said, Get you far away from Yahweh, To us it is that the land hath been given, for a possession!

15 |Therefore| say, Thus saith My Lord, Yahweh, Although I have removed them far away among the nations, And although I have dispersed them throughout the lands, Yet have I become to them a sanctuary for a little while, in the lands which they have entered.

16 |Therefore| say, Thus saith My Lord, Yahweh, Therefore will I assemble you from among the peoples, And gather you out of the lands wherein ye have been dispersed, — And will give you the soil of Israel.

17 So shall they come in thither, — and take away all her detestable things, and all her abominations, out of her; And I will give them another heart, And <a new spirit> will I put within you, — and will take away the heart of stone out of their flesh, and give them a heart of flesh:

20 To the end that in my statutes they may walk, And in mine appointments they may keep, — and do them, — So shall they become my people, And I will become their God.

21 But <as for them who, having a heart for their detestable things, and for their abominations, after their own heart> do walk > Their way upon their own heads > will I render, Declareth My Lord, Yahweh.

22 Then did the cherubim lift up their wings, the wheels also going in unison with them,—
the glory of the God of Israel being over them [above]. 23 Thus went up the glory of Yahweh, out from the midst of the city, and stood on the mountain, which is on the east of the city. 24 And the spirit lifted me up, and brought me to Chaldea, unto them of the captivity, in the vision, by the Spirit of God, thus went from me, the vision which I had seen. 25 So I spake unto them of the captivity,—all the words of Yahweh, which he had showed me.


12 1 Then came the word of Yahweh unto me, saying:

Son of man,

<In the midst of a perverse house> dost thou dwell,—

Who have eyes to see—and have not seen,

Ears have they to hear—and have not heard.

For <a perverse house> they are'.

|Thou| therefore, Son of man.

Prepare thee baggage for exile, and exile thyself, by day before their eyes,—so shalt thou exile thyself out of thy place unto another place, before their eyes, |peradventure| they will consider,* though <a perverse house> they are'.

Therefore shalt thou take forth thy baggage, as baggage for exile, by day before their eyes,—and thou thyself shalt go forth in the evening, before their eyes, like them who go forth to exile.

Before their eyes> break thou forth by thyself through the wall,—and carry forth through it.

Before their eyes>

Upon the shoulder> shalt thou lift it,

In thick darkness> take it forth,

Thy face> shalt thou cover, so that thou see not the land;

For <a sign> have I appointed thee to the house of Israel.

And I did as I was commanded, <My baggage> took I forth as baggage for exile, by day, and <in the evening> I brake forth by myself through the wall, by force: <in the twilight> I took it forth—<to my shoulder> I lifted it, before their eyes. 8 Then came the word of Yahweh unto me, in the morning, saying:

Son of man,

Have not the house of Israel, the perverse house, [said unto thee],—

What art thou doing?

Say unto them,

|Thus| saith My Lord, Yahweh,—

<For the Bearer> is this burden, in Jerusalem,* and [for] all the house of Israel, such as are in their midst.

11 Say,

|I| am your sign:

<As I have done> shall it be done to them,

<Into exile>—into captivity> shall they go.

12 Ye: the Bearer b who is in their midst

<Upon his shoulder> shall lift it.

<In thick darkness> shall he go forth,

<Through the wall> shall they break, to bear forth through it,—

<His face> shall he cover, to the end that [his own eye] may not see the land.

13 Then will I spread my net over him, and he shall be taken in my snare;

And I will take him to Babylon, in the land of the Chaldeans,

<The which> indeed, he shall not see,

And yet <there> shall he die: c

14 And <all who are round about him to help him, and all his troops> will I scatter to every wind,—and <a sword> will I make bare after them.

So shall they know that |I| am Yahweh,—

By my dispersing them among the nations, And scattering them throughout the lands.

Yet will I leave remaining of them, men easily counted, from the sword, from the famine and from the pestilence,—that they may recount all their abominations among the nations whither they have come,

So shall they know that |I| am Yahweh.

17 Then came the word of Yahweh unto me, saying:

Son of man,

<Thy bread, with trembling> shalt thou eat,—

And <thy water, in agitation and in fear> shalt thou drink.

Then shalt thou say unto the people of the land,

|Thus| saith My Lord, Yahweh,

concerning the inhabitants of Jerusalem, upon the soil of Israel,

<Their bread, with anxious care> shall they eat,

And <their water, in astonishment> shall they drink,—

That her land [may be deserted] of her fulness, because of the violence of all them who dwell therein:

19 Yes <the cities that are inhabited> shall be laid waste,

And <the land> shall become [an astonishment];—

So shall ye know that |I| am Yahweh.
21 And the word of Yahweh came unto me, saying:

Son of man,

What is this proverb ye have, concerning the soil of Israel, saying,—

The days are prolonged! Therefore shall every vision come to nought?—

Therefore say unto them, 

Thus saith My Lord Yahweh, I will cause this proverb to cease, and they shall use it as a proverb no more, in Israel,—

But speak unto them, The days are drawn near, and the substance of every vision.

For there shall no more be—Any vision of falsehood, or divination of deceit, in the midst of the house of Israel.

For I Yahweh will speak whatsoever word I please to speak: And it shall be done, It shall not be delayed any more,—

For in your own days O perverse house, O will I speak a word, and perform it, Declareth My Lord Yahweh.

26 And the word of Yahweh came unto me, saying:

Son of man,

Lo! the house of Israel are saying, the vision which I seeth is for many days, Yea for times far away hath he prophesied.

Therefore say unto them, Thus saith My Lord Yahweh,

None of my words shall be delayed any more,—

Whatsoever word I speak then shall it be performed, Declareth My Lord Yahweh.

§ 9. Against the Prophets of Israel.

18 And the word of Yahweh came unto me, saying:

Son of man,

Prophecy against the prophets of Israel, who are prophesying,—and say unto them who prophesy out of their own heart, Hear ye the word of Yahweh;

Thus saith My Lord Yahweh,

Alas for the base prophets,—who follow their own spirit, and have seen nothing:

4 As jackala among ruins> ||thy prophets, O Israel have been.

5 Ye have not gone up into the breaches, Nor built a wall about the house of Israel,—to stand in the battle, in the day of Yahweh.

6 They have had Visions of falsehood, and Divinations of lies, Who say, Declareth Yahweh, when Yahweh hath not sent them,—

Yet have they waited for a fulfilling of the word.

7 Is it not <a Vision of falsehood> ye have seen, and <a Divination of lies> ye have spoken, Since ye are saying, Declareth Yahweh! when I have not spoken?

8 Therefore

Thus saith My Lord Yahweh,

Because ye have spoken falsehood, And have had visions of lies,

Therefore behold me! against you, Declareth My Lord Yahweh.

9 So then my hand shall be against the prophets who have Visions of falsehood, and who divine Divinations of lies,—

In the council of my people shall they not be found, And in the register of the house of Israel shall they not be written, And upon the soil of Israel shall they not enter,—

So shall ye know that I am The Lord Yahweh.

10 Because, yea even because they have led astray my people, saying, Prosperity! when there was no prosperity,—and one man was building a partition wall, when, there they were! coating it with whitewash>

Say thou unto them who are coating with whitewash, It shall fall,—

There hath come an overflowing rain, And I will make hail-stones fall, And a tempestuous wind shall break it down.

12 Lo! when the wall hath fallen shall it not be said unto you, Where is the coating, wherewith ye coated it?

13 Therefore

Thus saith My Lord Yahweh,

So will I break down with a tempestuous wind, in mine indignation,— And an overflowing rain in mine anger shall there be, With hailstones, in wrath, to make an end;
And I will pull down the wall which ye have coated with whitewash, and will bring it unto the ground. So shall be discovered its foundation,—yea it shall fall, and ye shall come to an end in the midst thereof, so shall ye know that I am Yahweh. Thus will I bring to an end mine indignation against the wall, and against them who were coating it with whitewash, and will say to you, no more is the wall, and no more are they who were coating it: the prophets of Israel, who are prophesying unto Jerusalem, and are seeing, on her behalf, visions of prosperity,—when there is no prosperity, declareth my lord Yahweh.

§ 10. Against the Oracle Women.

And thou, son of man, set thy face against the daughters of thy people, those who are prophesying out of their own heart,—and prophesy thou against them; thus saith my lord Yahweh, alas! for the women who sew oracle-cases on all their elbows, and prepare wraps upon the head of every stature to hunt souls,—the souls ye hunt are those of my people, whereas your own souls ye keep alive. thus have ye profaned me unto my people, for handfuls of barley and for pieces of bread, putting to death the souls that should not die, and keeping alive the souls that should not live,—by your lying to my people, who hearken to lies.

Therefore saith my lord Yahweh, behold me against your oracle-cases wherein ye' are hunting the souls, to make them fly, and I will tear them off your arms,—and let go the souls of them whose souls ye' are hunting as birds; and will tear off your wraps, and deliver my people out of your hand, and they shall be no longer in your hand, to be hunted;—so shall ye know that I am Yahweh.

Because of the paining of the heart of the righteous man with falsehood, whom I have not pained,—and strengthening the hands of the lawless man, that he should not turn from his wicked way, by letting him live>

Therefore,—of falsehood shall ye have no vision, and of divination shall ye not divine any more,—so will I deliver my people out of your hand, and ye shall know that I am Yahweh.

§ 11. Rebuke of Idolatrous Inquirers, and of the Prophets who aid their Double Dealings.

Then came there unto me, men, of the elders of Israel,—and sat before me. And the word of Yahweh came unto me, saying:

Son of man, these men have brought up their manufactured gods, upon their heart,* and their stumbling-block of iniquity have they set straight before their face,—shall I be at all enquired of by them?

Therefore speak unto them and say unto them, thus saith my lord Yahweh, any man whatsoever of the house of Israel, who shall bring up his manufactured gods upon his heart, and set his stumbling-block of iniquity straight before his face, and then come in unto the prophet, I, Yahweh, have myself answered him thereby!

By the multitude of his manufactured gods: to the end the house of Israel may be taken by their own hearts,—in that they have estranged themselves from me, through their manufactured gods—all of them!

Therefore say thou unto the house of Israel, thus saith my lord Yahweh, turn ye—and make good your return—from your manufactured gods; and from all your abominations make good the turning away of your faces.

For what man soever of the house of Israel, or of the sojourners who sojourn in Israel, who shall estrange himself from following me, and who shall bring up his manufactured gods, on his heart, and whose stumbling-block of iniquity he shall set straight before his face,—and then come in unto the prophet, to enquire by him of me!

I, Yahweh, will myself answer him on my own account;
And will set my face against that man,
And will make of him a sign and a proverb,*
And will cut him off out of the midst of my people:
So shall ye know that I am Yahweh.

9 <Yea the prophet himself> when he suffereth himself to be deceived, and speaketh a word,
I, Yahweh, have suffered that prophet to be deceived>
Then will I stretch forth my hand against him, and destroy him out of the midst of my people, Israel:
So shall they bear their punishment,
<As the punishment of him that enquireth>
So shall the punishment of the prophet be:

10 That the house of Israel may no more go astray from following me,
And no more defile themselves by any of their transgressions,—
But may become my people,
And I may become their God,
Declareth My Lord, Yahweh.

§ 12. For a Treacherous Land, not even Noah, Daniel and Job could be heard.

12 And the word of Yahweh came unto me, saying:
13 Son of man,
<When a land shall sin against me by committing treachery, and I shall stretch out my hand against it,
And break for it the staff of bread,
And send thereon famine,
And cut off therefrom, man and beast> Then <should these three men be in the midst thereof,Noah, Daniel, and Job>
IllThey by their righteousness should deliver theirown lives—
Declareth My Lord, Yahweh.

14 <If a mischievous wild beast> I suffer to pass through the land, and that beast bereave it, so that it become too desolate for any man to pass through, by reason of the wild beast>
15 <Were these three men in the midst thereof>Noah, Daniel and Job
IIThey alone should be delivered.
By their righteousness should deliver their own lives—
Declareth My Lord, Yahweh.

16 <Or a sword> I should bring upon that land, and should say, O sword! thou shalt go through the land, and so
I should cut off therefrom, man and beast>
17 <Were these three men in the midst thereof> As I live I Saith My Lord, Yahweh,
They should deliver neither sons nor daughters,—
For they alone should be delivered.
18 <Or pestilence> I should send into that land,—and should pour out mine indignation thereon in blood, to cut off therefrom, man and beast>
19 <Were Noah, Daniel and Job in the midst thereof>
IIAs I live I
Declareth My Lord, Yahweh.
Surely neither <son nor daughter> should they deliver,
They by their righteousness should deliver [only] their own lives.

For [thus] saith My Lord, Yahweh,
How much less [should they avail] when <my four calamitous judgments, sword and famine and mischievous wild beast and pestilence> I have sent against Jerusalem,—to cut off therefrom, man and beast?
22 Yet lo! there hath been left therein, a remnant of fugitives to be brought forth —sons and daughters,—
There they are! coming forth unto you,
And so ye shall see their way, and their doings, and be consoled, over the calamity which I have brought in upon Jerusalem, even all that I have brought in upon her.
23 Yea they shall console you, when ye see their way and their doings,—
So shall ye know that <not without cause> have I done, anything that I have done with her,
Declareth My Lord, Yahweh.


1 And the word of Yahweh came unto me, saying:
2 Son of man,
<What can the vine-tree be more than any other tree, any branch> which hath been found among the trees of the forest?
3 Shall there be taken from it wood, to be made into any work?
Or will men take therefrom a peg, to hang thereon any vessel?
4 Lo! <into the fire> it is given up for fuel,—
<The two ends thereof> doth the fire devour,
And <the middle thereof> is charred,
Is it fit for any work?
EZEKIEL XV. 5—8; XVI. 1—13.

5 Lit'.< while it was yet whole > it could not be made into any work,—
How much less, when the fire I have devoured it, and it is charred, can it still be made into any work?

6 Therefore|<Thus| saith My Lord, Yahweh,
<As a vine-tree among the trees of the forest, which I have given up to the fire for fuel> have I given up the inhabitants of Jerusalem.

7 Therefore will I set my face against them, <Out of one fire> have they come forth, But <another fire> shall devour them,—
So shall ye know <that I am Yahweh, by my setting my face against them;>
I will therefore give up the land as a desolation,— because they have committed treachery, Declareth My Lord, Yahweh.

§ 14. Jerusalem's Infidelity, under the figure of an Adulteress, is graphically portrayed.

18 And the word of Yahweh came unto me, saying:
Son of man, Let Jerusalem know her abominations,

Therefore shalt thou say—
True Lord, Yahweh, To Jerusalem,
Thine origin and thy birth were of the land of the Canaanite,—
Thy father] was the Amorite, And thy mother a Hittite.

And <as for thy birth>, <in the day thou wast born>, Thy navel-cord was not cut,
And <in water> wast thou not bathed, to cleanse thee,—
And <as for being salted>, thou wast not salted,* And <as for being bandaged>, thou wast not bandaged.

5 No eye |threw a shield over thee |. by doing for thee one of these things, taking pity on thee,—
But thou wast cast out, on the face of the field, Because thy person |was abhorred |, in the day thou wast born.

6 And I passed by thee, and looked upon thee, thrusting about thee in thy blood,
And said to thee—
<Despite thy blood> live! Yea I said to thee—
<Despite thy blood> live!

<Into myriads—like the bud of the field> made I thee,
And thou didst increase, and become well-grown, and didst attain to most excellent adornments,—
Thy breasts were well-formed, And thy hair was grown,

But thou thyself |was utterly naked. * Rubbed or washed with salt |—O.G. b U. : “soul.”

8 And I passed by thee, and looked upon thee, and lo! thy time was the time for endearments,
So I spread my skirt over thee, and covered thy shame,—
And took an oath to thee, And entered into covenant with thee.
Declareth My Lord, Yahweh, And thou didst become mine.

9 And I bathed thee in water, and rinsed thy blood from off thee, And anointed thee with oil; And clothed thee with an embroidered dress, And sandalled thee in red leather,— And wrapped thee about with fine linen, And put over thee a mantle of silk.

11 Then decked I thee with ornaments,— And put bracelets upon thy hands, And a neckchain upon thy throat; And put a nose-jewel upon thy nose, And earrings in |thine ears,—
And a crown of adorning, upon thy head.

13 Thus wast thou adorned with gold and silver, And thy raiment was of fine linen and silk, and embroidered work,
<Fine flour and honey and oil> didst thou eat,— And so thou becamest exceedingly |beautiful, And didst attain unto royalty.

14 Then went forth thy fame among the nations, for thy beauty,—
For <perfect> it was |in my splendour which I had put upon thee,
Declareth My Lord, Yahweh.

15 Then didst thou trust in thy beauty, And become unchaste, because of thy fame,—
And didst pour out thine unchastity upon every passer-by, his it was!

16 Yea thou didst take of thy raiment and madest thee high places of hangings, And didst commit unchastity thereon,— Which ought not to have beenfallen, And not to have come to pass.

17 But thou didst take thine adorning jewels, Of my gold and of my silver, which I had given thee,
And act unchastely with them ; And thou didst take thine embroidered raiment, and cover them,— And <mine oil and mine incense> didst thou set before them; And my food which I had given thee, Fine flour and oil and honey wherewith I fed thee, And didst set it before them for a satisfying odour.
Yea so it was,—
Saith My Lord, Yahweh.

* Ml. : “upon.” * See “Special Note,” p. 206, ante.
And thou didst take thy sons and thy daughters, whom thou hadst borne unto me, and didst sacrifice them unto them, to be devoured. Is this, of thine unchastity, a light thing?

Yea thou didst slay my children,—And didst deliver them up, that they should be caused to pass through [the fire] unto them. And in all thine abominations, and thine unchaste ways thou rememberest not the days of thy youth,—When thou wast utterly naked, when thou wast [thrusting about thee in thy blood]!

And it came to pass [after all thy wickedness]:

Woe! Woe! to thee, Exclaimeth My Lord, Yahweh; That thou didst build thee a brothel,—And didst make thee a height, in every broadway; At the head of every road didst thou build thy height, and bring thy beauty into disgust, and open thy feet to every passer-by,—So didst thou make thine unchaste ways to abound.

Then didst thou extend thine unchaste acts unto the sons of Egypt—thy neighbours, great of flesh,—And caused thine unchaste ways to abound, provoking me to anger.

Lo! therefore, I have stretched out my hand against thee, and diminished thine allotted portion,—And have delivered thee up unto the desire of them who hate thee, the daughters of the Philistines, who are ashamed of thy lewd way.

Thou didst also extend thine unchastity unto the sons of Assyria, because thou wast insatiable.

Yet [though thou didst behave unchastely with them], yet [even so] couldst thou not be satisfied.

Thou didst therefore cause thine unchaste ways to abound unto the land of Canaan, as towards Chaldæa.

Yet [even herewith] wast thou not satisfied.

How weak was thy heart! Exclaimeth My Lord, Yahweh,—That thou couldst have done all these things, the doing of a lewd woman, without shame:

That thou couldst have built thy brothel at the head of every road, and thy height couldst have made in every broadway,—Yet becamest not as a harlot, to lay claim to a harlot’s hire.

A wife who committeth adultery: instead of her husband accepteth strangers.

To all harlots they give a present,—But [thou] didst give thy presents to all thy lovers, and didst bridle them to come in unto thee from every side, in thine unchastity!

And so there came about [in thee] the reverse of women, in thine unchastity, in that they did not follow thee for purposes of lewdness,—And in that thou gavest a present, while no present was given to thee.

So didst thou become [the reverse].

[Therefore] O harlot, hear thou the word of Yahweh;

Thus saith My Lord, Yahweh,—Because thy money [was poured out], and thy shame [was uncovered], in thine unchastity, unto thy lovers,—and unto all thine abominable manufactured gods, even as the blood of thy children, whom thou didst deliver up unto them.

[Therefore] behold me! gathering together all thy lovers, unto whom thou didst make thyself pleasant, Even all whom thou lovedst, With all whom thou hatedst,—Yea I will gather them together unto thee from every side, and will uncover thy shame unto them, and they shall see all thy shame.

So will I judge thee, with the judgments meted out to adulteresses and shedders of blood,—And will repay thee with the blood of indignation and jealousy;

And will deliver thee into their hand, and they shall pull down thy brothel, and break in pieces thy heights, and strip thee of thy adorning’ jewels,—And leave thee utterly naked.

Then will they bring up against thee a gathered host,* and they will stone thee with stones,—And cut thee in pieces with their swords, and burn up thy houses with fire, and execute upon thee judgments, before the eyes of many women,—

* Or: “mound”—O.O. [Qy.: (contemptuously)]

Cp. ver. 24, n. "money’s-worth.”"

b So T.G. and Davies. Mi.: “copper.” or “bronze.” “Context favours harlotry”; but text perh. corrupt”—O.O. 025.

"Shame”—Fu. H.L. "Shaddi.”
So will I cause thee to cease from acting unchastely,
Moreover also shalt thou not give any more.

52 Thou also bear thine own reproach, which thou didst adjudge to thy sisters, by thy sins, in which thou wast more abominable than they; thou didst make them appear more righteous than thou,—

53 When therefore I bring back their captivity,
The captivity of Sodom and her daughters, And the captivity of Samaria and her daughters;
Then will I bring back thy captivities in their midst:
That thou mayest bear thine own reproach, And take to thyself reproach, because of all that thou didst in comforting them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate,
And Samaria and her daughters shall return to their former estate>
Then thou and thy daughters shall return to your former estate.

56 And Sodom thy sister was never heard in thy mouth,—
In the day of thy pride:
Before thy wickedness was discovered,
As now [thou art] the reproach of the daughters of Syria, and all round about her, the daughters of the Philistines,—who are despising thee on every side.

58 As for thy crime, and thine abominations thou thyself dost bear them,—Declareth Yahweh.

59 For thus saith My Lord, Yahweh,
Therefore will I deal with thee, just as thou hast dealt,—
In that thou despised an oath, by breaking a covenant.

60 Therefore will I remember my covenant with thee, in the days of thy youth,—And will establish for thee, a covenant age-abiding.

61 Thou shalt therefore remember thy ways and take to thyself reproach, by receiving thy sisters.
The older than thou, And the younger than thou,—And I will give them unto thee for daughters.

So it should be (w. Aram., Sep., Syr. and Vul.):—

O.n. | Or: "the."
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E.O.T
But I myself will establish my covenant with thee, —
And thou shalt know that I am Yahweh:
To the end thou mayest remember, and turn pale, and there be to thee no more an opening of mouth, because of thy reproach,—
In that I have accepted a propitiatory-covering for thee, as to all that thou hast done,
DECLARETH MY LORD, YAHWEH.

§ 15. Parable of the Two Eagles.

1 And the word of Yahweh came unto me, saying:
2 Son of man, Put thou forth a riddle, And speak thou a parable,— Unto the house of Israel:
3 So then thou shalt say,
||Thus|| saith My Lord, Yahweh,—
||A great eagle, with large wings of long pinion, full of plumage, which had divers colours|| came unto Lebanon, and took the highest branch of the cedar:
4 <The crown of its young twigs> plucked he off, and brought it into a land of traffic, <in a city of merchants> he set it.
5 So he took of the seed of the land, and planted it in a field for seed,— He took it near mighty waters, <Like a willow-tree> he set it.
6 And it shot forth, and became a spreading vine of lowly stature, Its branches turning towards him, And <its roots|| under him| spread,— So it became a vine, And brought forth shoots, And sent forth boughs.
7 And it came to pass, that there was another great eagle, with large wings, and abundant plumage,— And lo! <this vine> stretched its roots hungrily towards him, And <its branches> sent it forth unto him,
That he might cause it to drink, out of the beds where it was planted:
8 <In a goodly field, by mighty waters> was it planted,— That it might bring forth boughs, and bear fruit, That it might become |a splendid’ vine|.
9 Say thou, ||Thus|| saith My Lord, Yahweh, Shall it thrive? <Its roots> will he not tear up? <Its fruit> will he not cut off, that it wither? |
All the fresh leaves it hath caused to spring forth| shall wither, without a strong arm, or many people, to pull it up by its roots.

10 Lo! therefore <though it remain planted> shall it thrive? <As soon as an east wind toucheth it> will it not utterly wither||?
<On the beds where it sprang up>, will it not wither?
11 Then came the word of Yahweh unto me, saying:
Say, I pray thee, unto the perverse house, Know ye not what these things are? Say thou,
Lo! the King of Babylon entered Jerusalem, And took her king and her princes, And brought them unto him in Babylon;
Yea took of the seed royal, And solemnised with him a covenant,— And brought him into an oath, Also <the mighty ones of the land> did he take.
That ||the kingdom| might be |[abased], so as not to lift itself up,— <By the keeping of his covenant> might be made to stand.
12 But he hath rebelled against him, by sending his messengers to Egypt, that there should be given to him horses, and much people.
Shall he thrive? Shall he escape that doeth these things? Shall he break a covenant’ and escape?
13 <As I live>
Declareth My Lord, Yahweh,
Verily! <in the place where dwelleth the king that made him’ king, Whose oath he hath despised, And whose covenant he hath broken> <With him, in the midst of Babylon> shall he die.
14 Neither shall Pharaoh <with a great force, or with a large gathered host>* |work with him| in the war, by casting up an earthwork, and by building a siege-wall,— to the cutting off of many lives.
15 <Seeing he hath despised an oath, by breaking a covenant,— yea lo! hath given his hand, and |all these things| hath done> he shall not escape.
16 |Therefore| ||Thus|| saith My Lord, Yahweh,
|As I live>
Declareth My Lord, Yahweh,
Surely it is mine oath| which he hath despised, And |my covenant| which he hath broken,
Therefore will I bring it upon his own head:
And I will spread over him my net, And he shall be taken in my snare, And I will bring him into Babylon and will enter into judgment with him there, as to his treachery wherewith he hath been treacherous against me;

* Cp. chap. xvi. 40, etc. Heb.: 44444.
And all his fugitives, throughout all his bands <by the sword> shall fall, And they who are left <to every wind> shall be scattered,— So shall ye know that I, Yahweh have spoken!

Thus saith My Lord, Yahweh, Therefore will I take, of the highest branch of the lofty cedar, and set it,—

Of the crown of its young twigs >a tender one< will I pluck off, and I, myself will plant it upon a mountain high and terraced,

In the mountain of the height of Israel will I plant it, And it shall put forth boughs, And bear fruit. And become a majestic cedar,—

and all the trees of the field know that I, Yahweh have laid low the high tree. Have sinned; and the tree [that was dry,]

He shall eat sour grapes, And the children's teeth are blunted? As I live, Declareth My Lord, Yahweh, Surely ye shall have occasion no longer to use this proverb, in Israel.

What occasion have ye to be using this proverb, concerning the soil of Israel, saying,—

[As the person of the father] so also the person of the son. In life, they are,—

[The person that sinneth] lieth the same; shall die.

But when any man shall be righteous,— and do justice and righteousness :

Upon the mountains hath not eaten, And his eyes hath not lifted up unto the manufactured gods of the house of Israel,

And the manufactured gods of the house of Israel,

the wife of his neighbour hath not defiled,

And unto a woman during her removal hath not approached ;

And no man hath treated with violence, But his debt-pledge hath restored, Plunder hath not seized,—

His bread—to the famished hath given, And the naked hath covered with clothing;

Upon interest hath not put out [his money],

And increase hath not accepted,

From dishonesty hath turned back his hand,—

Justice, in truth hath done, between man and man;

In my statutes hath walked And in my regulations hath observed, to do them in truth

Righteous he is He shall surely live,

Declareth My Lord, Yahweh.

But he hath begotten a son

Who is a violent man, A shedder of blood,—

Who doeth the like of any of these things ; Whereas [he] none of those other things doeth,

For indeed upon the mountains he hath eaten, And the wife of his neighbour hath defiled;

The oppressed and the needy hath treated with violence, Hath ruthlessly plundered, The pledge hath not restored,

But unto the manufactured gods hath lifted up his eyes, Abomination hath wrought ;

Upon interest hath put out, And increase hath accepted, —

And shall he [live]? He shall not live,

All these abominations he hath done, He shall surely be put to death, His blood upon himself shall be.

But lo! he hath begotten a son, 

Who hath considered all the sins of his father, which he hath done,—

Yea he hath considered, and not done like them:

Upon the mountains hath not eaten, And his eyes hath not lifted up unto the manufactured gods of the house of Israel,

The wife of his neighbour hath not defiled;

Or: "upon.,"


Such a time (when there shall be no such occasion) is yet to come (Jer. xxxi. 29, 30); but at present it is otherwise (xxi. 3; Lam. v. 7), and has been since Adam sinned (Rom. v. 12—21).


Gr.: "surely doeth any," etc. edns., Aram., Sep., Syr., and Vul.) read: "And the w."—G.n.
And <no man> hath he treated with violence,
Hath by no means withheld the pledge,
And <plunder> hath not seized,—
<His bread—to the famished> hath given,
And <the naked> hath covered with clothing;
<From dishonesty> a hath turned back his hand,
<Neither interest nor increase> hath accepted,
<My regulations> hath executed,
<In my statutes> hath walked,—
He shall not die for the iniquity of his father.
He shall surely live!

||He|| shall not die for the iniquity of his father.
He shall surely live!

{|Because he exacted unjust gain.
Seized plunder of a brother,
And <that which was not good> had done
in the midst of his people|>}
Therefore lo! he died, in his iniquity.

Will ye then say,
Why hath not the son borne a part of the iniquity of the father? But <the son> hath done justice and righteousness,
<All my statutes> hath observed and done them.
He shall surely live.

||The person that sinneth> ||the same|| shall die,—
A shall not bear a part of the iniquity of ||the father||.
Neither shall ||a father|| bear a part of the iniquity of the son.
||The righteousness of the righteous, <upon himself> shall be.
And ||the lawlessness of a lawless man| a
<upon himself> shall be.

But <as for the lawless man>—
<When he shall turn back from all his sins> which he hath committed,
And observe all my statutes,
And do justice and righteousness|>
He shall surely live.
He shall not die.

||None of his transgressions which he hath committed|| shall be remembered against him,
<In his righteousness which he hath done> he shall live.

Could I take delight in the death of the lawless? Demanded My Lord, Yahweh.
Must it not be in his turning from his ways* [in which case] he shall live?

But <when a righteous man> shall turn away from his righteousness and do that which is perverse,
Shall do (according to all the abominations which the lawless man hath done)> Shall he [live]?
||None of his righteous acts which he hath done shall be remembered,
<In his treachery wherein he hath been treacherous,
And in his sin wherein he hath sinned>
<In them> shall he [die].

Can ye then say—
The way of My Lord will not be equal?|*
Hear, I pray you, O house of Israel,
Will my way not be equal?
Will not your ways be unequal?

<When a righteous man> shall turn away from his righteousness and do that which is perverse, and die because of those things,
<In his own perversity which he hath done> shall he die.

But <when a lawless man> turneth away from his lawlessness which he hath done,
And hath done justice and righteousness|>
||He shall save [his own soul] alive:
<When he considered> then he turned away from all his transgressions, which he had committed,
He shall surely live.
He shall not die.

The house of Israel then say—
The way of My Lord will not be equal? Will my ways not be equal, O house of Israel?
Will not your ways be unequal?

<Every man according to his own ways> will I judge you, O house of Israel,
Declareth My Lord, Yahweh.
Return ye—and make good your return—from all your transgressions, That they become not unto you a stumbling-block of iniquity.
Cast off from you, all your transgressions which ye have committed against me,
And make you a new heart,
And a new spirit,—
For why should ye die, O house of Israel?"
For I cannot take delight in the death of him that dieth, Declareth My Lord, Yahweh, Make good your return then, and [live]!

§ 17. A Dirge for the Princes of David's House.

1 For I therefore, take up a dirge, for the prince* of Israel; * and thou shalt say—
   How was thy mother, a lioness!
   <Between lions> she lay down,—
   <In the midst of young lions>
   She nourished her whelps;
   And she reared up one of her whelps—
   <A young lion> he became,
   And he learned to rend prey,
   <Men> he devoured;
   Then nations heard of him,
   <In their pit> was he caught,—
   So they brought him with hooks,
   Into the land of Egypt.
   And she saw she had waited,
   Lost' was her hope,
   Then took she another of her whelps,
   <A young lion> she made him.
   Yea he went to and fro amidst lions,
   <A young lion> he became,—
   And he learned to rend prey,
   <Men> he devoured;
   And he injured his widows,
   And <their cities> laid waste,—
   And deserted was the land, and its fulness,
   At the noise of his roaring.
   Then set upon him the nations round about,
   From the provinces,—
   And spread over him their net,
   <In their pit> was he caught;
   And they put him in a cage with hooks,
   And brought him to Babylon's king, c—
   That his noise might be heard no more.
   Among the mountains of Israel.

2 Thy mother [was] like a vine of thy vineyard, 4
   <By waters> was planted,—
   <Fruitful and full of branches> she became.
   By reason of waters abundant;
   And they served her as staves of power.
   For the sceptres of rulers,
   And high' became the stature thereof,
   With its intertwined foliage,—
   And it was seen by its height,
   By its multitude of branches.
   Then was she uprooted in indignation,
   <To the ground> was she cast,
   And [an east wind] dried up her fruit.—
   Broken off and withered were her staves of power.
   <A fire> devoured them.

13 Now therefore, is she planted in a desert,—
   In a land parched and dry;
   And there hath gone forth a fire out of her staves of rods,
   <Her fruit> hath it devoured,
   And there is in her no staff of power.
   As a sceptre to bear rule.
   <A dirge> it is, and hath been made [a dirge].

§ 18. The Prophet recounts Israel's past Treacheries,
and protest that she shall not be suffered to become like other Nations.

1 And it came to pass <in the seventh year, in the fifth month, on the tenth of the month> that there came in men of the elders of Israel to enquire of Yahweh,—and they sat before me. 2 Then came the word of Yahweh unto me, saying:—

3 Son of man,
   Speak thou with the elders of Israel, and say unto them,
   <Thus saith My Lord, Yahweh,
   <To enquire of me> are ye coming in?
   <As I live> verily I will not lie enquired of by you,
   Declareth My Lord, Yahweh.

4 Wilt thou judge them, wilt thou judge, O son of man?
   <The abominations of their fathers> let them know:
   So then thou shalt say unto them,
   <Thus saith My Lord, Yahweh,
   <In the day when I made choice of Israel>
   then lifted I up my hand, to the seed of the house of Jacob, and made myself known to them, in the land of Egypt,—
   Yea I lifted up my hand to them, saying, <I, Yahweh am your God.
   <In that day> lifted I up my hand to them, to bring them forth out of the land of Egypt,—into a land that I had looked out for them, flowing with milk and honey,
   <The beauty> it was, of all lands.

And I said unto them, <Every one, <the abomination of his eyes> cast ye away,
And <with the manufactured gods of Egypt> let it not be that ye defile yourselves:
<Neither> am your God.

8 But they rebelled against me,
And were not willing to hearken unto me,
<Neither> am a man <the abominations of their eyes> they cast not away;
And <the manufactured gods of Egypt> forsook they not;

13 * So it shd be (sing.): <G.> [w.
14 * Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.):
15 Some cod. (w. 1 ear. pr.
16 Or: "spied out."
Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, in the midst of the land of Egypt.

9 Howbeit I wrought with effect, for the sake of mine own Name, that it might not be profaned—before the eyes of the nations, in whose midst they were,—before whose eyes I made myself known unto them, by bringing them forth out of the land of Egypt.

10 Therefore brought I them forth out of the land of Egypt,—and caused them to come into the desert.

11 Then gave I unto them my statutes, and <my regulations> caused I them to know,—By the which the man that doeth them shall live.

12 Moreover also, <my sabbaths> gave I unto them, to become a sign betwixt me and them,—that it might be known that I, Yahweh, was hallowing them.

13 But the house of Israel rebelled against me in the desert, <In my statutes> walked they not, <And my regulations> they rejected. By the which the man that doeth them shall live, <My sabbaths also> they profaned exceedingly.

Therefore spake I of pouring out mine indignation upon them in the desert, to make an end of them.

14 Howbeit I wrought with effect, for the sake of mine own Name,—that it should not be profaned before the eyes of the nations, in whose midst I had brought them forth.

15 Yet even I lifted up my hand to them, in the desert,—That I would not bring them into the land which I had given to them, flowing with milk and honey, <The beauty it was, of all lands:>

Because <my regulations> they had rejected, And <as for my statutes> they had not walked therein, <My sabbaths also> had they profaned; For <after their manufactured gods> their heart had been going.

16 Nevertheless mine eye threw a shield over them, that they should not be destroyed; So I made not of them a full end, in the desert.

17 But I said unto their children, in the desert, <In the statutes of your fathers> let it not be that ye walk, <And their regulations> let it not be that ye observe,—<And with their manufactured gods> let it not be that ye defile yourselves.

18 Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, in their midst.

19 Howbeit I wrought with effect, for the sake of mine own Name, that it might not be profaned—before the eyes of the nations, in whose midst they were,—before whose eyes I made myself known unto them, by bringing them forth out of the land of Egypt.

20 Notwithstanding, the children rebelled against me, <In my statutes> walked they not, <And my regulations> observed they not, to do them, Wherein the man who shall do them shall live, <My sabbaths> they profaned.

Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, in the midst of the land of Egypt.

21 Howbeit I withdrew my hand, and wrought with effect, for the sake of mine own Name,—that it should not be profaned before the eyes of the nations, in whose midst I had brought them forth:

22 Even <II> lifted up my hand to them, in the desert,—That I would disperse them throughout the nations, And scatter them throughout the lands;

23 Because <my regulations> had they not done, And <my statutes> they had rejected, <My sabbaths also> they had profaned,—And <after the manufactured gods of their fathers> were their eyes [turned].

24 <I myself indeed, suffered> them [to walk in] statutes which were not good,—And regulations, in which they could not live.4

25 Yea I let them defile themselves with their gifts, when they caused every first-born to pass through [the fire],—that I might make them desolate.

To the end they might know that I am Yahweh.

26 [Therefore] speak thou unto the house of Israel, Son of man, and say unto them, <Thus saith My Lord, Yahweh,—

27 Yet further in this> did your fathers insult me, by the treachery wherewith they dealt treacherously against me;

28 When I brought them into the land, as to which I had lifted up mine hand to give
Therefore said I unto them, What! [a high-place], whereto ye are entering? And so the name thereof hath been called High-place, until this day.

I Therefore say thou unto the house of Israel, Thus saith My Lord, Yahweh, Is it [in the way of your fathers] ye are defiling yourselves,— And [after their abominations] that ye are committing lewdness?

Yes [when ye lift up your gifts, When ye cause your children* to pass through the fire] Ye' are defiling yourselves unto all your manufactured gods, until this day, And shall [I] be enquired of by you', O house of Israel?

[As I live] Declareth My Lord, Yahweh, Surely I will not be enquired of by you.

And [as for that which is rising up on your spirit] it shall [not at all come to pass], In that ye' are saying Let us be like the nations, Like the families of the lands, By ministering unto Wood and Stone !

[As I live] Declareth My Lord, Yahweh, Surely [with a strong hand, and With an outstretched arm, and With outpoured indignation] Will I be* king over you ; And I will bring you forth from among the peoples, And gather you together, out of the lands, throughout which ye have been dispersed ; And I will bring you into the desert of the peoples,—and will contend with you there, [face to face].

[Just as I contended with your fathers' in the desert of the land of Egypt] ||So|| will I contend with you', Declareth My Lord, Yahweh ; And I will cause you to pass under the rod,* And will bring you into the bond* of the covenant;

And will sever from you, those who are rebelling and those who are transgressing against me, <Out of the land of their sojournings> will I bring them forth, Yet <upon the soil of Israel> shall they not enter, So shall ye know that [I] am Yahweh.

But <as for you> O house of Israel, Thus saith My Lord, Yahweh, Go, serve [every man] his own manufactured gods, Yet <afterwards> surely Ye shall be ready to hearken unto me,— And <my holy name> shall ye profane no more, With your gifts, and With your manufactured gods.

For <in my holy' mountain, In the mountain of the height of Israel> Declareth My Lord, Yahweh, There shall all the house of Israel |serve me|, all of it, in the land, There will I accept them, and There will I seek your heave-offerings, and the firstfruits of your gifts,* in all your holy things :

<As a satisfying'odour> will I accept [you], Through my bringing you forth from among the peoples, And gathering you out of the lands, throughout which ye have been dispersed ; Thus will I hallow myself in you, before the eyes of the nations.

So shall ye know that [I] am Yahweh, Through my bringing you in unto the soil of Israel, Unto the land, as to which I lifted up my hand, to give it unto your fathers.

Then shall ye call to mind, there, your own ways, and all your own doings, where-with ye had defiled yourselves,— And ye shall become loathsome in your own sight, for all your wickednesses, which ye have done.

So shall ye know that [I] am Yahweh, Through my dealing effectively with you, for the sake of mine own Name,— Not according to your own wicked ways, Nor according to your corrupted doings, O house of Israel, Declareth My Lord, Yahweh.

Then came the word of Yahweh unto me, saying :

Son of man, Set thy face the way towards Teman, And drop [thy word] against the land of the sun, And prophesy unto the forest of the field of the South ;

* Some cod.: [w. 2 ear. pr. edns.]: "your sons and your daughters"—G.n.  b Or: "become."  c Or: "accept."  d Or: "crucible"—F.

Or: "your firstfruit' b Some cod.: "towards the South"—O.n.
47 And thou shalt say to the forest of the South, 
Hear the word of Yahweh,— 
Thus saith My Lord, Yahweh— 
Behold me burning in thee a fire, 
And it shall devour in thee every moist 
tree and every dry tree, 
The spreading flame shall not be 
quenched, 
Then shall be scorched thereby, all faces, 
from south to north; 
And all flesh shall see that I, Yahweh have 
kindled it,— 
It shall not be quenched.

48 Then said I, 
Ah! My Lord, Yahweh: 
They are saying of me, 
Is not he a ponder forth of parables?

21 Then came the word of Yahweh unto me, 
saying:
2 Son of man, 
Set thy face against Jerusalem, 
And drop [thy word] against the holy 
places; 
And prophesy against the soil of Israel. 
3 Thou shalt say then to the soil of Israel, 
Thus saith Yahweh,* 
Behold me against thee, 
Therefore will I bring forth my sword out 
of its sheath,— and will cut off from thee, 
the righteous and the lawless.†

4 <Because I have cut off from thee, the 
righteous and the lawless> 
Therefore shall my sword go forth out of 
its sheath against all flesh, from south 
to north: 
So shall all flesh know that I, Yahweh have 
have brought forth my sword, out of its 
sheath,— it shall not return any more.

5 Therefore, O son of man, sigh,— 
<In the sharp pain of thy loins and in bitterness> shalt thou sigh, before their 
eyes.

6 And it shall come to pass <when they shall 
say unto thee, Wherefore' art thou 
sighing?> that thou shalt say, 
For the report, because it cometh, 
When every heart [shall melt]. 
And all hands [be unnerved]. 
And every spirit [shall become faint]. 
And [all knees] shall be weak as water, c 
Lo! it cometh, and shall be brought to pass, 
Saith My Lord, Yahweh.

8 And the word of Yahweh came unto me, 
saying:
9 Son of man, 
Prophecy' and thou shalt say, 
Thus saith My Lord,∗
Say, A sword! A sword!

Sharpened, moreover also furbished: 
<To make a slaughter> is it 
sharpened, 
<That it may flash as lightning> is 
it furbished.

Or shall we flourish the royal rod b of my son, 
which despiseth every tree?

It hath, however, been given to be furbished, 
that it may be grasped by the hand: 
The same is a sword [sharpened], 
Yea the same is furbished, 
Ready to be given into the hand of the slayer.

12 Make an outcry and howl, son of man, 
For: the same hath come against my people, 
The same is against all the princes of 
Israel,— 
Who are [thrown to the sword] with my 
people, 
Therefore smite thou upon thy thigh.

13 For trial hath been made, 
What then, <even though the royal rod 
despiseth> shall it not be?

Demandeth My Lord, Yahweh.

14 Thou therefore, son of man, 
Prophecy, and smite thy hands together, 
And let the sword smite twice, thrice, [the 
sword of the slain], 
The same is the great sword of the slain, 
that which hemmeth them* in.

15 <That the heart [may melt]. 
And the overthrowed [be multiplied] at all 
their gates> I have recompensed a slaying by the sword: 
Surely* it hath been made ready to flash 
like lightning, [keen b for slaughter]. 
One firm stroke to the right, 
Turn* to the left,— 
Whithersoever thine edge is directed,†

Yea [even I myself] will smite my hands 
together, 
And will cause mine indignation to find 
rest,— I, Yahweh have spoken.

18 Then came the word of Yahweh unto me 
saying: 
19 Thou therefore, son of man, 
Appoint thee two ways, 
For the sword of the king of Babylont to 
enter,

Out of one land shall those two [ways] come, —

a Some cod. (w. 3 ear. pr. edns. [1 Rabb.]: "My Lord") edns. [1 Syr.]: "My Lord Y."—G.n.—G.n. b Or: "sceptre." c Or: "leader." d See above, ver. 10. e Sp. v.r. (extra): "you." f ML: "Unite thyself" g GL: "polished"—G.n. h In some cod. (w. 3 ear. pr. edns.): "you" is both written and read—G.n. i ML: "Put," "flourish." j Some cod. (w. 3 ear. pr. edns.): "My Lord" not yet fulfilled. k ML: "flow down in water."
And a hand
> engrave thou,
> At the head of the way to the city>
> engrave it.

20 A way shalt thou appoint, for the sword
> to enter.

Even to Rabbah of the sons of Ammon,—
And to Judah, against Jerusalem, the de-

21 For the king of Babylon hath come to a stand
> At the parting of the way.

And to Judah, against Jerusalem, the de-

22 Thou shalt engrave it.

To divest a divination:
He hath shaken with arrows,
He hath asked of the household gods,*
He hath inspected the liver.

23 Though it will become to them a veritably
false divination in their eyes, even when
bound by oaths to them>  
Yet will determine that it shall be captured.

24 Therefore saith My Lord, Yahweh,
Because ye have brought to mind your
iniquity, by revealing your transgressions,
causing your sins to appear, in all your

25 Thou therefore, O profane, lawless one,
Prince of Israel,—
Whose day hath come, in a time of final
iniquity:  

26 Thou therefore, son of man.
Prophesy and say,
Thou shalt say,

27 Thou therefore, son of man,
Prophesy and say,

28 A sword! a sword!
Drawn' for slaughter,
Furbished, that when it beginneth, it may
flash like lightning;  

29 Since they see for thee, false visions,
Since they divine for thee, lies,  

30 Put it back into its sheath!
In the place where thou wast created.
In the land of thy nativity will I judge
thee.  

31 Then will I pour out upon thee mine
indigation,
With the fire of mine outburst will I blow
upon thee; and will deliver thee up into
the hand of brutish men, skilled to destroy.

32 For the fire shalt thou serve as fuel,
Thy blood shall be in the midst of the
land,—
Thou shalt not be remembered,
For I, Yahweh, have spoken.

§ 20. The Sins of Jerusalem enumerated, and
charged home upon Princes, Priests, Rulers,
Prophets, and People.

1 And the word of Yahweh came unto me,
saying:  

2 Thou therefore, O profane, lawless one,
Prince of Israel,—
Whose day hath come, in a time of final
iniquity:

3 Thou shalt say then,
Thou therefore, O profane, lawless one,
Prince of Israel,—
Whose day hath come, in a time of final
iniquity:

4 Because of the blood which thou hast shed>

5 They who are near, and they who are far off
from thee shall shew themselves derisive
over thee,—O thou of impure name, abounding in con-
fusion!
Lo! the princes of Israel every man for his own account have they been in thee, for the sake of shedding blood.

Father and mother have they despised in thee, to the sojourner have they dealt with oppression, in the midst of thee.

My holy things hast thou despised, and my sabbaths hast thou profaned:

And to the mountains have they eaten in thee, lewdness have they practised in the midst of thee: a father's shame hath been uncovered in thee, her that was unclean in her removal have they humbled in thee;

And one man with the wife of his neighbour hath wrought abomination, and another hath defiled his daughter-in-law by shameful deed, and another his own sister, daughter of his own father hath humbled in thee:

Bribes have they accepted in thee, for the sake of shedding blood, and interest and increase hast thou accepted.

And thou hast overreached thy neighbour, by oppression, and me hast thou forgotten, Declareth My Lord, Yahweh.

Therefore have I smitten my hand at thine unjust gain which thou hast made, and over thy bloodshed, which they have caused in the midst.

Can thy heart endure or can thy hand be strong in the days when I am dealing with thee?

I will gather you into the midst of Jerusalem: as they gather silver and copper and iron and lead and tin, into the midst of a furnace, to blow upon it the fire, to melt it:

So will I gather in mine anger and in mine indignation, and will let be, and will melt you;

Yea I will gather you together, and blow upon you, with the fire of my wrath—

And ye shall be melted in the midst thereof:

As silver is melted in the midst of a furnace

Then shall ye know that I am Yahweh have poured out mine indignation upon you.

And the word of Yahweh came unto me, saying:

Son of man, say to her:

Thou liest a land, that is not to be rained upon, nor to receive fruitful showers, in the day of indignation.

Because her princes in her midst are like a roaring lion, rending prey,—

Life have they devoured, wealth and precious things have they been wont to take,

And her widows have they multiplied in her midst.

Her priests have done violence to my law,

And have profaned my holy things, between the hallowed and the common have they put no difference, and between the unclean and clean have they not taught men to discern,—

And from my sabbaths have they hid their eyes, so that I have been profaned in their midst.

Her rulers within her have been like wolves, rending prey,—

In shedding blood, in destroying lives,—

For the sake of getting dishonest gain.

And her prophets have coated it for them with whitewash, seeing visions of falsehood, and divining for them lies,—

Saying, Thus saith My Lord, Yahweh, when Yahweh hath not spoken.
Then sought I from among them, a man
Who could build up a wall,
And stand in the breach before me in behalf of the land,
So that I might not destroy her,—
But I found none.

Therefore have I poured out upon them mine indignation,
In the fire of mine outburst have I consumed them,—
Their way upon theirown head have I placed,
Declareth My Lord, Yahweh.

§ 21. The Unchaste Sisters Oholah and Oholibah.

And the word of Yahweh came unto me, saying:
Son of man,
<Two women', daughters of one mother> there were;
And they became unchaste in Egypt,
<In their youth> became they unchaste,
<There> were handled their breasts,
And <there> were pressed their virgin' bosoms.
And their names were
Oholah— the elder,
And Oholibah— her sister,
And they became mine, and bare sons and daughters,—
<And as for their names> Samarriawas Oholah,
And Jerusalem was Oholibah.
Then became Oholah unchaste [after she had become mine],—
And lusted after her lovers,
For Assyrians, so warlike,
Clothed in blue,
Governors and deputies,
Attractive young men, all' of them,—
Horsemen, riding on horses.
So she bestowed her unchastities upon them,
The choisest men of Assyria, all' of them,—
And <with whomsoever she lusted after—
with all their manufactured gods> she defiled herself.
And <her unchaste doings from the time she was in Egypt> had she not forsaken,
For <with her> had they lain in her youth,
Yea [they] had pressed her virgin' bosoms,—
And had poured out their unchastity upon her.

<Therefore> did I deliver her into the hand of her lovers,—
Into the hand of the sons of Assyria, after whom she lusted:
They disclosed her shame,
<Her sons and her daughters> took they away,
And <herself— with the sword> they slew,—
Thus became she a by-word among women,
<Their way upon theirown head> have I placed,
Declareth My Lord, Yahweh.

Yet became she more corrupt in her lust than the other,—
And <her unchaste doings> exceeded the unchaste doings of her sister.
<After the sons of Assyria> she lusted,
Governors and deputies so warlike,
Clothed in splendid array,
Horsemen, riding on horses,—
Attractive young men, all' of them.
So I saw, that she defiled herself,—
<One way> had they both.
Yet did she add, unto her unchaste doings,—
when she saw men portrayed upon the wall, likenesses of Chaldeans,
Portrayed with vermilion:
Girded with waistcloths upon their loins,
With overhanging high turbans upon their heads,
<In appearance> knights, all' of them,—
The likeness of the sons of Babylon of Chaldea, the land of their birth.
Then lusted she after them, as soon as her eyes beheld them,—
And she sent messengers unto them, to Chaldea.
Then [came in unto her] the sons of Babylon
into the bed of endearments, and defiled her with their unchaste doings,—
And she' defiled herself with them',
And then was her soul torn from them.
Thus disclosed she her unchaste desires,
And disclosed' her shame,—
So my soul was torn from her,
Just as my soul had been torn from her sister.
Yea she multiplied her unchaste desires,—
calling to mind the days of her youth, when she was unchaste in her youth,
when she was unchaste in the land of Egypt;
So she lusted after their curriers,—
Whose flesh was [the flesh of asses], and
Whose issue was [the issue of horses].
Yea thou didst look about for the lewdness of thy youth,—
When were pressed, by the Egyptians,
thy bosoms,
When they handled thy youthful breasts.
Therefore shall My Lord Yahweh say unto thee: Behold me! rousing up thy lovers against thee, even them from whom thy soul hath been torn; and I will bring them against thee from every side:

The sons of Babylon and all Chaldeans, and Pekod and Shoa and Koaa, all the sons of Assyria, with them,—Attractive young men, Governors and deputies, all of them. Knights and men of renown, Riders on horses, all of them;

And they shall come upon thee—With battle-axe, chariot and wheel, And with a gathered host of males, <Shield and buckler and helmet> will they array against thee, on every side,—And I will put before them, judgment, And they shall judge thee with their judgments;

When I set forth my jealousy against thee> Then will they deal with thee, in indignation, <Thy nose and thine ears> will they remove, And that which is left of thee shall be devoured by the fire;

And they shall strip off thy raiment,—And take away thine adorning jewels!

Thus will I cause thy lewdness to cease, from thee, Even thine unchastity [brought] from the land of Egypt,—So that thou shalt not lift up thine eyes unto them, And <Egypt> shalt thou not call to mind any more.

For <thus> saith My Lord Yahweh, Behold me! delivering thee up, into the hand of them whom thou hatest,—Into the hand of them from whom thy soul hath been torn;

And they shall deal with thee in hatred, And take away all thy labour, And leave thee utterly naked,—And thine unchaste shame [shall be disclosed], with thy lewdness and unchastities, These things shall be done to thee,—In that thou hast gone unchastely after the nations, Because thou hast defiled thyself with their manufactured gods.
42 The noise of a careless throng also was with her,*
And besides men out of the mass of mankind there were brought in drunkards,*
out of the desert;
And they put bracelets upon the hands of both women,
And crowns of adorning upon their heads.

43 Then said I, of her that was worn out with adulteries,
Will they not join in her unchaste doings.
Ileaven her!*

44 Yet came they in unto her, as men go in unto a woman that is a harlot,—
[So] came they in unto Oholah, and unto Oholibah— the lewd women!

45 But righteous men shall judge them,
With the judgment of adulteresses, and
With the judgment of women that shed blood,—
Because adulteresses they are*
And blood is on their hands.

46 For thus saith My Lord, Yahweh,
There shall be brought up against them a
gathered host,*
Then shall they be delivered up, for a terror and for a prey,
Yea a gathered host [shall] judge them,
With the judgment of adulteresses, and
With the judgment of women that shed blood,—
Because adulteresses they are*
And blood is on their hands.

47 Wherefore
Thus saith My Lord, Yahweh.—
Woe to city of bloodshed.
The caldron whose scum is in it, and [whose scum] hath not gone out of it:
Piece by piece* bring it out,
There hath fallen thereon no lot.

48 So will I make an end of lewdness, out of the land,—
And all women shall be disciplined, and shall not do according to your lewdness.

49 Yea the judges shall set your lewdness upon you,
And your sins with manufactured gods shall ye bear;
So shall ye know that I am The Lord, Yahweh.*

§ 22. Jerusalem likened to a Filthy Caldron.

24 And the word of Yahweh came unto me, in the ninth year, in the tenth month, on the tenth of the month, saying:
Son of man,
Write thee the name of the day, this selfsame day,—the king of Babylon cast' himself against Jerusalem, on this selfsame day.

3 Put thou forth, therefore, against the perverse house, a parable, and say unto them,

Thus saith My Lord, Yahweh:
Set on the caldron, set it on.
Moreover also' pour into it water:

4 Gather the pieces thereof into it.
Every good piece, thigh and shoulder,—
[With the choice of the bones] fill it:

5 Take of the choice of the flock
Moreover also' a pile of bones [place] under it,—
Boil the pieces thereof,
Yea' let the bones of it seethe' in the midst thereof.

6 Wherefore
Thus saith My Lord, Yahweh,
Woe! city of bloodshed,
The caldron whose scum is in it, and [whose scum] hath not gone out of it:
Piece by piece* bring it out,
There hath fallen thereon no lot.

7 For her own blood hath come to be [in her midst],—
Upon the smooth face of the cliff hath she set it,—
She hath not poured it out on the earth, that she might cover it with dust.

8 To bring up indignation, to execute an avenging* have I set her blood upon the smooth face of the cliff,—that it may not be covered.

9 Wherefore
Thus saith My Lord, Yahweh,—
Woe! city of bloodshed,—
Even I myself will make large the pile.

10 Heap on the wood.
Kindle the fire,
Consume the flesh,—
Yes season with spice,
And let the bones be scorched.

11 Then set it upon the live coals thereof, empty,—that the copper* of it [may be scorched and burn],
So that the impurity thereof [may be annihilated within it],
The scum thereof [be consumed].

12 With toils* hath she wearied herself,—
Since her abundant scum will not go out of her [into the fire] with* her scum!

13 In thine uncleanness is lewdness; <because I purified thee, and thou wast not purified> <from thine uncleanness> thou shalt not be purified any more, until I have let mine indignation rest upon thee.

14 I, Yahweh have spoken.
It cometh, and I will perform, I will not let alone, Neither will I shield, Nor will I repent,—
According to thy ways and according to thy doings have they judged thee.

4 Gl.: "wood"—G.n. 5 Gl.: "her scum is a stench"—G.n.
§ 23. The Prophet, bereft of his Wife, becomes a Pathetic Object-Lesson to Israel.

15 And the word of Yahweh came unto me, saying:
16 Son of man,
Behold me! taking away from thee the delight of thine eyes, with a stroke, —
But thou shalt not lament.
Neither shalt thou weep,
Neither shall come—thy tears:
17 <To groan> forbear,
<Over the dead—no mourning> shalt thou make,
/<Thy chaplet> bind thou on thee,
And <thy sandals> put thou on thy feet,
And thou shalt not cover thy beard,
And <the bread of [other] men> shall thou not eat.

18 So I spake unto the people, in the morning, and my wife died' in the evening, — and I did, in the morning, as I had been commanded.
19 Then said the people unto me:
Wilt thou not tell us what these things are to us, that thou shouldst be acting [thus]?

20 So I said unto them:
||The word of Yahweh|| hath come unto me, saying: 21 Say to the house of Israel
<i>Thus</i> saith My Lord, Yahweh,
Behold me! profaning my sanctuary,
The pride of your strength,
The delight of your eyes,
And the object of the tender regard of your soul,—
And ||your sons and your daughters whom ye have left behind|| <by the sword> shall fall.

22 Then shall ye do, as I have done.—
/<The beard> shall ye not cover,
And <the bread of [other] men> shall ye not eat;
23 And ||your chaplets|| shall be on your heads,
And ||your sandals|| on your feet,
Ye shall neither< lament, nor weep,—
Yet shall ye pine away in your iniquities, and shall groan, one to another.

24 So shall ||Ezekiel|| become |to you| a wonder,
<According to all that he hath done> shall ye do:
/<When it cometh> then shall ye know that
||I am The Lord, Yahweh.³

25 ||Thou|| therefore, Son of man,
Shall it not be—
/<In the day when I take away from them Their strength,
The joy of their adorning,—
The delight of their eyes,
And the desire< of their soul,
Their sons and their daughters>

26 That <in that day> shall come in unto thee to hear it with thine ear,
27 That <in that day> opened' unto him And thou shalt speak longer?
So shalt thou become to
And they shall know the

§ 24. Against the Moabites.

1 And the word of Yahweh came unto me, saying:
2 Son of man,
Set thy face, against Moab, and prophesy against it.
3 So then shalt thou say:
Hear ye, the word of Yahweh, saying:
<i>Thus</i> saith My Lord, Yahweh:
<Because thou saidst| Against my sanctuary
<faned,
And against the sons of the E-And they shall set
And place in thee the
<They> shall eat thy
And ||they|| shall dwell in thee,
And I will make cattle of camels,
And the sons of Ammon
for flocks,
So shall ye know that ||

4 For ||thus|| saith ||
<Because thou didst stamp with thy foot, in
all thy contempt, in
soil of Israel>
7 |Therefore| behold me: I have stretched out my hand against thee, And will deliver thee to the nations,
And will cut the peoples.
And will cause thee to go on the lands,— I will destroy thee,
So shalt thou know that ||

§ 25. Against Moab and Edom.

8 ||Thus|| saith My Lord, Yahweh:
<Because Moab and
Lo! <like all the nations, Judah" >
Therefore behold me! laying open the side of Moab out of the cities, Out of his cities, on his frontiers. The beauty of the land of Beth-jeshimoth, Baal-meeon, and Kiriaothaim:

To the Sons of the East [when they come] against the sons of Ammon, and I will deliver it up for a possession,— to the end the sons of Ammon may not be remembered among the nations:

Also <upon Moab> will I execute judgments,— So shall they know that ||I|| am Yahweh.

Thus saith My Lord. Yahweh, <Because of what Edom hath done', in taking vengeance on the house of Judah,— so that they have become guilty again and again, and have taken vengeance upon them>

Therefore ||Thus|| saith My Lord. Yahweh, I will therefore stretch forth my hand over Edom, and will cut off therefrom man and beast, And will deliver it up as a desolation, from Teman, And ||they of Dedan|| <by the sword> shall fall,

And I will put forth mine avenging against Edom, by the hand of my people Israel, And they shall deal with Edom, according to mine anger and according to mine indignation,— So shall they know mine avenging,

Declareth My Lord. Yahweh,

§ 26. Against the Philistines.

Thus saith My Lord. Yahweh, <Because of what the Philistines have done', by way of vengeance, — In that they have taken vengeance, with contempt, in the soul, to destroy, with the enmity of age-past times>

Therefore ||Thus|| saith My Lord. Yahweh, Behold me! stretching forth my hand over the Philistines, And I will cut off the Cherethim,— And will cause to perish, the remnant of the coast of the sea;

And I will execute upon them great vengeance, with rebukes of indignation:

So shall they know that ||I|| am Yahweh, when I put forth mine avenging against them.

§ 27. Against Tyre (chaps. xxvi., xxvii.).

And it came to pass <in the eleventh year, on the first of the month> that the word of Yahweh came unto me, saying:

Son of man, <Because Tyre hath said' concerning Jerusalem, Aha! She is broken that was the doors of the peoples, She is turned unto me,— I shall be filled, She is laid waste>

Therefore ||Thus|| saith My Lord. Yahweh, Behold me! against thee, O Tyre,— So then I will bring up against thee many nations,

As the sea bringeth up its rolling waves;

And they shall destroy the walls of Tyre, And break down her towers, And I will scrape clean her dust from off her,— And make of her the glaring face of a cliff:

A place for the spreading of nets shall she become, in the midst of the sea, For ||I|| have spoken,

Declareth My Lord. Yahweh,— And she shall become a prey to the nations.

And ||her daughters that are in the field||< by the sword > shall be slain:

So shall they know that ||I|| am Yahweh:

For ||thus|| saith My Lord. Yahweh, Behold me! bringing against Tyre, Nebuchadrezzar king of Babylon out of the North, a king of kings,— with horses and with chariots and with horsemen, and a gathered host b and much people.

<Thy daughters in the field—with the sword> shall he slay,— And shall set against thee a siege-wall, And cast up against thee an earthwork, And set up against thee a large shield; And <the stroke of his attacking-engine> will he direct against thy walls,— And <thy towers> will he break down, with his axes. c

<By reason of the multitude of his horses> their dust shall cover thee,—<At the noise of horseman and wheel and chariot> shall thy walls tremble', when he entereth into thy gates. Just as they' do who enter a city broken open.

<With the hoofs of his horses> shall he tread down all thy streets,— <Thy people— with the sword > shall he slay, And [thy pillars of strength] <to the earth> shall go down.

And they shall spoil thy wealth, And make a prey of thy merchandise, And break down thy walls, And <thy pleasant' houses> shall they lay in ruins;

a l.e.: "her villages in- land."

b Heb.: * deductible*. Cp. chap. xvi. 40, etc.

c "But poss. swords as im-
plellent ready to hand."

— O.G. 563.
And <thy stones and thy timber and thy dust— in the midst of the waters> shall they lay.

And I will cause to cease the hum of thy songs; And <the sound of thy lyres> shall not be heard any more.

And I will make of thee the glaring face of a cliff. <A place for the spreading of nets> shalt thou become, Thou shalt not be built any more, — For ||I, Yahweh | have* spoken it, Declareth My Lord, Yahweh.

llThusllsaith My Lord. Yahweh, to Tyre:

Shall it not be, that, <At the sound of thy fall, With the groan of thy pierced one, With the slaughter made in thy midst> The Coastlands shall tremble? Then shall come down from off their thrones, all the princes of the sea, And shall lay aside their robes, And <their embroidered garments> shall strip off,— <With tremblings> shall they clothe themselves, <Upon the ground> shall they sit, And shall tremble every moment, and be astonished over thee.

Then shall they take up a dirge over thee, a dirge, And say to thee,—

How' hast thou perished, And ceased e from the seas,— The city renowned, which was strong in the sea, She and they who dwelt in her, Who imparted their terror To all who dwelt in her!

Now shall tremble' the Coastlands, In the day of thy fall,— And shall shudder' the isles that are in the sea, At thine exit!4

For thus saith My Lord, Yahweh, <When I make thee a desolate city, Like cities which cannot be dwelt in,— When I bring up over thee the roaring deep, And the mighty waters cover thee > Then will I bring thee down with them that go down into the pit, Unto the people of age-past times, And cause thee to dwell in the earth below, Among the desolations from age-past times, With them that go down into the pit, That thou mayest not be dwelt in,— Nor yet present thyself e in the land of the living.

a Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): for I have'' (omitting "Y." in this clause)—

b Or: " raise."

c So 6t. — G.n. [Here followed from sense of fitness.]

d Or: " end " ; lit: " going out."

e So it shall be (w. Sep.)—

f Some cod. (w. 1 ear. pr. edn., Sep. : " Thy sons " )—

G.n.

b Gt.: " with teashshir"
So wast thou filled, and becamest very glorious,
In the heart of the seas.

Into mighty waters> have they brought thee,
>The rowers<— even thee,—
> The east wind hath broken thee,
In the heart of the seas:

Thy wealth and thy wares, thy merchandise, thy mariners, and thy sailors,—thy calkers and the barterers of thy merchandise, and all thy men of war who are in thee, and in all thy gathered host which is in thy midst:
Shall fall into the heart of the seas,
In the day of thy fall.

At the sound of the outcry of thy pilots> the coasts shall quake:
Then shall come down from their ships, all that handle the oar, mariners, all the sailors of the sea,—
Upon the land shall they take up their station;
And make loud lamentation over thee, with their voice,
And make bitter outcry,—
And shall lift up dust on their head,
And shall weep for thee in bitterness of soul,
A bitter lamentation;
And shall take up for thee, in their wailing, a dirge,
And shall chant over thee,—
Who is like Tyre?
Like the Silent One in the midst of the sea?

By the going forth of thy commodities out of the sea>
Thou didst satisfy many peoples,
By the multitude of thy wares and of thy merchandise>
Thou didst enrich the kings of the earth.

Now thou art wrecked out of the seas,
In the depths of waters,—
Thy merchandise and all thy gathered host,
In thy midst have fallen.
All the dwellers in the coasts, have hissed over thee:
A terror hast thou become,
Unto times age-abiding.

A sp. v.r. is here, and some cod. (w. 2 ear.pr. edns., Aram., Sep. and Syr.) omit this "in"—G.n.

So it shd be—w. Aram., Sep., Syr., Vul.)—G.n.

A sp. v.r. is here.
§ 28. Against the Prince of Tyre.

1 And the word of Yahweh came unto me, saying:
2 Son of man,
   Say to the Prince* of Tyre,
   "Thus saith My Lord, Yahweh—
   Because <lofty> is thy heart, and thou hast said,
   "A God> am I,
   In the heart of the seas;
   Whereas || thou || have hidden from thee:
   In thy wisdom and in thine understanding>
   hast thou gotten wealth,—
   And hast gotten gold and silver into thy treasuries:
   |Therefore|
   ||Thus|| saith My Lord, Yahweh,—
   Because thou hast set thy heart as the heart of God>:
   |Therefore| behold me! bringing upon thee aliens,*
   The terrible ones of the nations,—
   And they shall unheathen their swords over
   the beauty of thy wisdom,
   And profane< thy splendour:>
   <To the pit> shall they take thee down,—
   And thou shalt die the deaths of one thrust through,:
   In the heart of the seas.

7 Wilt thou "really say", <God> c am I,
   before him who is slaying thee;
   When || thou || art a man and not a God,b
   And thy heart| hast become lofty| in thy riches>
   |Therefore|
   ||Thus|| saith My Lord, Yahweh,—
   <Because thou hast set thy heart as the heart
   of God>:
   |Therefore| behold me! bringing upon thee aliens,4
   The terrible ones of the nations,—
   And they shall unheathen their swords over
   the beauty of thy wisdom,
   And profane thy splendour:
   <To the pit> shall they take thee down,—
   And thou shalt die the deaths of one thrust through,:
   In the heart of the seas.

9 <In Eden, the garden of God> thou wast,
   Of every precious stone was thy covering—
   Sardius, topaz, and diamond,
   Chrysolite, beryl, and jasper,
   Sapphire, carbuncle, and emerald,—
   And <of gold> was the work of thy timbrels and thy flutes, within thee,
   In the day thou wast created> were they prepared:

14 ||Thou || wast the anointed cherub that covered,—
   When I appointed thee <in the holy mount of God> thou wast,
   <Amid stones of fire> thou didst walk to
   and fro:
   <Complete> wast thou in thy ways, from
   the day thou wast created,—
   Until perversity was found in thee.

16 <By the abundance of thy traffic> they filled
   thy midst with violence,
   And thou didst sin,—
   So I cast thee as profane * out of the mountain
   of God,
   And destroyed thee, O covering cherub, from
   amid the stones of fire:
   <Lofty> was thy heart, in thy beauty,
   Thou didst corrupt thy wisdom, because of
   thy splendour,—
   <Upon the earth > did I cast thee,
   Before kings> did I set thee,
   That they might look at thee:

18 <Owing to the abounding of thine iniquities.
   In the perversity of thy traffic>
   Thou didst profane thy sanctuaries,—
   Therefore brought I forth fire out of thy midst,
   ||The same|| devoured thee,
   And I turned thee to ashes on the ground,4
   Before the eyes of all beholding thee:

19 <A terror> hast thou become,
   And ||art not|| Unto times age-abiding.

§ 29. Against the King of Tyre.

11 And the word of Yahweh came unto me, saying:
13 Son of man,
   Take thou up a dirge, over the king of Tyre,—
   And thou shalt say to him,
   ||Thus|| saith My Lord, Yahweh;
   |Thou|| wast of finished proportions,
   Full of wisdom, and
   Perfect in beauty :—G.n.

15 <Of every precious stone> was thy covering—
   Sardius, topaz, and diamond,
   Chrysolite, beryl, and jasper,
   Sapphire, carbuncle, and emerald,—
   And <of gold> was the work of thy timbrels and thy flutes, within thee,
   In the day thou wast created> were they prepared:

18 |Therefore|
   ||Thus|| saith My Lord, Yahweh,—
   <Because thou hast set thy heart as the heart
   of God>:
   |Therefore| behold me! bringing upon thee aliens,4
   The terrible ones of the nations,—
   And they shall unheathen their swords over
   the beauty of thy wisdom,
   And profane thy splendour:
   <To the pit> shall they take thee down,—
   And thou shalt die the deaths of one thrust through,:
   In the heart of the seas.

21 ||Thou || wast the anointed cherub that covered,—
   When I appointed thee <in the holy mount of God> thou wast,
   <Amid stones of fire> thou didst walk to
   and fro:
   <Complete> wast thou in thy ways, from
   the day thou wast created,—
   Until perversity was found in thee.

23 <By the abundance of thy traffic> they filled
   thy midst with violence,
   And thou didst sin,—
   So I cast thee as profane * out of the mountain
   of God,
   And destroyed thee, O covering cherub, from
   amid the stones of fire:
   <Lofty> was thy heart, in thy beauty,
   Thou didst corrupt thy wisdom, because of
   thy splendour,—
   <Upon the earth > did I cast thee,
   Before kings> did I set thee,
   That they might look at thee:

25 <Owing to the abounding of thine iniquities.
   In the perversity of thy traffic>
   Thou didst profane thy sanctuaries,—
   Therefore brought I forth fire out of thy midst,
   ||The same|| devoured thee,
   And I turned thee to ashes on the ground,4
   Before the eyes of all beholding thee:

28 <A terror> hast thou become,
   And ||art not|| Unto times age-abiding.

§ 30. Against Zidon.

20 And the word of Yahweh came unto me, saying:
21 Son of man,
   Set thy face towards Zidon,—
   And prophesy over it; 3 and thou shalt say—
   ||Thus|| saith My Lord, Yahweh,
   Behold me! against thee, O Zidon,
   Therefore will I get myself glory in thy midst,—
   And they shall know that ||I|| am Yahweh.
   When I have executed against her judgments,
   And hallowed myself in her.

* Or: " leader" (=raghib). b So in many MSS. (w. 3 ear. pr. edns. [1 Rabb.], Aram., Syr. and Vul.). But some cod. (w. 8 ear. pr. edns.: "him who is", "him who is" — G.n., "him who is" — G.n.)
4 Or: " pierce through."
5 Or: " one profaned."
6 Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.: " them who are" — G.n., "them who are" — G.n.)
7 Or: " really say."
8 Or: " God."
9 Or: " forsmiers."
10 Or: " pierce through."
11 Or: " one profaned."
12 Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.: " them who are" — G.n., "them who are" — G.n.)
13 Ml.: " I profaned thee."
14 Some cod. (w. 3 ear. pr. edns., Aram., Syr.): "sanctuary" (sing.)—G.n.
15 Some cod. (w. 6 ear. pr. edns. [1 Rabb.], Aram., Syr. and Vul.): "sanctuary" (sing.)—G.n.
16 In some cod.: "thy land"—G.n.
EZEKIEL XXVIII. 23-26; XXIX. 1—15.

§ 31. Against Pharaoh King of Egypt, and against his Land (Chaps. xxix.—xxxii.).

29 <In the tenth year, in the tenth month, on the twelfth of the month> came the word of Yahweh unto me, saying:

30 Son of man, Set thy face against Pharaoh, king of Egypt,—And prophesy against him, and against Egypt [all of it]:—

31 Speak, and thou shalt say—

<Thus saith My Lord, Yahweh, Behold me! against thee, O Pharaoh, king of Egypt, The great Crocodile that lieth along in the midst of his rivers: Who saith—My river is mine own, Since I myself made it!—> Therefore will I put hooks in thy jaws, And cause the flesh of thy rivers to stick fast in thy scales,—And will bring thee up out of the midst of thy rivers, And all the fish of thy rivers shall stick fast;—And I will stretch thee out towards the desert. On the face of the field shalt thou lie. Thou shalt not be carried away, nor shalt thou be gathered, To the wild beast of the earth, and to the bird of the heavens have I given thee for food.

6 So shall all the inhabitants of Egypt know that I am Yahweh,— Because they were a staff of reed to the house of Israel:

7 <Whenever they took hold of thee by the hand> thou didst run through, and tear open for them every hand,— And <whenever they leaned upon thee> thou didst break, and caused all their loins to halt.

8 [Therefore, saith My Lord, Yahweh, Behold me! bringing upon thee a sword,— And I will cut off out of thee, man and beast; And the land of Egypt shall become an astonishment and a desolation, So shall they know that I am Yahweh,— Because he said—The river is mine own, Since I myself made it!—> Therefore behold me! against thee, and against thy rivers,— And I will make the land of Egypt to be most desolate, an astounding desolation, From Migdol to Syene, even up to the boundary of Ethiopia; The foot of man shall not pass through it, Nor shall the foot of beast pass through it, Neither shall it be inhabited, forty years:

11 So will I make the land of Egypt a desolation in the midst of lands made desolate, And <her cities in the midst of cities that have been laid waste> shall become a desolation, forty years,— And I will disperse the Egyptians among the nations, And scatter them throughout the lands. For [thus] saith My Lord, Yahweh,—<At the end of forty years> will I gather the Egyptians from among the peoples whither I had dispersed them; And I will turn the captivity of the Egyptians,* And will cause them to return To the land of Pathros, Upon the land of their nativity,— And they shall become, there, a kingdom abased: <More than [any of] the kingdoms> shall she be abased, And shall lift herself up no more over the nations,— Yes I will make them too small, to rule over the nations.

Y. their G.; in others —G.n. 2 K. xviii. 21

a "wounded one": or, "a profane one." b Or transfer both divine names: "Adonay, Yahweh." c Some cod. (w. 2 ear. pr. edns., Arum. Sep.) "Adonay, Yahweh." d Some cod. (w. 2 ear. pr. edns., Arum. Sep.) "amongst whom"

* Some cod. (w. 2 ear. pr. edns.) both read and said shall be expressed in Heb. —G.n. * Some cod. (w. 3 ear. pr. edns.): "Unto" —G.n.
16 So shall it become no more, unto the house of Israel, a security.
Calling to mind iniquity, by their turning to follow them,—
And they shall know that I am The Lord, Yahweh."a

17 And it came to pass in the twenty-seventh year, in the first month, on the first of the month, that the word of Yahweh came unto me, saying:

18 Son of man, ||Nebuchadrezzar king of Babylon|| hath made his army undergo a long service against Tyre,
||Every head|| hath been made bald, and
||Every shoulder|| worn bare,—
But ||pay|| hath he had none, nor hath his army, out of Tyre, for the service whereby he hath served against it.

19 Therefore||
||Thus|| saith My Lord, Yahweh, Behold me! giving <to Nebuchadrezzar king of Babylon> the land of Egypt,—
And he shall carry off her multitude.
And capture her spoil.
And seize her prey,
So shall she become pay for his army.

20 <As a reward for his labour wherewith he hath served> have I given to him the land of Egypt,— in that they wrought for me,
Declareth My Lord, Yahweh.

30 And the word of Yahweh came unto me, saying:

2 Son of man, Prophecy, and thou shalt say, ||Thus|| saith My Lord, Yahweh,— How! ye, Alas for the day!

3 For <near> is a day, Yea <near> is a day pertaining to Yahweh,
A day of cloud,
<A time of nations> shall it be!

4 Then shall come a sword into Egypt, And there shall be a pang in Ethiopia, When the deadly wounded one falleth in Egypt,—
And they take away her multitude, and [her foundations] are broken down.

5 Ethiopia and Libya and Lydia, and all the mixed multitudec and Cub, and the sons of the land of the covenant <with them,—by the sword> shall they fall.

a Or transfer both divine names: "Adonay, Yahweh,"

b Cp. iii. 26, 27; xxiv. 27.

The young men of Aven and Pi-keseth shall fall; and lo! into captivity shall they themelves wend their way.

And in Taphnehes hath the day become dark, because I have broken, there, the yoke-bars of Egypt, and there shall be made to cease therein the pride of her strength, — (She) shall come upon her! And her daughters into captivity shall wend their way.

Thus will I execute judgments on Egypt; and they shall know that I am Yahweh.

And it came to pass in the eleventh year, in the first month, on the seventh of the month, that the word of Yahweh came unto me, saying:

Son of man, say unto Pharaoh king of Egypt, and unto his multitude, — Whom art thou like in thy greatness?

Lo! Assyria was a cedar in Lebanon, beautiful in bough and dense in foliage, and lofty in stature, — and among the clouds came to be his top:

The waters made him great, the roaring deep made him high, — with its currents going round about the place where it was planted, its channels also sent forth unto all the trees of the field.

For this cause was his stature, than any of the trees of the field, — and multiplied were his boughs, and lengthened were his branches.

By reason of the mighty waters, when he shot forth shoots.

Among his branches all the birds of the heavens made their nests, and under his boughs all the wild beasts of the field brought forth, — and in his shade dwelt all the mighty nations.

Thus became he beautiful in his greatness, in the length of his waving branches, — because his root had gone to towards mighty waters.

Cedars hid him not in the garden of God, nor plane-trees like his branches, — no tree in the garden of God was like unto him, in his beauty.

Beautiful I made him in the abundance of his waving branches, — therefore was he envied by all the trees of Eden, which were in the garden of God.

Therefore I will uphold the arms of the king of Babylon, and put my sword into his hand, — and will break the arms of Pharaoh, and he shall utter the groans of one thrust through before him.

Yea I will uphold the arms of the king of Babylon, but the arms of Pharaoh shall fall, — and they shall know that I am Yahweh.

By my putting my sword into the hand of the king of Babylon, and he shall stretch it out against the land of Egypt.

So will I disperse the Egyptians among the nations, and scatter them throughout the lands, — and they shall know that I am Yahweh.

And it came to pass in the eleventh year, in the third month, on the first of the month. —

17 ||The young men of Aven and Pi-keseth* shall fall; and lo! into captivity shall they them- selves wend their way.
18 And in Taphnehes hath the day become dark, because I have broken, there, the yoke-bars of Egypt, and there shall be made to cease therein the pride of her strength, — (She) shall come upon her! And her daughters into captivity shall wend their way.
19 Thus will I execute judgments on Egypt; and they shall know that I am Yahweh.

20 And it came to pass in the eleventh year, in the first month, on the seventh of the month, that the word of Yahweh came unto me, saying:

Son of man, say unto Pharaoh king of Egypt, and unto his multitude, — Whom art thou like in thy greatness?

Lo! Assyria was a cedar in Lebanon, beautiful in bough and dense in foliage, and lofty in stature, — and among the clouds came to be his top:

The waters made him great, the roaring deep made him high, — with its currents going round about the place where it was planted, its channels also sent forth unto all the trees of the field.

For this cause was his stature, than any of the trees of the field, — and multiplied were his boughs, and lengthened were his branches.

By reason of the mighty waters, when he shot forth shoots.

Among his branches all the birds of the heavens made their nests, and under his boughs all the wild beasts of the field brought forth, — and in his shade dwelt all the mighty nations.

Thus became he beautiful in his greatness, in the length of his waving branches, — because his root had gone to towards mighty waters.

Cedars hid him not in the garden of God, nor plane-trees like his branches, — no tree in the garden of God was like unto him, in his beauty.

Beautiful I made him in the abundance of his waving branches, — therefore was he envied by all the trees of Eden, which were in the garden of God.

Therefore I will uphold the arms of the king of Babylon, and put my sword into his hand, — and will break the arms of Pharaoh, and he shall utter the groans of one thrust through before him.

Yea I will uphold the arms of the king of Babylon, but the arms of Pharaoh shall fall, — and they shall know that I am Yahweh.

And it came to pass in the eleventh year, in the third month, on the first of the month, that the word of Yahweh came unto me, saying:

Son of man, say unto Pharaoh king of Egypt, and unto his multitude, — Whom art thou like in thy greatness?

Lo! Assyria was a cedar in Lebanon, beautiful in bough and dense in foliage, and lofty in stature, — and among the clouds came to be his top:

The waters made him great, the roaring deep made him high, — with its currents going round about the place where it was planted, its channels also sent forth unto all the trees of the field.

For this cause was his stature, than any of the trees of the field, — and multiplied were his boughs, and lengthened were his branches.

By reason of the mighty waters, when he shot forth shoots.

Among his branches all the birds of the heavens made their nests, and under his boughs all the wild beasts of the field brought forth, — and in his shade dwelt all the mighty nations.

Thus became he beautiful in his greatness, in the length of his waving branches, — because his root had gone to towards mighty waters.

Cedars hid him not in the garden of God, nor plane-trees like his branches, — no tree in the garden of God was like unto him, in his beauty.

Beautiful I made him in the abundance of his waving branches, — therefore was he envied by all the trees of Eden, which were in the garden of God.

Therefore I will uphold the arms of the king of Babylon, and put my sword into his hand, — and will break the arms of Pharaoh, and he shall utter the groans of one thrust through before him.

Yea I will uphold the arms of the king of Babylon, but the arms of Pharaoh shall fall, — and they shall know that I am Yahweh.
And all the peoples of the earth have come down out of his shade, And abandoned him:

Upon his trunk shall settle down all the birds of the heavens,—

And among his boughs are to be found all the wild beasts of the field:—
To the end that none of the trees of the waters—May exalt themselves in their stature, Or stretch their top among the clouds, Nor their mightiness take their stand in their height — any that drink of the waters,— Because they are delivered to death, Unto the earth below, In the midst of the sons of Adam, Amongst them who descend into the pit.

<In the day when he descended into hades> I caused a mourning, I covered over him the roaring deep, And restrained the currents thereof, And stayed were the mighty waters,— So caused I gloom over him unto Lebanon, And <all the trees of the field> for him were covered with a shroud.

<At the sound of his fall> I made nations tremble, When I caused him to descend into hades, with them who descend into the pit,— Then were grieved, in the earth below— All the trees of Eden, The choicest and best of Lebanon, All who had drunk the waters.

<Even they> with him descended into hades, Among them who were thrust through with the sword,— Even his seed b who dwelt in his shade, in the midst of the nations.

Unto whom couldst thou be likened thus, in glory and in greatness, among the trees of Eden? Yet shalt thou be caused to descend, with the trees of Eden, into the earth below, <In the midst of the uncircumcised> shalt thou lie down, With them who were thrust through by the sword.

The same is Pharaoh and all his multitude, Declareth My Lord, Yahweh.

And it came to pass <in the twelfth year, in the twelfth month, on the first of the month> that the word of Yahweh came unto me, saying:

Son of man, Take up a dirge, over Pharaoh king of Egypt, and thou shalt say unto him, <The young lion of the nations> thou didst deem thyself,—

Whereas thou wast like the crocodile in the sea,* And didst cause thy streams to burst forth, And didst trouble the waters with thy feet, And foul their rivers.

Thus saith My Lord, Yahweh, Therefore will I spread over thee my net, With a gathered host of many peoples,— And they shall bring thee up in my net; And I will stretch thee out on the land, <Over the face of the field> will I fling thee,— And I will cause to settle upon thee all the birds of the heavens, And will satiate, with thee, the wild beasts of all the earth;

And I will lay thy flesh on the mountains,— And fill the valleys with thy blood;

And will soak the earth with thy blood, amongst the mountains,— And <all the trees of the field> shall be filled with thee.

And <when I quench thee> I will cover the heavens, And obscure their stars,— <The sun—with a cloud> will I cover, And <the moon> shall not shed her light; <As for all the light-bearers in the heavens> I will obscure them over thee,— And will stretch out darkness over thy land, Declareth My Lord, Yahweh.

And I will aggravate the heart of many peoples,— when I bring them who are broken off from thee, among the nations, unto lands which thou hast not known.

Yea I will cause amazement, over thee, unto many peoples, And the hair of the kings shall stand on end over thee, when I brandish my sword over their faces,— And they shall tremble every moment, every man for his own life, In the day of thy fall.

For thus saith My Lord, Yahweh:— The sword of the king of Babylon shall reach thee.

<With the swords of mighty men> will I cause thy multitude to fall, <Terrible ones of the nations> shall stand on end over thee, And they shall spoil the pride of Egypt, And all her multitude shall be destroyed, And I will cause to perish all her beasts, from beside the many waters,— And the foot of man shall not trouble them any more, Nor shall hoof of beast trouble them.

a Or: “by my causing.” b So it shd be (w. Sep. and “his arm.”)

32 1 And it came to pass <in the twelfth year, in the twelfth month, on the first of the month> that the word of Yahweh came unto me, saying:

Son of man, Take up a dirge, over Pharaoh king of Egypt, and thou shalt say unto him, <The young lion of the nations> thou didst deem thyself,—

Whereas thou wast like the crocodile in the sea,* And didst cause thy streams to burst forth, And didst trouble the waters with thy feet, And foul their rivers.

Thus saith My Lord, Yahweh, Therefore will I spread over thee my net, With a gathered host of many peoples,— And they shall bring thee up in my net; And I will stretch thee out on the land, <Over the face of the field> will I fling thee,— And I will cause to settle upon thee all the birds of the heavens, And will satiate, with thee, the wild beasts of all the earth;

And I will lay thy flesh on the mountains,— And fill the valleys with thy blood;

And will soak the earth with thy blood, amongst the mountains,— And <all the trees of the field> shall be filled with thee.

And <when I quench thee> I will cover the heavens, And obscure their stars,— <The sun—with a cloud> will I cover, And <the moon> shall not shed her light; <As for all the light-bearers in the heavens> I will obscure them over thee,— And will stretch out darkness over thy land, Declareth My Lord, Yahweh.

And I will aggravate the heart of many peoples,— when I bring them who are broken off from thee, among the nations, unto lands which thou hast not known.

Yea I will cause amazement, over thee, unto many peoples, And the hair of the kings shall stand on end over thee, when I brandish my sword over their faces,— And they shall tremble every moment, every man for his own life, In the day of thy fall.

For thus saith My Lord, Yahweh:— The sword of the king of Babylon shall reach thee.

<With the swords of mighty men> will I cause thy multitude to fall, <Terrible ones of the nations> shall stand on end over thee, And they shall spoil the pride of Egypt, And all her multitude shall be destroyed, And I will cause to perish all her beasts, from beside the many waters,— And the foot of man shall not trouble them any more, Nor shall hoof of beast trouble them.

a Or: “mighty.” b Or: “will cause the earth to drink an overflow of thee out of thy blood.”
1 Then will I make their waters subside, and their streams—like oil—will I cause to flow,—Declareth My Lord, Yahweh.

14 When I make the land of Egypt an astonishment, a land laid bare of its fulness, When I cut off all that dwell therein>

Then shall they know that I am Yahweh. A dirge it is. And they shall chant it,*

The daughters of the nations>

Shall chant it:

Over Egypt and over all her multitude>

Shall they chant it,

Declareth My Lord, Yahweh.

15 And it came to pass in the twelfth year, on the fifteenth of the month, that the word of Yahweh came unto me saying:

Son of man,

Wail thou over the multitude of Egypt, and cause it to descend—her and the daughters of the famous nations—into the earth below, with them who descend into the pit.

16 <In the midst of them who were thrust through> have they have placed a couch for her, with all her multitude,<nub>

Round about it are her graves,—All of them uncircumcised,

Thrust through with the sword.

For that their terror was caused in the land of the living,

And so they have borne their confusion, with them who descend into the pit,

In the midst of them who were thrust through> hath it been placed.

17 Therefore shall they not lie with the mighty men,

The fallen ones from age-past times,—Who descended into hades with their weapons of war,

And their swords were placed under their heads,

But their iniquities have come upon their bones,

Because of the terror of the mighty, in the land of the living.

18 <In the midst of the uncircumcised> shalt be overthrown,*

And shalt lie low with them who were thrust through by the sword.

19 <There> are the princes of the North, all of them, and all the Zidonians, Who have descended with them who were thrust through.<nub>

By reason of the terror they caused> are they ashamed,

So they have lain down uncircumcised.

With them who were thrust through by the sword,

And they have borne their confusion, with them who descend into the pit.

20 <There> shall Pharaoh see, and be grieved over all his multitude,—Thrust through with the sword> shall be Pharaoh and all his army,—Declareth My Lord, Yahweh.

a GL: “have they.” Cp. ver. 29—G.n.

b So it shall be (w. Sepg. — Lit.: “broken.”

G.n. [M.C.T.: “from among the uncircumcised.”]
For I have suffered his terror to be in the land of the living. Therefore shall he be laid low in the midst of the uncircumcised, with them who were thrust through by the sword.

[Pharaoh and all his multitude] Declareth My Lord, Yahweh.

§ 32. Divine Dealing with Individuals (cp. chaps. iii., xvi.iii.iii.

1 And the word of Yahweh came unto me, saying:

2 Son of man, speak unto the sons of thy people, and thou shalt say unto them:

3 [A land]—when I bring upon it a sword,—And the people of the land shall take one man out of their whole number, and appoint him for them, as watchman;

4 And he shall see the sword coming upon the land,—and shall blow with the horn, and warn the people:

5 Then <as for him who [really heard] the sound of the horn, and took not warning>:

6 But <as for the watchman—When he seeth the sword coming, and hath not blown with the horn, and [the people] have not been warned, and the sword hath come, and taken away from among them any person>:

7 <When I say to the lawless man, O lawless man, thou shalt surely die>, and thou hast not spoken to warn the lawless man from his way:

8 <When I say to the lawless man, Thou shalt surely die>, but he shall turn from his sin, and do justice and righteousness:

9 But <as for thyself>, When thou hast warned a lawless man from his way, to turn therefrom, and he hath not turned from his way:

10 [When our transgressions and our sins are upon us,—and <for them> we are melting away>:

11 Say unto them, <As I live> Declareth My Lord, Yahweh, Surely, I can take no pleasure in the death of the lawless man, but that the lawless man turn from his way, and live,—

12 Turn ye, turn ye, from your wicked ways, For wherefore should ye die, O house of Israel?

13 Thou therefore, Son of man Say unto the sons of thy people—

14 But <as for thyself>, When thou hast warned a lawless man from his way, to turn therefrom, and he hath not turned from his way:

15 Thou therefore, Son of man Say unto the house of Israel, <When I say of the righteous man, Ho shall surely live>, but [he] hath trusted in his righteousness and committed perversity:

16 <When I say of the lawless man, Thou shalt surely die>, but he shall turn from his sin, and do justice and righteousness:

17 <The debt-pledge> the lawless man shall restore.

18 <Plunder> shall pay back, <In the statutes of life> hath walked, so as not to commit perversity:

19 He shall surely live; he shall not die:—

20 <None of his sins which he hath committed shall be called to mind against him,—<Justice and righteousness> hath he done, He shall surely live>.
And can the sons of thy people say, 
The way of The Lord will not be equal? 
Nay! but as for them, their way will not be equal!

<When the righteous man shall turn from his righteousness, and commit perversity>
Then shall he die for them;
But when the lawless man shall turn from his lawlessness, and do justice and righteousness>
<Upon them> shall he live.

And can ye then say,
The way of The Lord will not be equal?
<Every man—according to his own ways>
[so] will I judge you, 0 house of Israel!

And it came to pass <in the twelfth year, in the tenth month, on the fifth of the month, of our exile> that there came unto me one that had escaped out of Jerusalem, saying:

Smitten is the city!

Now the hand of Yahweh had come unto me, in the evening, before the coming of him who had escaped, and he had opened my mouth, by the time that he came to me in the morning, —so my mouth was opened, and I was dumb no longer.

Then came the word of Yahweh unto me, saying:

Son of man,

These inhabitants of waste places, on the soil of Israel are saying thus,
<One> was Abraham, Yet he inherited the land,— But we are many,
<To us> is the land given as an inheritance.

Wherefore say unto them,

Thus saith My Lord, Yahweh.

<With the blood> ye do eat, And <your eyes> ye do lift up unto your manufactured gods, And <blood> ye do shed; And <the land> shall ye inherit?

Ye men have taken your stand by your sword, Ye women have wrought abomination, And <every man—with the wife of his neighbour> have ye defiled yourselves; And <the land> shall ye inherit?

Thus shalt thou say unto them,

Thus saith My Lord, Yahweh.

As I live surely they who are in the waste places <by the sword> shall fall, And him who is on the face of the field <to the wild beast> have I given to be devoured, —
And they who are in the mountain holds

and in the pits <by pestilence> shall die;

And I will make the land a desolation and an astonishment, [So shall be made to cease] the pride of her strength,— And the mountains of Israel shall be too desolate for any to pass through.

So shall they know that I am Yahweh,— When I make the land a desolation and an astonishment, because of all their abominations which they have committed.

Thou therefore, Son of man,
The sons of thy people who are talking against thee,
<Near the walls and in the entrances of the houses> are speaking one with another, every man with his brother, saying.

Come in, we pray you, and hear, what is the word that is coming forth from Yahweh;

That they may come unto thee as people do come, And may sit before thee, [as] my people, And they will hear thy words, But <the words themselves> will they not do,— though <fond with their mouths> <they> seem to be, <After their unjust gain> [their heart] is going.

And lo! thou art to them— As a bewitching song.
Of one with a beautiful voice, And skilfully touching the strings, — So will they hear thy words, And yet be going to do none of them.

But <when it cometh> Lo! it is coming!>
Then shall they know that I a prophet hath been in their midst.

§33. Against the Shepherds of Israel. The True Shepherd judges both between Classes and Individuals.

And the word of Yahweh came unto me, 34 saying:

Son of man,

Prophecy against the shepherds of Israel,— Prophecy, and thou shalt say unto them, even to the shepherds—

As I live surely they who are in the waste places <by the sword> shall fall, And him who is on the face of the field <to the wild beast> have I given to be devoured, —
And they who are in the mountain holds

and in the pits <by pestilence> shall die;

And I will make the land a desolation and an astonishment, [So shall be made to cease] the pride of her strength,— And the mountains of Israel shall be too desolate for any to pass through.

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Son of man,

Prophecy against the shepherds of Israel,— Prophecy, and thou shalt say unto them, even to the shepherds—

As I live surely they who are in the waste places <by the sword> shall fall, And him who is on the face of the field <to the wild beast> have I given to be devoured, —
And they who are in the mountain holds
<The well-fed> ye do sacrifice,*
<The flock> ye do not tend:

4 <The weak> have ye not strengthened,
And <the sick> have ye not healed,
And <the torn> have ye not bound up,
And <that which was driven out> have ye not sought out;
But <with force> have ye ruled them, and with rigour.

5 And they were scattered, because there was no shepherd;
And they became food for every wild beast of the field.
So were they scattered.

6 My sheep did wander through all the mountains,
And over every high hill,—
And <over all the face of the land> were my sheep scattered,
And there was none to inquire,
And none to seek out.

7 Therefore ye shepherds, hear ye the word of Yahweh:
8 <As I live>—
Declareth My Lord, Yahweh,
Surely <because my flock became a prey,
And my flock became food for every wild beast of the field, through having no shepherd,
Neither did my shepherds inquire after the flock,—
But [the shepherds] tended |themselves|.
And <my flock> they tended not>.

9 ||Therefore| ye shepherds, hear ye the word of Yahweh:
10 ||Thus| saith My Lord, Yahweh,
 Behold me! against the shepherds.
So then I will require my flock at their hand,
And will cause them to cease tending the flock,
Neither shall |the shepherds| any longer tend |themselves|,
But I will deliver my flock out of their mouth,
that they may not be their food.

11 For ||Thus| saith My Lord, Yahweh,—
Here am ||I myself||
Therefore will I inquire after my flock, and seek them out:
12 |<As a shepherd seeketh out his flock in the day he is in the midst of his sheep that are scattered>|

||So|| will I seek out my sheep, and will deliver them out of all the places where they were scattered in the day of cloud and thick darkness;
And I will bring them out from among the peoples,
And will gather them out of the lands,
And will bring them upon their own soil,—
And will tend them Upon the mountains of Israel, In the ravines.* And in all the habitable places of the land:

13 <In good pastures> will I feed them,
And <on the mountains of the height of Israel> shall be their fold,—
<There> shall they lie down, in a fold that is good,
And <on pasture that is fat> shall they feed,
among the mountains of Israel.

14 ||I myself|| will tend my flock,
And ||I myself|| will cause them to lie down,
Declareth My Lord, Yahweh:
15 <That which is straying> will I seek out,
And <that which hath been driven away> will I bring back,
And <that which is torn> will I bind up,
And <the weak> will I strengthen,—
But <the fat and the strong> will I watch. b I will feed them with justice.

16 And <as for you, O my flock>—
Thus|| saith My Lord, Yahweh:
Behold me! judging between one kind of small cattle and another, as well the rams as the he-goats.
Is it too small a thing for you that <on the good pasture> ye feed,
But <the remainder of your pastures> ye must needs trample down with your feet?
Or that <of the pure waters> ye drink,
But <the waters left remaining—with your feet> ye must needs foul?

19 And ||my flock||
<On what hath been trampled down by your feet> may feed,
And <of what hath been fouled by your feet> may drink!

20 ||Therefore|
||Thus|| saith My Lord, Yahweh, unto them:
Here am ||I myself||,
Therefore will I judge between fat sheep and lean sheep,
21 <Because <with the side and with the shoulder> ye do thrust,
And <with your horns> ye push all the sick,—
Until ye have scattered them abroad>.

22 Therefore will I bring salvation* to my flock,
and they shall be no longer a prey,—but I will judge between one sheep and another,

23 And I will raise up over them one shepherd,
And he shall tend them,
Even my servant David,—
||He|| will tend them,
And ||he|| will become to them a shepherd;
24 And ||I, Yahweh|| will become to them a God. ||my servant David|| being a prince* in their midst,—

25 And I will solemnise for* them a covenant of prosperity,
And will cause to cease the mischievous wild-beast out of the land,

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*That is, for eating. Cp. O.G. 257; also Lu. xv. 23, 30.

* Or: “channels.”

* Or: “deliverance.”

* Or: “leader.”

* Or: “with.”
And they shall dwell in the wilderness, securely, and shall sleep in the forests; and I will make them and the places round about my hill a blessing. And I will cause the abundant rain to come down in its season; and the tree of the field shall yield his fruit, and the land shall yield her increase, and they shall remain on their own soil, in security,

So shall they know that I am Yahweh, when I have broken the bars of their yoke, and delivered them out of the hand of them who have been using them as slaves. And they shall be no longer a prey for the nations, nor shall the wild beast of the earth devour them,

And I will raise up unto them a plantation for fame, and there shall be no longere a prey for the nations, nor shall the wild beast of the earth devour them.

And I will make Mount Seir, to desolation after desolation, and will cut off therefrom, him that passeth by and him that returneth, and I will fill his mountains with his slain, and his cities shall I lay waste, and thou—adesolation shalt become,—So shall they know that I am Yahweh.

Therefore will I stretch out my hand against thee, and I will make thee a desolation and an astonishment:

Therefore have I heard against thee, O Mount Seir, Thus saith My Lord, Yahweh, Behold me! against thee, O Mount Seir, Therefore will I stretch out my hand against thee, and I will make thee a desolation and an astonishment:

And thou shalt know that I am Yahweh.

As for thy hills and thy hollows and all thy channels, they who are thrust through by the sword shall fall therein;

And thy cities shall not be inhabited, So shall ye know that I am Yahweh.

Because thou hast dealt, Blood therefore shall pursue thee,—Surely concerning blood will I deal with thee, Blood therefore, shall pursue thee,—Since blood thou hast not hated, Therefore blood shall pursue thee,

So then will I deliver up Mount Seir, to desolation after desolation, and will cut off therefrom, him that passeth by and him that returneth, and I will fill his mountains with his slain, and their cities shall I lay waste, and thou—adesolation shalt become,—So shall they know that I am Yahweh.

Therefore have I heard against thee, O Mount Seir, Thus saith My Lord, Yahweh, Behold me! against thee, O Mount Seir, Therefore will I stretch out my hand against thee, and I will make thee a desolation and an astonishment:

And thou shalt know that I am Yahweh.

As for thy hills and thy hollows and all thy channels, they who are thrust through by the sword shall fall therein;

And thy cities shall not be inhabited, So shall they know that I am Yahweh.

Because thou hast dealt, Blood therefore shall pursue thee,—Surely concerning blood will I deal with thee, Blood therefore, shall pursue thee,—Since blood thou hast not hated, Therefore blood shall pursue thee,
And I will cause you to be inhabited as in your former estates, and will do you more good than at your beginnings, So shall ye know that I am Yahweh; And I will bring upon you—men, even my people Israel, That they may possess thee, So shalt thou be theirs, as an inheritance,— And thou shalt no more again make them childless. ||Thus|| saith My Lord, Yahweh, <Because they are saying to you, <A devourer of men> thou art, And <one that didst make childless thy nations> hast thou been> ||Therefore|| <men> shalt thou not devour any more,— And <thy nations> shalt thou make childless* no more, Declareth My Lord, Yahweh; ||Therefore|| <men> shalt thou not devour any more,— And <thy nations> shalt thou not cause to stumble any more, Declareth My Lord, Yahweh.

§ 36. The Evil Effects of Israel's Dispersion are to be removed by her Restoration and Abundant Blessing.

And the word of Yahweh came unto me, saying:

Son of man, |The house of Israel| were dwelling upon their own soil, But they defiled it, by their way, and by their doings, <Like the defilement of her that is removed> became their way before me.

So I poured out mine indignation upon them, Because of the blood which they had shed upon the land,— Yea <with their manufactured gods> had they defiled it.

So I dispersed them among the nations, And they were scattered throughout the lands,— <According to their way and according to their doings> I judged them.

But <when they entered among the nations where they did enter> then profaned they my holy Name,— in that it was said of them, <The people of Yahweh> those! Yet <from his land> have they come forth!

* Written: "'cause to fall"; but read: "made childless." Some cod. (w. 3 ear. pr. eda., Aram., Sep., Syr., Vul.) both wrote and read: "make childless"—G.n.

| Or as two proper names: "Adin Av. Yahweh." |

| This would seem the most natural rendering of the Hebrew, and the result may prove of value elsewhere. |
EZEKIEL XXXVI. 21—38; XXXVII. 1—5.

21 So then I had tender regard for my holy' Name,—
Which the house of Israel had profaned, among the nations, where they had entered.

22 Therefore say thou to the house of Israel,
"Thus saith My Lord, Yahweh,
Not for your sakes am I working, O house of Israel,
But for my holy' Name, which ye have profaned, among the nations where ye have entered;
Therefore will I hallow my great' Name, that hath been profaned among the nations, which ye have profaned in their midst,—So shall the nations know that || I am Yahweh.
Declareth My Lord, Yahweh,
When I have hallowed myself in you,* before their eyes.
Therefore will I take you from among the nations,
And gather you out of all the lands,—
And I will throw upon you clean water, and ye shall be clean,—
<From all your uncleannesses and from all your manufactured gods> will I cleanse you;
And I will give you a new heart, and <a new spirit> will I put within you,—
And I will take away the heart of stone, out of your flesh,
And will give you a heart of flesh;
And <my spirit> will I put within you,—And will cause That <in my statutes> ye shall walk,
And <my regulations> ye shall observe, and do;
And ye shall dwell in the land which I gave to your fathers,—
And ye shall become my' people,* And || I will become your' God;'
And I will save you, out of all your uncleannesses,—
And will call for the corn, and will increase it, And will not lay upon you, famine;
And I will multiply The fruit of the tree, and The increase of the field,—
To the end that ye may not receive any more, the reproach of famine, among the nations.
Then shall ye call to mind Your ways that were wicked, and Your doings that were not good,—
And shall become loathsome in your own sight. For your iniquities, and For your abominations.

25 Not <for your sakes> am I' working,
Declareth My Lord, Yahweh,
Be it known to you,—
Turn ye pale and then blush for your ways, O house of Israel.

26 ||Thus saith My Lord, Yahweh,
In the day when I cleanse you, from all your iniquities
Then will I cause the cities to be inhabited, And the waste places shall be built;*
And || the land that was made desolate shall be tilled,—
Whereas it was a desolation, before the eyes of every passer-by;
And they shall say, ||This land that was made desolate hath become like the garden of Eden,—
And || the cities that were waste and deserted and thrown down <now fenced> are inhabited;
So shall the nations that may be left remaining round about you know that || I Yahweh—
Have built that which was thrown down, and Have planted that which was made desolate,—
||I Yahweh|| have spoken, and performed.

27 ||Thus saith My Lord, Yahweh,
Even yet—for this will I be prevailed upon by the house of Israel, to work for them,—
I will multiply them—Like a flock—with men:
<Like a flock of holy offerings.,
Like the flock of Jerusalem in her appointed feasts> ||So shall the waste cities be filled with flocks of men,—
And they shall know that || I am Yahweh.

§37. The Prophetic Vision of the Dry Bones.

1. <The hand of Yahweh being upon me> he 37 carried me forth in the spirit of Yahweh, and set me down in the midst of a plain,—and || the same|| was full of bones: and he caused me to pass near them, round about on every side,—and lo! they were very many, on the face of the plain, and lo! they were very dry. * Then said he unto me,
Son of man,
Can these bones || live||?
And I said,
My Lord, Yahweh, || thou knowest!*
Then said he unto me,
Prophesy, over these bones,—and thou shalt say unto them,
Ye bones so dry! hear ye the word of Yahweh!'

5. **Thus saith My Lord, Yahweh,
Unto these bones,—
Lo! I am about to bring into you—spirit, and ye shall live;
Yea I will lay upon you—sinews,
And bring up over you—flesh,
And cover over you—skin,
And put in you—spirit.
And ye shall live,
Then shall ye know that I am Yahweh.

And <when I prophesied, as I was commanded> then was there a noise, as I prophesied, and lo! a rattling, and the bones came near, each bone unto its own bone. And <when I looked> then lo! upon them were sinews, and flesh had come up, and there had spread over them skin above, but <spirit> was there none within them. Then said he unto me,

Prophesy unto the spirit,—
Prophesy, Son of man, and thou shalt say unto the spirit.

Then saith My Lord, Yahweh—<From the four winds>* come thou, O spirit, and breathe into these slain.
That they may live.

And <when I prophesied, as he commanded me> then came into them the spirit, and they lived, and stood upon their feet, an exceeding great army. Then said he unto me,

Son of man, these bones are all the house of Israel,—Lo! they are saying, Dried are our bones, and lost is our hope. We are quite cut off!

Therefore prophesy and thou shalt say unto them,

Lo! ||ImyselfIIam going to open your graves. And will cause you to come up out of your graves, O my people,—And will bring you upon the soil of Israel. So shall ye know that I am Yahweh,—When I open your graves, and cause you to come up out of your graves, O my people,—And I will put my spirit within you, and ye shall live, And I will settle you upon your own soil,—So shall ye know that I. Yahweh|| have spoken and have performed.

Declareth Yahweh.
25 And they shall dwell upon the land, which I gave to my servant — to Jacob, Wherein your fathers |dwelt|,— Yea they shall dwell thereupon, ||They, and their children, and their children's children|| Unto times age-abiding. And ||David my servant|| shall be prince unto them, Unto times age-abiding. And I will solemnise to them a covenant of prosperity, b <A covenant age-abiding> shall it be with them,— And I will place them, And multiply them, And set my sanctuary in the midst of them, Unto times age-abiding. And my habitation shall be over c them, And I will become their |God|, And they shall become my people. e So shall the nations know that ||I, Yahweh|| am hallowing Israel,— When my sanctuary is in the midst of them, Unto times age-abiding. 26 And I will solemnise to them a covenant of prosperity, b <A covenant age-abiding> shall it be with them,— And I will place them, And multiply them, And set my sanctuary in the midst of them, Unto times age-abiding. And my habitation shall be over c them, And I will become their |God|, And they shall become my people. e So shall the nations know that ||I, Yahweh|| am hallowing Israel,— When my sanctuary is in the midst of them, Unto times age-abiding. 27 And my habitation shall be over c them, And I will become their |God|, And they shall become my people. e So shall the nations know that ||I, Yahweh|| am hallowing Israel,— When my sanctuary is in the midst of them, Unto times age-abiding. 28 And I will solemnise to them a covenant of prosperity, b <A covenant age-abiding> shall it be with them,— And I will place them, And multiply them, And set my sanctuary in the midst of them, Unto times age-abiding. And my habitation shall be over c them, And I will become their |God|, And they shall become my people. e So shall the nations know that ||I, Yahweh|| am hallowing Israel,— When my sanctuary is in the midst of them, Unto times age-abiding. 29. Against Gog (chaps. xxxviii., xxxix.). 38 1 And the word of Yahweh came unto me, saying: 2 Son of man, Set thy face against Gog, of the land of the Magog, Prince a of Rosh, Meshech and Tubal,— And prophecy concerning him, c and thou shalt say, ||Thus|| saith My Lord, Yahweh,— Behold me! against thee, O Gog, Prince a of Rosh, Meshech and Tubal; 4 Therefore I will turn thee about, and will put hooks in thy jaws,— and bring thee forth, and all thine army, Horses and horsemen, Clothed with gorgeous attire, |all of them|, A mighty gathered host, s With shield and buckler, handling swords, |all of them|; Persia, Ethiopia and Libya, with them, ||All of them|| with shield and helmet; Gomer, and all her hordes, The house of Togarmah, the remote men of the North, and all his hordes, Many peoples with thee. 7 Be ready, and show thyself ready, ||Thou and all thy gathered host, b who have gathered themselves unto thee||,— And become thou for me, a guard. § 39. Against Gog (chaps. xxxviii., xxxix.). 38 1 And the word of Yahweh came unto me, saying: 2 Son of man, Set thy face against Gog, of the land of the Magog, Prince a of Rosh, Meshech and Tubal,— And prophecy concerning him, c and thou shalt say, ||Thus|| saith My Lord, Yahweh,— Behold me! against thee, O Gog, Prince a of Rosh, Meshech and Tubal; 4 Therefore I will turn thee about, and will put hooks in thy jaws,— and bring thee forth, and all thine army, Horses and horsemen, Clothed with gorgeous attire, |all of them|, A mighty gathered host, s With shield and buckler, handling swords, |all of them|; Persia, Ethiopia and Libya, with them, ||All of them|| with shield and helmet; Gomer, and all her hordes, The house of Togarmah, the remote men of the North, and all his hordes, Many peoples with thee. 7 Be ready, and show thyself ready, ||Thou and all thy gathered host, b who have gathered themselves unto thee||,— And become thou for me, a guard.

a Or: “leader.” b Or: “peace.” c Cp. Is. iv. 5, 6; Rev. viii. 15. d Or: “to a God.” e Or: “to me a people.” f Mi.: “by the existence of my a. in.” etc. g Heb.: כְּ֥דַל. Cp. chap. xvi. 40, etc.

8 <After many days> shalt thou muster thy forces, <In the afterpart of the years> shalt thou enter Into the land of the remnant brought back from the sword, Gathered from among many peoples, Upon the mountains of Israel, which have been waste continually,— But ||the same|| <from among the peoples> hath been brought forth, And they shall dwell in security, all of them. 9 Then shalt thou come up, <Like a storm> shalt thou enter, <Like a cloud covering the land> shalt thou be,— |Thou and all thy hordes, and many peoples with thee|. ||Thus|| saith My Lord, Yahweh,— So shall it be in that day, that thoughts a will come up on thy heart,— And thou wilt devise a wicked device; 11 and wilt say— I will go up over a land of hamlets, I will enter among them who are at rest, dwelling securely,— ||All of them|| dwelling without a wall, Who <bars and doors> have none; To capture spoil, And take prey,— To bring back thy hand over desolate places at length inhabited, And against b a people gathered from among the nations, Getting herds and substance, Dwelling upon the navel of the earth. 12 ||Sheba and Dedan and the traders of Tarshish and all her young lions: I will say to thee, <To capture spoil> art thou coming? And <to take prey> hast thou called together thy gathered host f To carry off silver and gold, To take away herds and substance,— To capture great spoil? 13 ||Therefore|| prophecy, Son of man, and thou shalt say to Gog, ||Thus|| saith My Lord, Yahweh: Shall it not lie in that day, because my people Israel are dwelling securely > that thou wilt rouse thyself? 15 Therefore wilt thou come out of thy place, Out of the remote parts of the North, ||Thou, and many peoples with thee||,— Riding on horses, all of them, A mighty gathered host, d Yes a great army; 16 Therefore wilt thou come up, against my central and prominent in the earth ”—O. G. 3719.” a U.: “words”; sometimes: “things,” “matters.” b A sp. v.r. (aevr): “over” — “in.” c “That is, upon the mountainous country of Israel. — G.n. 1056. A. B. Cp. chap. xvi. 40, etc. 11 A sp. v.r. (aevr): “in many MSS. (w. ear.pr.edns.)—O.n. So it shd be (w. Sep. — G.n.

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people Israel, like a cloud covering the land,—

<In the afterpart of the days> shall it be,
that I will suffer thee to enter upon my land,
To the end the nations |may know me|, when I hallow myself* in thee before their eyes.
O Gog!

17 **Thus saith My Lord, Yahweh.**

Art thou* he of whom I spake in days aforesight, by the hand of my servants the prophets of Israel, who kept on prophesying in those days, for years.—
That thou shouldst be suffered to come against them?

So then shall it come to pass in that day.

<In the day when Gog entereth upon the soil of Israel, Declareth My Lord, Yahweh> That mine indignation shall come up into my nostrils;

18 **Yea, in my jealousy, in the fire of mine outburst> have I spoken,—**

Surely <in that day> shall there be a great trembling upon the soil of Israel:

Then shall tremble before me
The fishes of the sea, and
The bird of the heavens, and
The wild beast of the field, and
Every creeping thing that creepeth on the ground, and
All the men, who are on the face of the ground,— and
The mountains shall be torn asunder, and
The steep places shall sink down, and
Every wall shall be thrown.

Then will I call against him, every terror,§

Declareth My Lord, Yahweh,

|The sword of every man| <against his brother> shall be;
Then will I contend with him, by pestilence and by blood,—
And <an overflowing downpour and hailstones, fire and brimstone> will I rain
Upon him, and
Upon his hordes, and
Upon the many peoples who are with him.

So will I
Magnify myself, and
Hallow myself, and
Make myself known.

Before the eyes of many nations,—
And they shall know that ||I|| am Yahweh.

Therefore will I turn thee about, and lead thee on, and cause thee to come up out of the remote parts of the North,—
And will bring thee in upon the mountains of Israel;

And I will smite thy bow, out of thy left hand,—
And <thy arrows — out of thy right hand> will I cause to fall.

<Upon the mountains of Israel> shalt thou fall.

|Thou and all thy hordes, and the peoples who are with thee||,—

<To birds of prey and hordes, and the wild beast of the field> will I give thee for food:

<Upon the face of the field> shalt thou fall,—
For ||I|| have spoken,

Declareth My Lord, Yahweh.

And I will send a fire into Magog, And among them who are dwelling in the Coastlands, securely,—

So shall they know that ||I|| am Yahweh.

And <my holy Name> will I make known, in the midst of my people Israel,
And will not suffer my holy Name to be profaned any more,—

So shall the nations know that ||I|| am Yahweh, Holy in Israel.

Lo! it is coming, and shall be brought to pass,

Declareth My Lord, Yahweh,—

|The same|| is the day whereof I had spoken.

Then shall go forth the dwellers of the cities of Israel, and shall make fires of the weapons and burn them, Both buckler and shield, bow and arrows, and handstaff and spear,—
And shall make fires of them, seven years; And they shall not take wood out of the field, Neither shall they cut down out of the forests,—
For <of the armour> shall they make fires,—
So shall they spoil those who spoiled them And prey on those who preyed on them',

Declareth My Lord, Yahweh.

And it shall come to pass in that day, that I will give to Gog a place of memorial for burial in Israel, even the valley of them that pass through east of the sea, And it shall be enough to keep back them who would pass through,—
and they shall bury there, Gog and all his multitude, and shall call it, Ge-hamon-gog. [That is "The valley of the multitude of Gog.""]

So shall the house of Israel bury them (that they may cleanse the land),— seven months;
Yes all the people of the land [shall bury], and it shall become to them a memorial,—the day that I get myself glory,
Declareth My Lord, Yahweh.

And <men to keep at it constantly*> shall they tell off. Men to pass throughout the land, who, with the passers-by, [shall continue burying] them who have been left on the face of the land, to cleanse it,— <At the end of seven months> shall they make search.

And <when any of the passers-by in going through the land, shall see a human bone> then shall he set up near it a sign,—until the buryers [have buried it], in Ge-hamon-Gog.

Moreover <the name of a city> shall be Hamonah ["To the multitude"], so shall they cleanse the land.

Thou therefore, son of man, Thus saith My Lord, Yahweh,
Say to the bird of every wing. And to every wild beast of the field. Assemble yourselves and come. Gather yourselves from every side, unto my sacrifice which I am sacrificing for you. A great sacrifice, on the mountains of Israel,—

And ye shall eat flesh, and drink blood:
<The flesh of mighty men> shall ye eat, And <the blood of the princes> of the earth> shall ye drink.— Rams, well-fed lambs and he-goats, Fattlings of Bashan, all of them;

And ye shall eat fat till ye are sated, And drink blood till ye are drunken, Of my sacrifice which I have sacrificed for you;

So shall ye be sated at my table, with horse and chariot team, mighty man, and every man of war,—
Declareth My Lord, Yahweh.

Thus will I set my glory among the nations,— And all the nations [shall see] My judgment, which I have executed,— and My hand, which I have laid upon them.

So shall the house of Israel know that I, Yahweh am their God, from that day and forward;

And the nations shall know
That <in their iniquity> were the house of Israel exiled because they had committed treachery against me, And so I hid my face from them,— And gave them into the hand of their adversaries, And they fell by the sword, [all of them].

<According to their uncleanness and according to their transgressions> dealt I with them,— And so I hid my face from them.

¶40. An Extraordinary Vision (chaps. xl.—xlviii.) of Restored Land, Tribal Portions, Temple, Priests, and Sacrifices, as to which the Conditioning Force of chap. xlii. 7—11 should not be overlooked.

In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year, after the city [was smitten] <on this selfsame day> came upon me the hand of Yahweh, and he brought me thither: <In the visions of God> he brought me into the land of Israel,—and set me down upon an exceeding high mountain, and <thereupon> was, as it were, the structure of a city, on the south. And <when he brought me thither> then lo! a man, whose appearance was like the appearance of bronze, with a flax-cord in his hand, and a measuring reed,—and he was standing in the gate. And the man [spake unto me] [saying], Son of man
See with thine eyes, And <with thine ears> hear thou, And apply thine heart to whatsoever I am about to show thee,
For <to the intent it might be shown thee> hast thou been brought hither,— Declare all that thou seest unto the house of Israel. And lo! a wall on the outside of the house, round about on every side,—and <in the hand of thine eyes>, And <with thine ears> hear thou, And apply thine heart to whatsoever I am about to show thee,
For <to the intent it might be shown thee> hast thou been brought hither,— Declare all that thou seest unto the house of Israel.
Then he brought me into the outer court, and led me to the gate that looked toward the east, and we went up by the steps thereof, and he measured the threshold of the gate, one reed broad, and the other threshold, one reed broad. Then he brought me into the inner court, and the lodge of the gate that was toward the east, and measured the height thereof, one reed. Then he measured the porch of the gate inward, one reed. Then he measured the porch of the gate, eight cubits, and the projections thereof, two cubits, and the porch of the gate was within. Then the lodge of the gate that was toward the east, were three on this side, and three on that side, one measure had they three,—and one measure had the projections, on this side and on that side. Then he measured he the breadth of the entrance of the gate, ten cubits; and the length of the gate was fifteen cubits. Then he measured he the length thereof, according to these measures: thirty cubits, and five cubits was the breadth thereof, round about on every side. Then he brought me into the outer court, and lo! chambers and a tesselated pavement, made to the court round about on every side,—thirty chambers against the pavement. Then he measured he the breadth, from the front of the lower gate, to the front of the inner court on the outside, one hundred cubits,—to the east and the north. And for the gate which looked toward the north, pertaining to the outer court he measured the length thereof, and the breadth thereof. And the lodge thereof, were three on this side, and three on that side, and the projections thereof, and the recesses thereof were according to the measure of the first gate, fifty cubits the length thereof, and twenty-five, by the cubit. And the windows thereof and the recesses thereof and the palm-trees thereof were according to the measure of the gate that looked toward the east,—and by seven steps they ascend it, and their recesses thereof were within. And the gate to the inner court was over against the gate, to the north and to the east,—so he measured from gate to gate, one hundred cubits. Then he took me toward the south, and lo! [a gate] toward the south,—and he measured the projections thereof, and the recesses thereof, according to these measures. And windows were there to it, and the recesses thereof round about on all sides, like these windows,—fifty cubits in length, and breadth five and twenty cubits. And seven steps the ascents thereof, with its recesses within,—and it had palm-trees on one side on this side, against the projections thereof. And a gate had the inner court, towards the south,—so he measured from gate to gate, toward the south, a hundred cubits. Yea when he brought me to the inner court through the south gate then measured he the south gate, according to these measures; and the lodge thereof, and the projections thereof, and the recesses thereof were according to these measures, and windows were there to it, and to the recesses thereof round about on every side,—fifty cubits in length, and in breadth twenty-five and five cubits; and [there were] recesses round about on every side,—in length five and twenty cubits, and in breadth five cubits; and the recesses thereof, [reached] unto the outer court, with palm-trees against the projections thereof, and eight steps were the ascents thereof. And when he brought me unto the inner court toward the east then measured he the gate, according to these measures; and the lodge thereof, and the projections thereof, and the recesses thereof, according to these measures, and windows were there to it and to the recesses thereof, round about on every side,—in length fifty cubits, and in breadth five and twenty cubits; and the recesses thereof, reached unto the outer court, with palm-trees against the projections thereof, on this side and on that side,—and eight steps were the ascents thereof. And when he brought me to the north gate then measured he according to these measures: the lodges thereof, the projections—

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*a Written: "projection"; read: "projections" — G.n.
*b Written: "recess"; read: "recesses" — G.n.
*c Written: "palm-tree"; read: "palm-trees" — G.n.
*d Written: "window"; read: "windows" — G.n.
*e Written: "lodge"; read: "lodges" — G.n.
*f Written: "window"; read: "windows" — G.n.
*g Written: "projection"; read: "projections" — G.n.

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cubits; and by ten steps they ascend into it,—
and there were pillars against the projections, 
[one] on this side, and [one] on that side.

1 Then he took me unto the temple,—and 
measured the projection, six cubits broad on 
this side and six cubits broad on that side, 
the breadth of the tent. 2 And [the breadth of 
the entrance] was ten cubits, and [the sides of 
the entrance] were five cubits on this side, 
and five cubits on that side,—and he measured 
the length thereof, forty cubits, and the breadth, 
twenty cubits.

3 Then went he inwards, and measured 
the projection of the entrance, two cubits,—and 
the entrance itself] was six cubits, and [the sides 
of the entrance] were seven cubits: so he 
measured the length thereof twenty cubits, and 
the breadth twenty cubits, at the front of the 
temple. 4 Then said he unto me, 

This is the holy of holies. Then measured he the wall of the house six 
cubits,—and the breadth of the side-chamber, 
four cubits round about on every side of the 
house, round about. 6 And [the side-chambers, 
one over another] were three, and that thirty 
times, and they entered into the wall which 
pertained to the house for the side-chambers 
round about on every side, that they might 
have support,—and yet not have support in the 
wall of the house itself. 7 And there was a 
broadening and a winding about higher and 
higher to the side-chambers, for [the circuit of 
the house] was higher and higher round about 
on every side of the house, [for this cause] was 
there a broadening of the house upwards,—and 
from the lower] one ascended to the higher, 
by that which was in the middle. 8 Then 
saw I that the house had a height round about 
on every side,—the foundations of the side-
chambers, a full reed, six cubits, to the joining.

9 The breadth of the wall which pertained to the 
side-chamber on the outside] was five cubits,— 
and that which was left vacant between the 
side-chambers which pertained to the house. 

10 And [between the chambers] was a breadth 
of twenty cubits round about the house, round 
about on every side. 11 And the entrance of 
the side-chamber was at the vacant space, [one 
entrance] toward the north, and [another 
entrance] toward the south,—and [the breadth of 
the place left vacant] was five cubits round about 
on every side. 12 And [the building which was 
toward the front of the secluded place on the side 
toward the west] was [in breadth] seventy cubits, and [the wall of 
the building] was five cubits in breadth round about 
on every side,—and [the length thereof] ninety 
cubits. 13 And he measured [the house], [in 
length] a hundred cubits,—and [the secluded 
place and the structure and the walls thereof],

* Written: "projection": G.n. 
** read: "projection": G.n.

* Written: "recess": G.n. 
** read: "recess": G.n.

*So it shd be (w. Sep. and 
Vulg.). Cp. vers 31, 34 
=G.n.

*Written: "ascent": G.n. 
** read: "ascent": G.n.

*Gt.: "two chambers" — 

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EZEKIEL XI. 37-49 ; XLI. 1-13. 835
42 Then he took me up to the outer court, the way toward the north, and brought me unto the chamber which was over against the secular place which was over against the inner part thereof and the galleries thereof on this side and on that side, a hundred cubits. And he measured the length of the building against the front of the secular place which was over against the inner part thereof and the galleries thereof on this side and on that side, a hundred cubits. And he measured the length of the building against the front of the secular place, with the inner temple and the porches of the court: the entrance spaces and the latticed windows and the galleries round about their three stories, over against the entrance spaces wainscoted with wood, round about on every side, and from the ground up to the windows, and the windows were covered; unto the space above the entrance even unto the inner house and without and against all the wall round about on every side within and without were the measures.

And it was made with cherubim and palm-trees, with a palm-tree between cherub and cherub, and two faces had each cherub; and the face of a man was toward the cherub and the cherub, and twofacestl had each I

5 Now the highest chambers were shortned,— and the height thereof was fifty cubits. For the length of the chambers which pertained to the outer court was fifty cubits, and lo! in front of the temple, a hundred cubits. And from under these chambers was the entry from the east when one goeth in by them from the outer court. In the thickness of the wall of the court toward the east facing the secular place and facing the enclosing wall were chambers. And the way before them was like the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the appearance of the 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Then he took me unto the gate, even the gate that looked toward the east; 2 when lo! the glory of the God of Israel coming from the way of the east, and the sound of him was as the sound of many waters, and the earth shone with his glory. 3 And it was like the appearance of the vision which I had seen, like the vision which I saw when I came in to destroy the city, also the visions were like the vision which I saw by the river Chebar,—so I fell upon my face. 4 And the glory of Yahweh entered into the house, by way of the gate which looked toward the east. 5 So then the spirit lifted me up, and brought me into the inner court, and lo! the glory of Yahweh filled the house. 6 Then heard I one speaking unto me, out of the house, and a man standing beside me. 7 Then said he unto me, Son of man, There is the place of my throne, and the place of the soles of my feet, where I would dwell in the midst of the sons of Israel, to times age-abiding,— But the house of Israel must no more defile my holy Name. 8 They, nor their kings, by their unchastity, and by the carcases of their kings, in their high places.* 9 When they placed their threshold by my threshold, and their door-post beside my door-post, with only a wall between me and them, then defiled they my holy Name by their abominations which they committed. Wherefore I devoured them, in mine anger. 10 Now let them remove their unchastity, and the carcases of their kings, far from me,— So will I make my habitation in the midst of them, to times age-abiding. 11 Then said he unto me, Son of man, These shall be the statutes of the house, in the day when it is made, for offering up thereon an ascending-sacrifice, and for dashing thereon blood. 12 Then thou shalt give unto the priests the Levites, those who are of the seed of Zadok, who approach unto me, to wait upon me. 13 These shall be the statutes of the altar, in the day when it is made,—for offering up thereon an ascending-sacrifice, and for dashing thereon blood. 14 Then shalt thou take of the blood thereof, and place upon the four horns thereof, and on the four corners of the ledge, and on the boundary, round about,— and shalt cleanse it from sin, and put a propitiatory-covering over it. 15 Then shalt thou take the bullock bearing sin,—and shalt burn it in the appointed place of the house, outside the sanctuary. 16 And on the second day shalt thou bring near a kid of the goats without defect, as a sin-bearer. 17 Then shalt thou take of the blood thereof, and place upon the four horns thereof, and on the four corners of the ledge, and on the boundary, round about,—and shalt cleanse it from sin, and put a propitiatory-covering over it. 18 Then shalt thou take the bullock bearing sin,—and shalt burn it in the appointed place of the house, outside the sanctuary. 19 And on the second day shalt thou bring near a kid of the goats without defect, as a sin-bearer,—and they shall cleanse the altar from sin, just as they cleansed it from sin with the bullock.
thou shalt bring near a young bullock without defect, and a ram out of the flock, without defect; and shalt bring them near before Yahweh, and the priests shall cast over them salt, so shall they cause them to go up as an ascending-sacrifice to Yahweh. 24 <Seven days> shalt thou offer a sin-bearing goat, for each day,—and a young bullock and a ram out of the flock, without defect> shall they offer. 27 <Seven days> shall they put a propitiatory-covering over the altar, and shall purify it,—and shall consecrate it.*

And I will accept you.

Declareth My Lord, Yahweh.

44 1 Then he brought me back, toward the outer gate of the sanctuary, which looked toward the east,—but ||it was shut. 3 Then said Yahweh unto me, ||This gate shall remain. It shall not be opened, And ||no man shall enter thereby, Because ||Yahweh, God of Israel doth enter thereby,— Therefore shall it remain—shut.

The prince ||shall sit therein, To eat food, before Yahweh,—<By way of the porch of the gate> shall he go in, and <By way thereof> shall he* come out.

4 Then he brought me in by way of the north gate, unto the front of the house, and I looked, and lo! |the glory of Yahweh| filled |the house of Yahweh|,— so I fell upon my face. 5 And Yahweh |said unto me|.

Son of man, Apply thy heart, And see with thine eyes, And <with thine ears> hear thou, All that I' am speaking with thee, As to all the statutes of the house of Yahweh, and As to all the laws thereof,— And thou shalt apply thy heart To the entering in of the house, With all the exits of the sanctuary.

So then thou shalt say unto the perverse [house], unto the house of Israel, ||Thus| saith My Lord, Yahweh: Let it more than suffice you, Out of all your abominations, O house of Israel:

7 That* ye brought in the sons of the foreigner; Uncircumcised in heart, and uncircumcised in flesh,* To be in my sanctuary. So that he profaned my house,— That ye brought near as my food, the fat and the blood, And so they* brake my covenant—Among* all your abominations;

Neither kept ye the charge of my holy things,— But ye did set [men] to be keepers of my charge in my sanctuary, for your own pleasure.*

9 ||Thus| saith My Lord, Yahweh, No son of a foreigner, Uncircumcised in heart, and uncircumcised in flesh,* shall enter into my sanctuary,—of any son of a foreigner, who is in the midst of the sons of Israel.

10 But <as for the Levites>, Who went far from me, when Israel went astray, Who went astray from me, after their manufactured gods:> Therefore shall they bear their iniquity.† Yet shall they remain in my sanctuary As attendants in charge at the gates of the house,— And attending upon the house,— ||They|| shall slay the ascending-offering, and the sacrifice of the people, And ||they|| shall stand before them, to wait upon them. 12 <Because they used to wait upon them, before their manufactured gods, and became to the house of Israel a stumbling-block of iniquity> ||For this cause|| have I lifted up my hand concerning them, 

Declareth My Lord, Yahweh, and they shall bear their iniquity;

13 So then they shall not come near unto me, To minister as priests unto me, Nor come near unto any of my holy things, As regardeth things most holy,— But they shall bear their rebuke, and their abominationsb which they have committed;

14 Yet will I make them keepers of the charge of the house,— As to all the labour thereof, and As to all which shall be done therein.

15 But <the priests the Levites, the sons of Zadok, Who kept the charge of my sanctuary—

when the sons of Israel went astray from me>

[They] shall draw near unto me, to wait upon me,—

And shall stand before me, to bring near unto me the fat and the blood.

Declareth My Lord, Yahweh:

[They] shall enter into my sanctuary, and [They] shall draw near unto my table, to wait upon me,—

So shall they keep my charge.

And it shall be when they shall enter into the gates of the inner court:

[Garments of linen] shall they put on,—

Yea there shall come upon them no wool, when they minister in the gates of the inner court, and within :

[Chaplets of linen] shall be upon their head, and [Breeches of linen] shall be upon their loins,—

They* shall not gird themselves, so as to perspire.

And when they go forth into the outer court, into the outer court unto the people:

They shall put off their garments, wherein they'do minister, and lay them in the chambers of the holy place,—

And shall* put on other garments. That they may not hallow the people by their garments.

And their heads shall they not shave, Nor let [the hair] grow long,— They shall [only] poll their heads.

And <wine> shall no priest drink,— when they enter into the inner court.

Neither widow nor divorced woman shall they take,—

But <virgins of the seed of the house of Israel>, Or a widow who shall be the widow of a priest> shall they take.

And <my people> shall they instruct, between the holy and the common,—

And <between the unclean and the clean> shall they cause them to distinguish.

And <in a controversy> they shall stand up for justice,*

<With my judgments> shall they judge it,—

And <my laws and my statutes in all mine appointed assemblies> shall they observe,

And <my sabbaths> shall they hallow.

And <unto no dead person> shall they go in, to defile themselves,—

Save that <for father or for mother or for son or for daughter, or for brother, or for sister who hath belonged to no husband> they may defile themselves.

Yet <after he is cleansed> seven days shall they count to him.

And <in the day when he entereth into the sanctuary, into the inner court to minister in the sanctuary> He shall bring near his sin-bearer,

Declareth My Lord, Yahweh.

So shall it become to them an inheritance, | I am their inheritance,—

And <possession> shall ye not give them in Israel, | I am their possession.

<As for the meal-offering and the sin-bearer and the guilt-bearer> they shall eat them,—

And <everything devoted in Israel> shall belong.

And <the first of all the firstfruits of everything, and every heave-offering of everything, from among all your heave-offerings> shall it belong,—

<The first of your meal> shall ye give to the priest, To cause a blessing to rest upon thy house.

<Nobody that died of itself or was torn in pieces, of bird or of beast> shall be eaten' by the priests.  

1 And <when ye shall by lot divide the land as an inheritance> ye shall offer up as a heave-offering to Yahweh a holy portion out of the land, <in length> five and twenty thousand long, and <in breadth> twenty thousand, — [holy] shall it be throughout all the territory thereof, round about.  

2 There shall be, <out of this, for the holy place> five hundred by five hundred, four-square round about,— and fifty cubits, as an open space to it, round about.  

3 And <out of this measure> shall thou measure, a length of five and twenty thousand, and a breadth of ten thousand,— and <therein> shall be the sanctuary, the holy of holies: <a holy portion out of the land> it is, <for the priests who wait in the sanctuary> shall it be, who draw near to wait upon Yahweh,— so shall it be theirs, as a place for houses, and a sanctuary, for the sanctuary.  

4 And <five and twenty thousand> in length, and <ten thousand> in breadth,—and it shall be for the Levites who wait upon the house, theirs as a possession of cities to dwell in.'  

5 And <the possession of the city> shall ye give, <five thousand> in breadth, and <in length> five and twenty thousand, answering to the heave-offering...
of the holy portion,—<for all the house of Israel> shall it be. 7 And <to the prince>—on this side and on that> shall belong [a portion] of the heave-offering of the holy portion and of the possession of the city, facing the heave-offering of the holy portion and facing the possession of the city, on the west side westward, and on the east side eastward,— and <in length> answering to one of the portions, from the west boundary to the east boundary. 8 <Of the land> it shall be his for a possession, in Israel,— and so my princes shall no more oppress my people, but <the land itself> shall they give to the house of Israel, by their tribes.

11 |lAll the people of the landll shall give

12 <Balances of righteousness, and

13 <The sixth of an ephahll out of a homer of wheat, and

14 Ànd the <statutory portion of oilll shall be—

15 <And one lamb out of the flock, out of two hundred, out of the watered pastures of Israel, for a gift, and for an ascending-sacrifice, and for peace-offerings,— To put a propitiatory-covering over them, Declareth My Lord, Yahweh.

16 |lAll the people of the landll shall give to this beave-offering,—for the prince in Israel.

17 But <on the prince himself>—shall rest the ascending-sacrifices, and the meal-offering, and the drink-offering, on the festivals, and on the new moons, and on the sabbaths, in all the appointed meetings of the house of Israel,—<he> shall offer the sin-bearer, and the meal-offering, and the ascending-sacrifice, and the peace-offerings, To put a propitiatory-covering about the house of Israel.

18 |lThusll saith My Lord, Yahweh,

19 <In the first month, on the first day of the month> shall thou take a young bullock without defect,— and shalt cleanse the sanctuary from sin ; 20 then shall the priest take' of the blood of the sin-bearer, and put upon the door-posts of the house, and upon the four corners of the ledge of the altar, and upon the door-posts of the gate of the inner court. 20 And <so> shalt thou do in the seventh of the month, for any man that wavereth or is of feeble mind,—so shall ye cleanse the house by propitiatiion.

21 <In the first month, on the fourteenth day of the month> shall ye have the passover,—a festival of seven days,* with unleavened cakes shall be eaten; 22 therefore shall the prince offer, on that day, for himself, and for all the people of the land,—a bullock as a sin-bearer; 22 and <the seven days of the festival> shall he offer as an ascending-sacrifice to Yahweh, seven bullocks and seven rams without defect daily, for the seven days,—<and a sin-bearer> a young goat daily; 24 and <a meal-offering of an ephah to each bullock> and an ephah to each ram> shall be offer, and <of oil> a hin to an ephah. 28 In the seventh month, on the fifteenth day of the month, throughout the festival> he shall offer like these, seven days,—like the sin-bearer, like the ascending-sacrifice, and like the meal-offering, and like the oil.

1 |lThusll saith My Lord, Yahweh,

2 |lThe gate of the inner court which looketh toward the eastll shall be shut, the six days of work,—but <on the sabbath-day> shall it be opened, and <on the day of the new moon> shall it be opened. 2 The prince therefore shall enter by way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall offer his ascending-sacrifice, and his peace-offerings, and he shall bow down upon the threshold of the gate, and then go forth,—but the gate shall not be shut until the evening ; 3 and the people of the land <shall bow down> at the entrance of that gate on the sabbaths, and at the new moons,—before Yahweh.

4 And <the ascending-sacrifice which the prince

* Some cod. (w. 5 ear. pr. edns.) omit: "and"—G.n.
* Or: "let there be to you." Some cod. (w. 3 ear. pr. edns. [1 Rabb.]; "shall ye have"—G.n.
* 4 So it shd be (w. Aram., Sep. Syr., Vul.—G.n. [M.C.T.—"ye shall give a sixth."]
* A cor = 10 ephahs = 114 bushels or 889 gallons = 1 homer. Bath (liquid) = about 81 gallons.
* The Sep. reads: "in the seventh month on the first of the month."
EZEKIEL XLVI. 5—24; XLVII. 1—3.

I shall bring near unto Yahweh six he-lambs without defect, and a ram without defect; and the meal-offering shall be an ephah to a ram, and the meal-offering shall be as one is able to give, and of oil a hin to an ephah.

5 But on the day of the new moon a young bullock without defect, and six he-lambs and a ram, shall they be; and an ephah to a bullock, and an ephah to a ram shall he offer as a meal-offering, and for the he-lambs just as his hand shall attain unto, and of oil a hin to an ephah.

6 And when the prince shall enter by way of the porch of the gate shall he go in, and by way thereof shall he go out. But when the people of the land shall enter before Yahweh on the appointed feasts, he that entereth by way of the north' gate to bow down shall go forth by way of the south' gate, and he shall not return by way of the gate by which he entered, but straight-forward shall he go forth.

7 And in the festivals and in the appointed feasts shall he offer as a meal-offering, and for the he-lambs just as his hand shall attain unto, and of oil a hin to an ephah.

8 And when the prince would offer, as a free-will offering, an ascending-sacrifice or peace-offerings, as a free-will offering to Yahweh, then shall be opened to him, the gate that looketh to the east, and he shall offer his ascending-sacrifice and his peace-offerings, just as he would offer on the sabbath' day, and when he shall go forth then shall one shut the gate, after he hath gone forth.

9 Then he brought me in through the entrance which was by the side of the gate, into the chambers of the holy place for the priests, those facing the north, and lo! there' a place, in the hinder parts westwards.

10 So he caused me to go out into the outer court, and then made me pass through into the four corners of the court, and lo! there' were courts covered over, forty long and thirty broad: of one measure were those four. And there was an enclosure round about in them, round about to those four, and boiling places had been made under the enclosures, round about.

11 And he said unto me— These are the places of them who boil, where they who wait upon the house, shall boil the sacrifice of the people.

Then he brought me back unto the entrance of the house, and lo! waters coming forth from under the threshold of the house, eastward, because the front of the house was to the east, and the waters were coming down from beneath, from the right side of the house, on the south of the altar.

12 Then he brought me out by way of the north gate, and took me round by an outer way unto an outer gate, that which looketh eastward,—and lo! waters trickling forth out of the right side.
measuring line in his hand> then measured he a thousand by the cubit, and caused me to pass through the waters—waters reaching to the ankles. 4 Then measured he a thousand, and caused me to pass through the waters—waters reaching to the knees, and again measured he a thousand, and caused me to pass through—waters reaching to the loins. 5 Then measured he a thousand—\| a river \| which I could not pass through—for the waters had risen—waters to swim in, \| a river \| that could not be forded. 6 Then said he unto me, Hast thou seen, son of man? Then he took me along and caused me to return, to the bank of the river. 7 <When I returned> then lo! <by the bank of the river> trees very many,—on this side, and on that side. 8 And he said unto me, These waters\| are going forth unto the region toward the east, and shall go down unto the waste plain, and shall enter the sea, \| unto the sea\| being led forth> then shall the waters \| be healed; 9 And it shall come to pass, that every living soul that swarmeth, whithersoever the rivers shall come\| shall live, and the fish shall become\| a very great multitude; for these waters \| have come thither, that they may be healed, so shall everything live\| whithersoever the river cometh. 10 And it shall come to pass that there shall stand by it fishers, from En-gedi even unto En-eglaim, \| places for spreading out nets\| shall they be,—after their kind\| shall be their fish, like the fish of the great sea, exceeding many. 11 |The swamps thereof and the pools thereof\| shall not be healed, \| to salt\| have they not been given up. 12 And \| by the river\| shall grow up on the bank thereof, on this side and on that side, every tree for food, the leaf whereof \| shall not fade\|—neither shall fail\| the fruit thereof. \| by its months\| shall it break forth, for \| as for the waters thereof\| \| out of the sanctuary\| are they\| coming forth, and \| the fruit thereof\| shall be \| for food\|, and \| the leaf thereof\| \| for healing.

13 |Thus| saith My Lord, Yahweh, \| This shall be the boundary whereby ye shall take your inheritances in the land, according to the twelve tribes of Israel,—|Joseph| shall have portions. 14 So shall ye inherit it, each man like his brother, as to which I lifted my hand to give it to your fathers,—so shall this land fall\| to you, as an inheritance.

15 |This| then shall be the boundary of the land,—\| on the north side\| from the great sea by the way of Hethlon, to the entering in of Zedad; |Hamath, Berothah, Sibraim, which is between the boundary of Damascus, and the boundary of Hamath,—Hazer-hatticon, which is by the boundary of Hauran. 17 Thus shall there be a boundary, from the sea, Hazer-enan the boundary of Damascus, even the north northward, and the boundary of Hamath,—even the north side. 18 And \| for the east side\| from between Hauran and Damascus and from between Gilead and the land of Israel, the Jordan, \| from the boundary by the sea eastward\| shall ye measure—even the east side. 19 And \| for the south side southward\| from Tamar as far as the waters of Meriboth-kadesh, towards the torrent-bed, unto the great sea, even\| the south side southward. 20 And \| for the west side\| the great sea, from the boundary as far as over against the entering in of Hamath—\| this\| is the west side.

21 So then ye shall apportion this land to you by the tribes of Israel. 22 And it shall come to pass, that ye shall divide it by lot as an inheritance, to yourselves and to the sojourners who are sojourning in your midst, who have begotten children in your midst,—so shall they be to you as a native among the sons of Israel, \| with you\| shall they cast lots for an inheritance, in the midst of the tribes of Israel. 23 And it shall be, that \| with whatsoever tribe the sojourner hath become a sojourner\| \| there\| shall ye give his inheritance, Declareth My Lord, Yahweh.

1 Now \| these\| are the names of the tribes,— 48 \| At the northern\| extremity, beside the Hethlon road—\| as one entereth Hamath\| Hazer-enan the boundary of Damascus northwards by the side of Hamath, and so they shall be his \| east side and west—\| Dan, one. 3 And \| on the boundary of Dan, from the east side unto the west side\| —\| Asher, one\|. 4 And \| on the boundary of Asher, from the east side even unto the west side\| —\| Naphtali, one\|. 5 And \| on the boundary of Naphtali, from the east side unto the west side\| —\| Manasseh, one\|. 6 And \| on the boundary of Manasseh, from the east side unto the west side\| —\| Ephraim, one\|. 7 And \| on the boundary of Ephraim, from the east side even unto the west side\| —\| Reuben, one\|. 7 And \| on the boundary of Reuben, from the east side unto the west side\| —\| Judah, one.\n
\* Or: "amarabah"—Deut. i., etc.
And <on the boundary of Judah, from the east side unto the west side> shall be the heave-offering which ye shall offer up, five and twenty thousand in breadth, and <in length> like one of the portions, from the east side unto the west side, so shall the sanctuary be in the midst thereof. 8 The heave-offering which ye shall offer up to Yahweh shall be <in length> five and twenty thousand, and <in breadth> twenty thousand. 9 And <pertaining to these> shall be the holy offering, even for the priests, <northwards> five and twenty thousand, and <westward> a breadth of ten thousand, and <eastward> a breadth of ten thousand, and <southward> a length of five and twenty thousand, — so shall the sanctuary of Yahweh be in the midst thereof: — for the priests that are hallowed—the sons of Zadok, who kept my charge,—who went not astray when the sons of Israel went astray, as <the Levites> went astray. 10 So then they shall have an offering out of the offering of the land, a holy of holies,—toward the boundary of the Levites; 11 <the Levites’> boundary answering to the boundary of the priests, five and twenty thousand in length, and <in breadth> ten thousand, — all the length five and twenty thousand, and <the breadth> twenty thousand. 12 And they shall not sell thereof, nor shall one exchange or alienate the first-fruits of the land,—for it is holy unto Yahweh. 13 And <the five thousand that are left in the breadth, facing the five and twenty thousand> shall it be to the city, for dwelling and for open space,—and the city shall be in the midst thereof. 14 These moreover, shall be the measures thereof—<the north side> four thousand and five hundred, and <the south side> four thousand and five hundred,—and <the east side> four thousand and five hundred, and <the west side> four thousand and five hundred.

And the open space of the city shall be, <northward> two hundred and fifty, and <southward> two hundred and fifty,—and <eastward> two hundred and fifty, and <westward> two hundred and fifty. 15 And <the residue> <in length answering to the offering of the holy portion> shall be ten thousand on the east, and ten thousand on the west, so shall it answer to the offering of the holy portion,—and the increase thereof shall be for food, for them who serve the city. 16 And <the gates of the city shall serve it out of all the tribes of Israel>. 17 All the offering shall be five and twenty thousand, by five and twenty thousand,—<foursquare> shall ye offer up the offering of the holy portion, towards the possession of the city.

And <the residue> shall be for the prince, on this side and on that side of the holy offering and of the possession of the city, facing the five and twenty thousand of the offering, as far as the east boundary, and <westward> facing the five and twenty thousand by the west boundary, answering to the portions, for the prince,—thus shall it be the holy offering, with <the sanctuary of the house> in the midst thereof. 22 And <out of the possession of the Levites, and out of the possession of the city>, in the midst of that which is for the prince shall it be: <between the boundary of Judah, and the boundary of Benjamin> for the prince shall it be.

And <the residue of the tribes>—<from the east side unto the west side> shall be Benjaminit. 23 And <on the boundary of Benjamin, from the east side unto the west side> shall be Simeon. 24 And <on the boundary of Simeon, from the east side unto the west side> shall be Issachar. 25 And <on the boundary of Issachar, from the east side unto the west side> shall be Zebulun. 26 And <on the boundary of Zebulun, from the east side unto the west side> shall be Gad. 27 And <on the boundary of Gad, by the south side southward>, — so shall there be a boundary from Tamar, [unto] the waters of Meribath-kadesh, towards the torrent-bed, as far as the great sea.

This is the land which ye shall divide by lot for inheritance to the tribes of Israel,—and <these> shall be their portions,

Declareth My Lord Yahweh.

And <these> are the exits of the city,—<on the north side> four thousand five hundred measures. 33 And <the gates of the city shall be after the names of the tribes of Israel>, three gates northward,—the gate of Reuben one, the gate of Judah one, the gate of Levi one; 34 and <on the east side> four thousand and five hundred, with three gates,—even the gate of Joseph one, the gate of Benjamin one, the gate of Dan one; 35 and <on the south side> four thousand and five hundred in measure, with three gates,—the gate of Simeon one, the gate of Issachar one, the gate of Zebulun one; <on the west side> four thousand and
EZEKIEL XLVIII. 33—DANIEL I. 1—19.

five hundred, their gates three, the gate of Gad one, the gate of Asher one, the gate of Naphtali one. 33 Round about eighteen thousand.

And the name of the city, from the day of Yahweh shall continue to be the name thereof.

§ 1. Daniel, in his Youth, carried Captive to Babylon, and there Trained for the Service of the King.

1 In the third year of the reign of Jehoiakim king of Judah, came Nebuchadnezzar king of Babylon to Jerusalem, and laid siege against it; and the Lord gave into his hand Jehoiakim king of Judea, and a part of the vessels of the house of God, and he brought them into the land of Shinar, into the house of his gods, and the vessels brought he into the treasure-house of his gods.

3 Then did the king give word to Ashpenaz, the chief of his eunuchs, that he should bring in of the sons of Israel, even of the seed royal, and of the nobles, youths in whom was no blemish, but comely of countenance, and skilful in all wisdom, and possessed of knowledge, and able to impart instruction, and who had vigour in them, to stand in the palace of the king, and that they should be taught the learning and the tongue of the Chaldeans.

5 And the king appointed them the provision of each day upon its day, out of the delicacies of the king, and out of the wine which he drank, and so to let them grow three years, and at the end thereof that they should stand before the king.

6 Now there were, among them, out of the sons of Judah, Daniel, Hananiah, Mishael, and Azariah; and the ruler of the eunuchs gave them names, yea he gave to Daniel the name of Belteshazzar, and to Hananiah of Shadrach, and to Mishael of Meshach, and to Azariah of Abed-nego.

8 But Daniel laid it upon his heart, that he would not defile himself with the delicacies of the king, nor with the wine which he drank; therefore sought he of the ruler of the eunuchs, that he might not defile himself. But although God had brought Daniel into lovingkindness and tender compassion, before the ruler of the eunuchs yet said the ruler of the eunuchs unto Daniel, I do fear my lord the king, who hath appointed your food and your drink,—for why should he see your faces more comely than those of the youths of your own age? so should ye bring me under the penalty of mine own head unto the king.

10 Then said Daniel unto the overseer whom the ruler of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

12 I pray thee—prove thy servants, ten days,—and let them give us vegetable food, that we may eat, and water that we may drink, then let our countenances be looked upon before thee, and the countenances of the youths who have been eating the delicacies of the king, and as thou shalt see deal thou with thy servants.

14 So then he hearkened unto them, according to this word, and proved them ten days; and at the end of ten days their countenances appeared more comely, and fatter in flesh, than any of the youths who had been eating the delicacies of the king. Thus it came about that the overseer continued taking away their delicacies, and the wine appointed them to drink, and kept on giving them vegetable food.

17 And as for these four youths God gave them knowledge and skill in all learning and wisdom, and Daniel had discernment, in all visions and dreams.

18 Now at the end of the days after which the king had given word to bring them in, then did the ruler of the eunuchs bring them in, before Nebuchadnezzar. So then the

* Some cod. (w. 6 ear. pr. edns.) omit: “even” — G.n.
* Nebuchadnezzar (two words).
* “The writing and speech” — O.G.
* Simply = "made up his mind." Cp. Prov. vi. 30, n.
* Heb.: "dibbahdy,
* Some cod. (w. 6 ear. pr.
* "Thin and sad-looking through long fasting" — T.G.
* "Perh. guardian" — O.G.
king [spake with them], and there was not found, from among them all, one like unto Daniel, Hananiah, Mishael, and Azariah,—therefore stood they before the king; and in any matter of wisdom and a discernment as to which the king [enquired of them] he found them ten times better than all the sacred scribes—the b magicians, who were in all his realm.

Now Daniel continued, until the first year of Cyrus the king.


1 And in the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams,—and his spirit [was troubled], and [his sleep] had gone from him. 2 So the king gave word to call for the sacred scribes and for the magicians, and for the users of incantations, and for the Chaldeans, that they might tell the king his dreams—they came in therefore, and stood before the king. 2 And the king [said to them]:

A dream have I dreamed,—and my spirit is troubled to know the dream.

Then spake the Chaldeans to the king, in Aramaic,—
O king <to the ages> live!
Tell the dream to thy servants, and <the interpretation> we will declare.

The king answered and said to the Chaldeans,

The word from me is unalterable: <If ye shall not make known to me the dream and the interpretation thereof> ye shall be cut in pieces, and your houses <into a dung-hill> shall be turned; *but if <the dream and the interpretation thereof> ye will declare <gifts and a present and great dignity> shall ye receive from before me,—[therefore] <the dream and the interpretation thereof> declare ye unto me.

They answered again and said,—Let <the king> tell <the dream> to his servants, and <the interpretation thereof> we will declare.

The king answered and said,

[Of a certainty] I know, that <time> ye would gain,—merely because ye see that <unalterable, from me> is the word:
That if <the dream> ye shall not make known to me] [one and the same] is the decree, and <a lying and wicked word> have ye agreed to speak before me, that meanwhile the time may be changed,—[therefore] <the dream> tell ye me, so shall I know that <the interpretation thereof> ye can declare for me.

The Chaldeans answered before the king and said,

There is not a man upon the earth, who can declare <the matter of the king>.—although indeed there is no king, chief or ruler who <a thing like this> hath asked of any sacred scribe or magician or Chaldean; and <the thing which the king hath asked> is difficult, and <none other> is there, who can declare it before the king,—saving the gods whose dwelling is <not with flesh>.

<For this cause> <the king> was provoked and exceedingly indignant,—and gave word to destroy all the wise men of Babylon; and <the decree> went forth, that <the wise men> should be slain,—and they sought Daniel and his companions that they might be slain.

Immediately [Daniel] made answer with prudence and discretion, to Arioch, chief of the executioners of the king,—who had come forth to slay the wise men of Babylon:

he began to speak and said to Arioch, the king's captain,—

<For what cause> is the decree raging forth from before the king?

Then did Arioch make the matter known unto Daniel. So Daniel entered in, and desired of the king,—that <an appointed time> he would give him, and then <the interpretation> he would declare unto the king.

Then Daniel <to his own house> departed,—and <to Hananiah, Mishael, and Azariah, his companions> made the matter known; that <tender compassion> they might seek from before the God of the heavens, concerning this secret,—that Daniel and his companions [might not be destroyed], with the rest of the wise men of Babylon.

Then <unto Daniel—in a vision of the night> the secret was revealed,—whereupon [Daniel] blessed the God of the heavens:

Daniel responded, and said,

Let the name of God be blessed from age to age,—
In that <wisdom and might> to him belong;
And <the he> changeth times and seasons,
Removeth kings, and setteth up kings,—
Giving wisdom to the wise,
And knowledge to them who are skilled in understanding:

He will reveal the deep things, and the hidden,
Knoweth what is in the darkness,
And light [with him], doth dwell.

Unto thee, O God of my fathers do I render thanks and praise,
In that <wisdom and might> thou hast given unto me,—
Yea already hast thou made known to me, that which we desired of thee,
For <the matter of the king> hast thou made known unto us.

* Or: "began to speak."
24 Therefore Daniel entered in unto Arioch, whom the king had appointed to destroy the wise men of Babylon,—he went in, and <thus> he said unto him.

25 Thereupon Arioch—with haste—brought in Daniel before the king,—and <thus> he said to him—

26 The king answered and said unto Daniel, I have found a man of the sons of the exile, of the sons of Judah, who <the interpretation—unto the king> will make known.

27 Daniel answered before the king, and said,—<The secret which the king hath asked> is not for any wisdom that is in me, more than any of the living; <the wise men, the magicians, the sacred scribes, the astrologers> are not able to declare unto the king; but there is a God in the heavens, who revealeth secrets, and hath made known to King Nebuchadnezzar, what shall come to pass, in the afterpart of the days:

28 <As for thee, O king> thy dream and the visions of thy head upon thy bed, are <these>:—

29 <As for thee, O king> thy thoughts upon thy bed arose regarding what should come to pass hereafter; and <the thoughts of thy heart> thou shouldst get to know.

30 But <as for me—>it is in order that <the interpretation—unto the king> they should make known, and that <the interpretation of computation and di- 

31 <As for thee, O king> thou wast looking, when lo! a great image, ||this image, being mighty, and the brightness thereof surpassing| was standing before thee,—and <the appearance thereof> was terrible.

32 <As for this image> ||its head| was of fine gold, ||its breast and its arms| were of silver,—||its belly and its thighs| of bronze; ||its legs| of iron,—and ||its feet| part of them| of iron, and ||part of them| of clay.

33 Thou didst look, until that a stone tare itself away, ||not by the aid of hands||, and smote the image upon its feet, which were of iron and clay,—and they were broken in pieces.

34 Then| were broken in pieces at once, the iron, the clay, the bronze, the silver, and the gold, and became like chaff out of the summer threshing- 

35 But <as for me—not for any wisdom that is in me, more than any of the living> is ||this secret| revealed to me,—||therefore| it is in order that <the interpretation—unto the king> they should make known, and that <the thoughts of thy heart> thou shouldst get to know.

36 <As for thee, O king> thy dream and the visions of thy head upon thy bed, are <these>:—

37 Thou, O king! art the king of kings,—for ||the God of the heavens| hath given unto thee ||the kingship, the might, the power and the dignity; ||and wherever the sons of men do dwell| <the wild beasts of the field and the birds of the heavens> hath he given into thy hand, and hath made thee ruler over them all. ||Thou art the head of gold.

38 And <after thee> shall arise another kingdom, inferior to thee,— and another a third kingdom, of bronze, which shall bear rule throughout all the earth.

39 And ||the fourth kingdom| shall be hard as iron,— ||in like manner as iron breaketh in pieces and crusheth all things,— even as iron which bringeth to ruins all these shall it break in pieces and bring to ruins. ||And <whereas thou sawest the feet, and the toes, part of them of potter's clay, and part of them of iron> ||the kingdom| shall be divided, and <of the hardness of the iron> shall there be is— thoroughly. ||Thou sawest <the iron, combined with the miry clay> the kingdom divided, and <of the hardness of the iron> shall there be is— thoroughly. ||Thou sawest <the iron, combined with the miry clay> they shall be combined with the weed of men, but shall not cleave firmly one to another,—lo! as iron is not to be combined with clay.

40 And <in the days of those kings> shall the God of the heavens [set up] a kingdom, which <to the ages> shall not be destroyed, and ||the kingdom| <to another people> shall not be left,—it shall break in pieces and make an end of all these kingdoms, but ||itself| shall stand to the ages. ||Forasmuch as thou sawest that <out of the rock| a stone tare itself away, but not with hands, and brake in pieces the clay, the iron, the bronze, the silver and the gold> ||the mighty God|| hath made known to the king what shall come to pass hereafter.

Exact' then is the dream, And trusty' its interpretation.

41 Then King Nebuchadnezzar, fell upon his face, and <unto Daniel> paid adoration; and <a present and sweet odours> gave he word to

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1. "Who from the position of the stars at the hour of birth, by various arts of computation and di-

2. Or: "besten small."
Nebuchadnezzar, making an Image of Gold to be Worshipped on Pain of Death, casts Shadrach, Meshach, and Abed-nego, for refusing to worship, into a Furnace of Fire; from which, however, they are Miraculously Delivered.

§ 3. Nebuchadnezzar, the king, made an image of gold, the height thereof sixty cubits, the breadth thereof six cubits; he set it up in the valley of Dura, in the province of Babylon. And Nebuchadnezzar the king sent to gather the wise men of Babylon—Shadrach, Meshach, and Abed-nego,—but Daniel himself was in the gate of the king.

Then the king exalted Daniel, and set him to be ruler over all the province of Babylon,—and chief of the nobles, over all the wise men of Babylon.

And Daniel desired of the king, and he gave he unto him, and Daniel himself was in the gate of the king.

Some cod. (w. Vul.: add: "and the bagpipes"—pieces of."
G.n.

Or: "mantles." But Or: "upper cl."
Fuerst: "turbans," taking "clothing" as "severe."

Then Nebuchadnezzar— with anger and wrath— gave word to bring Shadrach, Meshach, and Abed-nego, then these men brought they before the king. Nebuchadnezzar spake and said unto them,

If it with design O Shadrach, Meshach, and Abed-nego,—that ye are not serving, and the image which I have set up are not adoring? Now if ye be ready, at what time ye shall hear the sound of the cornet, the pipe, the lyre, the harp, the psaltery, and all kinds of instruments of music ye shall fall down and adore the image which I have made, but if ye shall not adore instantly shall ye be cast into the midst of the burning furnace of fire,—and who is the god that shall deliver you out of my hands?

Shadrach, Meshach, and Abed-nego answered, and said to the king:

O Nebuchadnezzar! we are not accounting it needful, concerning this, to answer thee.

If it is your God, whom we serve is able to deliver us,—out of the burning furnace of fire, and out of thy hand O king, he will deliver. But if not be it known to thee, O king,—that thy god will we not serve, and the image of gold which thou hast set up will we not adore.

Then Nebuchadnezzar was filled with wrath, and the likeness of his countenance was changed, against Shadrach, Meshach, and Abed-nego,—he spake and gave word to heat the furnace seven times hotter than it was ever seen heated; and to men, who were the mightiest men in his army gave he word to bind fast Shadrach, Meshach, and Abed-nego,—to cast them into the burning furnace of fire.

Therefore, because the word of the king had raged forth, and the furnace was exceeding hot

O king! for ages live!

Thou thyself, O king, hast made a decree, that any man who shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery, and all kinds of instruments of music shall fall down and adore the image of gold; and whosoever shall not fall down and adore shall be cast into the burning furnace of fire.

There are' certain Jews whom thou hast set over the business of the province of Babylon, Shadrach, Meshach, and Abed-nego,—these men, have made thee, O king, of no account, thy god they serve not, and the image of gold which thou hast set up do they not adore.
those very men who took up Shadrach, Meshach, and Abed-nego, were slain by the flame of the fire; 22 and these three men, Shadrach, Meshach, and Abed-nego, fell down into the midst of the burning furnace of fire, fast bound.

Then Nebuchadnezzar the king was amazed, and rose up in haste: he spake and said to his nearest friends—

Where are those three men, we cast into the midst of the fire, fast bound?

They answered and said to the king,

Surely, O king!

He answered and said,

Lo! I see four men, unbound, walking in the midst of the fire, and there is not in them, and the appearance of the fourth is like to a son of the gods!

Then did Nebuchadnezzar draw near to the door of the burning furnace of fire, he spake and said,

Shadrach, Meshach, and Abed-nego, ye servants of the most high God, step forth and come hither.

Then stepped forth Shadrach, Meshach, and Abed-nego, out of the midst of the fire.

And—being gathered together—the satraps, the nobles, and the pashas and near friends of the king, saw these men, over whose bodies the fire had no power, nor was a hair of their head singed, neither were their trousers disfigured, nor had the smell of fire come upon them.

Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his messenger, and delivered his servants, who trusted in him, when the word of the king they transgressed, and delivered up their bodies, that they might not serve nor adore any god, saving their own God.

Therefore do I make a decree, that whosoever of any people, race, or tongue it be that shall charge any error upon the God of Shadrach, Meshach, and Abed-nego shall be cut in pieces, and his house shall be changed; because there is no other God, who is able to deliver, like this!

Then the king advanced Shadrach, Meshach, and Abed-nego, in the province of Babylon.


1 ||Nebuchadnezzar the king|| unto all the peoples, the races and the tongues who are dwelling in all the earth,> Let ||your prosperity|| abound!

2 ||The signs, and the wonders,|| which the king himself

most high God (hath wrought with me> it is pleasing before me to declare.

||His signs|| how great!

And ||his wonders|| how mighty!

||His kingdom|| is an age-abiding kingdom,

And ||his dominion|| lasteth from generation to generation.

||I, Nebuchadnezzar|| was at peace in mine own house, and was prosperous in my palace.

< ||A dream|| I saw, and it made me afraid,—and ||fancies upon my bed, and visions of my head|| terrified me.

Therefore made I a decree, to bring in before me, all the wise men of Babylon,—who <the interpretation of the dream> should make known to me. 7 Then came in the sacred scribes, the magicians, the Chaldeans, and the astrologers,—and <the dream> told I before them, but <the interpretation> could they not make known to me. 8 Howbeit <at last> came before me—Daniel, whose ||name|| was Belteshazzar, after the name of my god, and in whom is the spirit of the holy gods; and <the dream—before him> I told [saying]:

O Belteshazzar, chief of the sacred scribes, because I know that the spirit of the holy gods is in thee,—and no secret giveth thee trouble> [therefore] <the visions of my dream which I have seen, and the interpretation thereof> do thou tell.

The visions then of my head upon my bed [were these],—

I was looking, when lo! a tree in the midst of the land,

And ||the height thereof|| was great.

The tree ||grew,|| and became strong,—and ||the view thereof|| unto the end of all the land:

13 ||The foliage thereof|| was beautiful.

And ||the fruit thereof|| abundant, and there was food for all therein,—<Under it> the wild beasts of the field found shade.

And <among its branches> dwelt the birds of the heavens.

13 I was looking, in the visions of my head, upon my bed, when lo! a watcher and holy one <out of the heavens> coming down. 14 He cried aloud, and <thus> he said—

Hew ye down the tree.

And lop off its branches, Strip off its leaves.

And scatter its fruit,—

* Or: "fault."
* Cp. chap. ii. 5, n.
* Note how the story, for a while, seems dictated by the king himself.
* Lit.: "[is] with generation and generation."
* Or: "flourishing." Lit.: "green."
* Cp. chap. ii. 27, n.
* Or: "earth."
Let the wild beasts flee from under it,
And the birds, out of its branches;
Nevertheless, the stock of its roots* in the earth> leave ye, yea in a bond of iron and bronze, in the tender grass of the field,
And let it be drenched,*
And <with the wild beasts> be its portion, amongst the herbage of the earth;
Let its heart be from a man's> be changed,
And the heart of a wild beast be given to it,—
And let seven seasons pass over it.

By the decree of the watchers is the thing,
And by the mandate of the holy ones the matter:
To the intent that the living may get to know that the Most High hath dominion over the kingdom of men,
And to whomsoever he pleaseth he giveth it.

Then Daniel, whose name was Belteshazzar| was astonished for about one moment, and his thoughts troubled him. The king spake and said,
O Belteshazzar, let neither the dream nor the interpretation trouble thee.
Belteshazzar answered and said,
My Lord, the dream be for them who hate thee, and the interpretation for them who are thy foes.

The tree which thou sawest, which grew and became strong,
Whose height reached unto the heavens,
And the view thereof to all the earth:
Whose foliage was beautiful,
And whose fruit abundant,
And whose food for all was in it,—
Under it dwelt the wild beasts of the field,
And in the branches thereof nestled the birds of the heavens:
Thyself it is, O king, in that thou art grown, and become strong,—and thy greatness hath grown, and reached to the heavens, and thy dominion to the end of the earth.

And whereas the king saw a watcher and holy one coming down out of the heavens, who said,
How ye down the tree and despoil it.
Nevertheless the stock of its roots—in the earth> leave ye, even in a bond of iron and bronze, in the tender grass of the field,—
And let it be drenched, and <along with the wild beasts of the field> be its portion,
Until that seven seasons shall pass over it>
This is the interpretation, O king,—and the decrees of the Most High it is, which hath come upon my lord the king:
That <thee> are they going to drive forth from among men,
And <along with the wild beasts of the field> shall be thy dwelling,
And <grass—like oxen> will they suffer thee to eat.
And <with the wild beasts of the field> shall be thy dwelling,
And <with the dew of the heavens> will they buffet thee to lie drenched,
And <seven seasons> shall pass over thee,—
Until that thou come to know, that the Most High hath dominion over the kingdom of men,
And <to whomsoever he pleaseth> he giveth it.

Wherefore, O king, let my counsel be pleasing unto thee,
<Thy sin, then,—by righteousness> break thou off,
And <thine iniquities> by shewing favour to the oppressed,—
If so be it may become the lengthening out of thy security.

All this came upon Nebuchadnezzar the king. At the end of twelve months over the palace of the kingdom of Babylon was he walking: the king spake and said, Is not this Babylon the great,—which I myself have built as the home of the kingdom, by the might of my power, and for the dignity of my majesty?
While yet the word was in the mouth of the king> a voice fell,—Unto thee is it said, O Nebuchadnezzar the king, The kingdom hath departed from thee; And <from among men> are they going to drive thee forth,
And <with the wild beast of the field> shall be thy dwelling,
Grass—like oxen will they suffer thee to eat,
And <seven seasons> shall pass over thee,—
Until that thou come to know that the Most
High hath dominion over the kingdom of men, and to whomsoever he pleaseth he giveth it.

Immediately the word was fulfilled upon Nebuchadnezzar, and from among men was he driven forth, and as an ox did he eat, and with the dew of the heavens his body was drenched, until that his hair like to eagles' feathers was grown, and his nails like birds' claws.

And at the end of the days I, Nebuchadnezzar, mine eyes unto the heavens did uplift, and mine understanding returned, and the Most High blessed, and to him that liveth age-abidingly I rendered praise and honour, whose dominion is an age-abiding dominion, and his kingdom lasteth from generation to generation.

And all the inhabitants of the earth are nothing, and according to his own pleasure he dealeth with the army of the heavens, and the inhabitants of the earth, and none there is who can smite upon his hand, or say to him, What hast thou done?

At the same time mine understanding returned unto me, and for the dignity of my kingdom my majesty and my brightness returned unto me, and my nearest friends and my nobles did seek, and over my kingdom was I restored, and surpassing greatness was added unto me.

Now I, Nebuchadnezzar, am praising and extolling and honouring the King of the Heavens, all whose works are truth, and his ways right, and them who walk in pride he is able to abase.

§ 5. To King Belshazzar, while dishonouring the Sacred Vessels, is Handwriting put forth, which Daniel interprets, and which is swiftly fulfilled.

Belshazzar the king made a great feast, to a thousand of his nobles, and before the thousand was drinking wine. Belshazzar gave word, at the flavour of the wine to bring the vessels of gold and silver, which Nebuchadnezzar his father had brought forth out of the temple which was in Jerusalem, that the king and his nobles, his wives and his concubines might drink therein.

Then brought they the vessels of gold which had been taken out of the temple of the house of God, which was in Jerusalem, and the king and his nobles, his wives and his concubines drank therein; they drank wine, and praised the gods of gold and silver, bronze, iron, wood and stone.

Immediately came forth the fingers of the hand of a man, and wrote, over against the chandelier, upon the plaster of the palace of the king, and the king saw the part of the hand which was writing. Then as for the king his bright looks changed in him, and his thoughts terrified him, and the joints of his loins were loosed, and his knees smote one against another. The king began crying out again, to bring in the magicians, the Chaldeans and the astrologers, the king spake and said to the wise men of Babylon.

Whosoever it is that shall read this writing, and the interpretation thereof shall declare unto me, with purple shall he be clothed, and have a chain of gold upon his neck, and as the third in the kingdom shall he have dominion.

Then were coming in all the wise men of the king, but the writing could they not read, nor the interpretation make known to the king. Then King Belshazzar was greatly terrified, and his bright looks were changed upon him, and his nobles were perplexed.

The queen, by reason of the words of the king and his nobles entered, the queen spake and said, O king! for ages live! Let not thy thoughts terrify thee, and as for thy bright looks let them not be changed.

There is a man in thy kingdom in whom is the spirit of the holy gods, and in the days of thy father light, and intelligence, and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar thy father appointed him chief of the sacred scribes, the magicians, the Chaldeans, and the astrologers — thy father, O king! 12 Forasmuch as a distinguished spirit, and knowledge and intelligence, ability to interpret dreams and solve riddles and unravel knotty points were found in the same Daniel, whom the king named Belshazzar now let Daniel be called, and the interpretation will be declare.

Then Daniel was brought in before the king, and the king spake and said unto Daniel, Art thou that Daniel, that is of the sons of...
the exile of Judah, whom the king my father brought out of Judah?

14 Then, I have heard concerning thee, that the spirit of the gods is in thee, and light and intelligence and distinguished wisdom are found in thee.

15 Therefore have been brought in before me, the wise men, the magicians, that this writing they might read, and the interpretation thereof might make known unto me, but they were not able the interpretation of the thing to declare.

16 I, however, have heard concerning thee, that thou art able, interpretations to unfold, and knotty points to unravel.

Now if thou be able the writing to read, and the interpretation thereof to make known unto me, with purple thou shalt be clothed, and a chain of gold shalt thou have upon thy neck, and as the third in the kingdom shalt thou have dominion.

17 Then spake Daniel, and said before the king, As for thy gifts thine own let them remain. And thy present on another bestow, howbeit the writing will I read to the king, and the interpretation thereof will I make known unto him.

18 As for thee, O king, the Most High God gave kingship and greatness and honour and majesty unto Nebuchadnezzar thy father; and for the greatness that he gave him all people, races and tongues used to tremble and to withdraw falteringly from before him, whom he would he slew, and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

But when uplifted was his heart and his spirit, he became obstinate, so as to act arrogantly; he was put down from the throne of his kingdom, and his dignity took them from him; and from among the sons of men was he driven, and his heart to a wild beast's became equal, and with the wild asses was his dwelling, and grass like oxen they suffered him to eat, and with the dew of the heavens his body was drenched, until that he came to know that the Most High God hath dominion over the kingdom of men, and with whomsoever he pleaseth he setteth up over it.

22 And yet thou, his son, O Belshazzar! hast not humbled thy heart, though all this thou knewest; but against the Lord of the heavens hast uplifted thyself, and the vessels of his house have they brought before thee, and thou, and thy nobles, thy wives and thy concubines have been drinking wine therein, and gods of silver and gold, of bronze, iron, wood and stone, which see not nor hear nor know hast thou praised, whereas God in whose hand thy breath is and whose are all thy ways hast thou not glorified.

23 Then was there put forth from before him the part of the hand, and this writing was inscribed:

And this is the writing which was inscribed, M'né, M'né, T'kel, u-Pharsin.

25 This is the interpretation of the thing, M'né [= "Reckoned-up"], God hath reckoned up thy reign, and ended it; T'kel [= "Weighed"], thou art weighed in the balances, and found wanting; P'rés [= "Snatched-away"], snatched away is thy kingdom, and given to the Medes and Persians.

26 This is the interpretation of the thing, M'né, God hath reckoned up thy reign, and end it; T'kel, thou art weighed in the balances, and found wanting; P'rés, snatched away is thy kingdom, and given to the Medes and Persians.

28 Then Belshazzar gave word, that they should clothe Daniel with purple, and put a chain of gold upon his neck, and should make a proclamation concerning him, that he should be the third ruler over the kingdom.

30 In that night was slain Belshazzar, the king of the Chaldeans. 4

§ 6. Darius the Mede, unwarily Signing an Interdict against Prayer, consigns Daniel to the Lions' Den, from which the King gladly welcomes him back Unharmed.

1 It was pleasing before Darius, that he should set up over the kingdom, a hundred and twenty satraps, that they should be over all the kingdom; and over these three confidential ministers, of whom Daniel was first, that to them these satraps should render an account, and the king not be suffering loss. Then this Daniel signalled himself, above the ministers and the satraps, because a distinguished spirit was in him, and the king thought to set him up over all the kingdom.

4 Then the ministers and the satraps began seeking to find occasion against Daniel, in respect of the kingdom, but no occasion nor wickedness could they find, insomuch as faithful was he, and neither error nor wickedness could be found against him.

5 Then these men were saying.

We shall not find against this Daniel, any occasion; unless we find him against him in respect of the law of his God.

6 Then these ministers and satraps crowded together unto the king, and this were saying to him, O Darius the king! for ages live!
All the ministers of the kingdom, the nobles and satraps, the near friends and the pashas [have consulted together], to establish a royal statute, and to confirm an interdict. —

That whoever shall ask a petition of any God or man, for thirty days, save of thee, O king, shall be cast into the den of lions.

Now, O king! wilt thou establish the interdict, and sign the writing, that it may not be changed—according to the law of the Medes and Persians, which may not be abolished.

Wherefore, King Darius signed the writing and the interdict.

But Daniel, when he knew that the writing was signed, went to his own house, and, the windows being opened to him, in his chamber toward Jerusalem, three times a day was he kneeling upon his knees, and praying and giving thanks before his God, in like manner as he had been doing aforetime.

Then these men crowded together, and found Daniel, praying and making supplication before his God.

Then drew they near, and began to speak before the king, concerning the royal interdict, Didst thou not sign an interdict, that any man who should petition of any God or man, save of thee, O king, should be cast into the den of lions?

The king answered and said, Certain is the thing—according to the law of the Medes and Persians, which may not be abolished.

Then answered they and were saying before the king, Daniel, who is of the sons of the exile of Judah, hath made thee, O king, of none account, also the interdict which thou hast signed, but three times a day is asking his petition.

Then, when he heard the matter, was sorely displeased with himself, and upon Daniel set his heart, to deliver him, and until the going in of the sun was striving to rescue him.

Then these men crowded unto the king, and were saying to the king, Know, O king, that the law of the Medes and Persians is, that no interdict nor statute which the king establishes may be changed.

Then the king gave word, and they brought Daniel, and cast him into the den of lions. The king spake and said to Daniel,—

<Thy God, whom thou art serving continually> will deliver thee.

And there was brought a certain stone, and laid upon the mouth of the den; and the king sealed it with his own signet-ring, and with the signet-ring of his nobles, that nothing might be changed, as to Daniel.

Then the king departed to his palace, and spent the night fasting, and no table was brought in before him,—and his sleep fled from him. Then the king rose early, with the dawn, and hastily unto the den of lions. And when he drew near to the den, unto Daniel, with a distressed voice made he outcry,—the king spake and said unto Daniel.

O Daniel, servant of the Living God! <Thy God, whom thou art serving continually> hast he been able to deliver thee from the lions?

Then Daniel signed the writing and the interdict, and said, O king! for ages live!

My God, hath sent his messenger, and hath shut the mouth of the lions, and they have not hurt me; forasmuch as before him rectitude was found in me, moreover also, before thee, O king, no crime had I committed.

Then the king was exceedingly glad concerning him, and gave word to take up Daniel out of the den. So Daniel was taken up out of the den, and no manner of hurt was found in him, for that he had trusted in his God.

And the king gave word that they should bring those men who had accused Daniel, and into the den of lions they cast them, their children, and their wives, and they had not reached the bottom of the den when the lions seized them, and all their bones brake they in pieces.

Then Darius the king wrote to all the peoples, races, and the tongues who were dwelling in all the earth.

Your prosperity abound! From before me is appointed a decree that throughout every dominion of my kingdom men tremble and withdraw fearfully from before the God of Daniel,—for that he is the Living God, and abiding for ages, and his kingdom that which shall not be destroyed, and his dominion is unto the end; who delivereth and rescueth, and worketh signs and wonders, in the heavens, and in the earth,—for that he hath delivered Daniel out of the power of the lions.

And this Daniel prospered in the reign of Darius,—and in the reign of Cyrus the Persian.
And, therefore, the following paragraphs might have been printed as "speech." Still, as they are, in fact, narrative, they stand as full text in the margin, as is usual with narrative.

And, first, that of Four Wild Beasts coming up out of the Great Sea, with the Interpretation of which he is favour'd.

1 In the first year of Belshazzar, king of Babylon: Daniel beheld a dream, and visions of his head upon his bed; then the dream he wrote, the sum of the matters he told.

2 Daniel spake and said,

I was looking in my vision [which came] with the night, when lo! the four winds of the heavens bursting forth upon the great sea; and four large wild beasts, coming up out of the sea, diverse, one from another:

3 And lo! another wild beast, a second, resembling a bear, and on one side was it raised up, with three ribs in its mouth, between its teeth, and thus were they saying to it, Rise! devour much flesh.

4 After that I was looking, and lo! another, like a leopard, and its four heads had wings of a bird upon its back; and four heads had the four wild beasts, and dominion was given to it.

5 And lo! another wild beast, a third, resembling a lion, having the wings of an eagle; I looked until the wings thereof were torn out, and it was lifted up from the earth, and upon its feet, like a man, was it caused to stand, and the heart of a man was given to it.

6 Then was I looking, in my vision which came out of the Great Sea, with the Interpretation of which he is favour'd.

7 But as to the fourth wild beast, its form was terrible, exceeding terrible, whose teeth were iron, and its claws were bronze, having large teeth of iron, it devoured and brake in pieces, and the residue with its feet it trampled down; and thus was diverse from all the wild beasts that were before it, and it had ten horns.

8 I was considering the horns, when lo! another, a little one came up among them, and three of the former horns were uprooted from before it; and lo! eyes, like the eyes of a man, in this horn, and a mouth speaking great things.

9 I continued looking until that thrones were placed, and the Ancient of days took his seat, whose garment was like snow, and the hair of his head like pure wool, his throne was flames of fire, his wheels a burning fire.

10 A stream of fire was flowing on and issuing forth from before him, a thousand thousand; waited upon him, and ten thousand times ten thousand; before him stood up, judgment took its seat, and books were opened.

11 I continued looking, 'Then because of the sound of the great words which the horn was speaking,' I continued looking, until that wild beast was slain, and his body destroyed, and given to the burning of the fire.

12 As concerning the rest of the beasts, their dominion was taken away; but a lengthening of life was given to them, until time and season.

13 I continued looking in the visions of the night, when lo! with the clouds of the heavens one like a son of man was coming, and unto the Ancient of days he approached, and before him they brought him near; and unto him were given dominion and dignity and kingship, that all peoples, races and tongues, unto him should do service; his dominion was an age-abiding dominion, which should not pass away, and this kingdom that which should not be destroyed.

14 The spirit of me, Daniel was grieved in the midst of the sheath, and the visions of my head terrified me. I drew near unto one of them who stood by, and made exact enquiry of him, concerning all this, so he told me, and the interpretation of the things made he known unto me.

15 These great wild beasts, which are four, are four kings who shall arise out of the earth; but the holy ones of the Highest shall receive the kingdom, and shall possess the kingdom for the age, yea for the age of ages.

16 Then desired I to be sure, concerning the fourth wild beast, which was diverse from all of them, exceeding terrible, whose teeth were iron, and its claws were bronze, brake in pieces, and the residue with his feet he trampled down; also concerning the ten horns, which were in his head, and the other, which came up, and there fell from among them that were before it, three, and this horn which had eyes, and a mouth speaking great things, and his look was more proud than his fellows: I continued looking, when this horn made war with the holy ones, and prevailed against them: until that the Ancient of Days came, and justice was granted to the holy ones of the Highest, and the time arrived, that the holy ones should possess the kingdom.

17 Thus he said, The fourth wild beast is a fourth kingdom which shall be in the earth, which shall be diverse from all the kingdoms, and shall devour all the earth, and shall trample it down, and break it in pieces.

18 And the ten horns of that kingdom are ten kings who will arise, and another will arise after them, and he will be diverse from the former ones, and three kings will he cast down; and words against the Most High he will speak, and the
holy ones of the Highest;* will he afflict, —
and will hope to change times and law, and
they will be given into his hand, for a
season and seasons and the dividing of a
season, — but the Judgment will take its
seat,— and his dominion will they take
away, to destroy and make disappear unto
an end.

And the kingdom, and the dominion, and
the great ones of the kingdoms under all the
heavens shall be given to the people of the
holy ones of the Highest, — his kingdom
is an age-abiding kingdom, and all [the
dominions] unto him will render service,
and shew themselves obedient.

Hitherto is the end of the matter.

As for me, Daniel, greatly did my thoughts
terrify me, and my bright looks were
changed upon me, but the matter — in
mine own heart I kept.*

§ 8. Daniel's Second Vision — of the Ram and of
the He-goat: which is explained by the Angel
Gabriel.

1 In the third year of the reign of Belshazzar
the king a vision appeared unto me Daniel,
after that which appeared unto me at the
beginning. 2 So then I saw, in the vision, and
it came to pass, when I saw, that I was
in Shusan the fortress, which is in Persia the
province, — yea I saw it in a vision, when I
was by the river Ulai. 3 So then I lifted up
mine eyes, and looked, and lo! a ram, standing
before the river, and it had two horns, — and
the horns were high, but the one was
higher than the other, and the higher had
come up last. 4 I saw the ram, pushing
strongly westward and northward and south
ward, so that nowild beast could stand before
him, and none could deliver out of his hand, —
but he did according to his own pleasure, and
shewed himself great. 5 Now I was observing, when lo! a he-goat
coming in out of the west, over the face of all
the earth, but it meddled not with the earth,—
and the goat had a conspicuous horn between
his eyes. 6 So then he came up to the ram
having the two horns, which I had seen, standing
before the river, — and ran unto him, in the fury
of his strength. 7 Yea I saw him coming close
upon the ram, and he was enraged at him, and
smote the ram, and brake in pieces both his
horns, and there was no strength in the ram to
stand before him, — but he cast him down to
the ground, and trampled him underfoot, and
there was none could deliver the ram out of his
power. 8 But the he-goat shewed himself
very great, — and when he had become
mighty > the great horn was broken in pieces,
and there came up afterwards four, in its
stead, towards the four winds of the heavens;

And out of the first of them came forth a
little horn, — which became exceedingly great,
averse against the south and against the east, and
against the beautiful land; 9 yes it became
great as far as the host of the heavens, — and
cased to fall to the earth, some of the host and
some of the stars, and trampled them underfoot;

even as far as the ruler of the host shewed
his greatness, — and because of him was
taken away the continual ascending sacrifice,
and the place of the sanctuary was cast
down; 12 and a host was set over the con
tinual, by transgression, — and faithfulness
was cast down to the ground, and so he acted with effect, and
succeeded.

Then heard I a certain holy one, speaking, —
and another holy one said to that certain holy
one who was speaking —

How long is the vision of the continual
ascending sacrifice as taken away, and
the transgression which astondeth, for
both sanctuary and host to be given over to
be trampled underfoot?

And he said unto him, 14

Until two thousand and three hundred
evening-mornings, then shall the sanctuary
be vindicated.

And it came to pass, when I Daniel had
seen the vision, — and had sought discernment,
that lo! there was standing before me, as the
appearance of a man. 16 Then heard I a
human voice, between the banks of the Ulai, —
which cried out, and said,

Gabriel! cause this man to understand the
revelation.

So he came near where I stood, and <when he came> I was terrified, and fell upon my
face, — but he said unto me,

Understand, O son of man, that to the time of the end belongeth the vision.

And <when he spake with me> I fell stunned
upon my face, to the earth, — but he touched me,
and caused me to stand up where I was. 19 Then said he,

Behold me! causing thee to know, that which
shall come to pass in the afterpart of the indignation, — for at an appointed time
shall be an end.
The ram which thou sawest, having the two horns, representeth the kings of Media and Persia; and the he-goat is the king of Greece, and the great horn which was between his eyes is the first king.

Now as for its being broken in pieces, whereupon there stood up four in its stead, four kingdoms, out of his nation shall stand up, but not with his strength; but in the aftertime of their kingdom, when transgressions have filled up their measure, and skilful in dissimulation; and his strength will be mighty, but not through his own strength; and wonderfully will he destroy, and succeed and act with effect, and will destroy mighty ones, and the people of holy ones; and by his cunning will he both cause deceits to succeed in his hand, and in his own heart will he shew himself to be great, and by their careless security will he destroy many, and against the ruler of rulers will he stand up, but without hand shall be broken in pieces.

Now the revelation of the evening and the morning which hath been told, is, but thou close up the vision, because it is for many days.

Now as for me Daniel then was I sick for days, but I arose and did the business of the king, and though I was confused concerning the revelation yet could no one discern it.

Encouraged by Jeremiah's prophecies, Daniel makes intercession for his city and his people.

In the first year of Darius son of Ahasuerus, of the seed of the Medes, who was made king over the kingdom of the Chaldeans, in the first year of his reign I, Daniel, perceived by the writings, the number of the years, as to which the word of Yahweh came unto Jeremiah the prophet, to fulfill the desolations of Jerusalem, seventy years. So I set my face unto the Lord God, to seek [him] by prayer, and supplication, with fasting, and sackcloth and ashes; yea I prayed unto Yahweh my God, and made confession, and said—

I beseech thee, O Lord, the God great and to be revered, keeping the covenant and the lovingkindness to them who keep his commandments. We have sinned and committed iniquity, and been guilty of lawlessness and been rebellious, even departing from thy commandments, and from thy regulations; and have not hearkened unto thy servants the prophets, who spake in thy name, unto our kings, our rulers, and our fathers, and unto all the people of the land.

To thee, O Lord, belongeth righteousness, but to us the shame of faces, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, the near and the far off, throughout all the lands whither thou hast driven them, in their treachery, wherewith they had been treacherous against thee.

O Yahweh, to us belongeth the shame of faces, to our kings, to our rulers, and to our fathers, in that we have sinned against thee.

To the Lord our God belongeth compassion and forgiveness, for we have rebelled against him; and have not hearkened unto the voice of Yahweh our God, to walk in his instructions which he set before us, through means of his servants the prophets; yea all Israel have transgressed thy law, even going away, so as not to hearken unto thy voice, therefore were poured out upon us the curse and the oath which had been written in the law of Moses the servant of God, because we had sinned against him. Thus hath he confirmed his words which he had spoken against us and against our judges who had judged us, by bringing in upon us a great calamity, as to which there had not been done, under all the heavens, as had been done unto Jerusalem.

Even as written in the law of Moses hath all this calamity come in upon us, yet entreated we not the face of Yahweh our God, by turning away from our iniquities, and by getting intelligence in thy truth.

Therefore hath Yahweh kept watch for the calamity, and brought it in upon us, for righteous is Yahweh our God concerning all his deeds which he hath done, seeing that we had not hearkened unto his voice.

Now therefore, O Lord our God, who didst bring forth thy people out of the land of Egypt with a firm hand, and didst make for thyself a name, as at this day, we have sinned, we have been guilty of lawlessness.

In some cod. (w. 1 ear. pr. edn.): "Of Lord" (Heb.: 'adonay)—G.n. One school of Masorites (w. 1 ear. pr. edn.): "To Yahweh"—G.n. "Word"—writen; "word," read. Some cod. (w. 1 ear. pr. edn.): "word" (sing.), written and read. Others (w. Sep., Syr., Vul.)—"word"—G.n., written and read—G.n.

Some cod. w. 2 ear. pr. edn., Syr.): "iniquity"—G.n. Or: "by giving instruction in thy faithfulness."
O Lord! <according to all thy righteousness> I beseech thee, let thine anger and thine indignation turn away from thy city Jerusalem, thy holy mountain,—for by reason of our sins, and by reason of the iniquities of our fathers—Jerusalem and thy people have become a reproach, to all who are round about us. 

Now! therefore, hearken, O our God, unto the prayer of thy servant, and unto his supplications, and let thy face shine, upon thy sanctuary, that is desolate,—for the sake of thy servants, O Lord.

Incline, O my God, thine ear, and hearken, open thine eyes, and behold our desolations, and the city on which hath been called thy name: for not on the ground of our own righteousnesses are we causing our supplications to fall down before thee, but on the ground of thine abounding compassions.

O Lord! hear! O Lord! forgive! Do not delay! For thine own sake, O my God, because [thine own name] hath been called, upon thine city, and upon thy people.

And while yet I was speaking, and praying, and confessing mine own sin, and the sin of my people Israel,—and causing my supplications to fall down before Yahweh my God, concerning the holy mountain of my God; 21 while yet I was speaking in prayer> then the man Gabriel, whom I had seen in vision at the beginning, wearied with rapid flight IItouched me, about the time of the evening-present. 22 Yea he came, and spake with me,—and said—

O Daniel! [now] have I come forth, to teach thee understanding.

<At the beginning of thy supplications> came forth a word, [I therefore, am arrived to tell, because a man delighted in thou art'—mark then the word, and have understanding in the revelation:—14> Useventy weeks! have been divided concerning thy people and concerning thy holy city—

10. By the river Tigris, after a Three Weeks' Fast, Daniel receives his Final Revelation (chaps. x.—xii.).

1 <In the third year of Cyrus, king of Persia> a matter was revealed unto Daniel, whose name was called Belteshazzar; and faithful was the matter, but [concerned] a great warfare, and he marked the word, and had understanding in the revelation.

3 <<In those days>> III, Daniel was mourning three sevens of days; <food to delight in> did I not eat, <neither flesh nor wine> came into my mouth, nor did I so much as anoint myself,—until were fulfilled three sevens of days.

And <on the twenty-fourth day of the first month,—when I was by the side of the great river, the same is Tigris> then lifted I up
mine eyes, and looked, and lo! [a man] clothed in linen,—[whose loins| were girded with the bright gold of Uphaz ; — [whose body| was like Tarshish-stone, and [his face| like the appearance of lightning, and [his eyes| were like torches of fire, and [his arms and his feet| like the look of bronze burnished,— and [the sound of his words| was like the sound of a multitude.

7 And [Daniel, alone| beheld| the revelation, and [the men who were with me| beheld not the revelation,—in truth| a great terror had fallen upon them, and they had fled while hiding themselves. 8 [I| therefore, was left alone, and beheld this great revelation, and there remained in me no strength,—but [my freshness| was turned upon me into disfigurement, and I retained no strength. 9 So then I heard the sound of his words,—and [when I heard the sound of his words| then [I| myself| came to be in a deep sleep upon my face, with [my face| to the earth. 10 And lo! [a hand| touched me; and roused me up on my knees and the palms of my hands. 11 Then said he unto me,

O Daniel! man greatly delighted in! have understanding in the words which [I| am about to speak unto thee, and stand up where thou art,—for when I have been sent unto thee.

And [when he had spoken with me this word| I stood up trembling. 12 Then said he unto me,

Do not fear. O man greatly delighted in! have understanding in the words which [I| am about to speak unto thee, and stand up where thou art,—for when I have been sent unto thee.

And [when he had spoken with me such words as these| I set my face towards the earth, and was dumb. 13 Then lo! [like the similitude of the sons of men| one was touching my lips,—so I opened my mouth, and spake, and said unto him who was standing before me,

O my lord! — [By the revelation| my pains have seized me, and I retain no strength. 14 How then can the servant of this my lord speak with this my lord,—seeing that [as for me — henceforth| there remaineth in me no strength, and no [spirit| is left in me?

15 Then again there touched me one like in appearance to a son of earth, and he strengthened me. 16 And he said,

Do not fear. O man greatly delighted in! peace to thee, be strong, yea be strong!* And [as he spake with me| I gained strength, and said,

Let my lord speak', for thou hast strengthened me.

20 And he said,

Knowest thou wherefore I am come unto thee? But [now| must I return to fight with the ruler of Persia; [then| therefore am going forth, and lo! [the ruler of Greece| is coming. 21 Howbeit I will tell thee that which is inscribed in the writing of truth,—but there is no one who holdeth strongly with me concerning these things, save Michael your ruler.

1 [I| therefore, <in the first year of Darius the 11 Mede> was at my station to strengthen and embolden him; 2 and [now| <the truth| I will tell thee:—

Lo! there are [yet| three kings| to arise—belonging to Persia, and [the fourth| will amass greater riches than they all, and [when he hath strengthened himself in his riches| the whole| will stir up| the kingdom of Greece. 3 And so a hero king| will arise, —and wield great authority, and do according to his own pleasure; 4 but [when he hath arisen| his kingdom| shall be broken in pieces, and be divided toward the four winds of the heavens,—but not to his own posterity, nor according to his own authority which he wielded, for his kingdom| shall be uprooted|, even for others besides these.

8 But a king of the south |will become strong|, even from among his rulers,—and will prevail against him, and have authority, <a great authority| shall his authority be.

6 And [at the end of years| they will league together, yea [the daughter of the king of the south| will go in unto the king of the north, to make peace,—but she shall not retain strength of arm, neither shall he stand, nor his arm, but she shall be delivered up—she herself and they who brought her in, and he who begat her, and that strengthened her in the times. 7 But one will stand up from the sprout of her roots, [in] his stead,—and he will enter the army, and enter into a fortress of the king of the north, and deal with them and shew himself strong; 8 yea <even their gods, with their molten images, with their delightful vessels of silver and gold, with strengthening himself in his riches, he will.>
a host of captives> will bring into Egypt,—and he will stand more [years] than the king of the north; so will the king of the south enter into the kingdom, and then return unto his own soil.

But his sons* will rouse themselves to war, and gather together a multitude of large armies, but he will come on and on, and overflow and pass through,—and will return* and wage war,* up to his fortresses.

Then will the king of the south [be enraged], and go forth and fight with him, with the king of the north,—and will raise a great multitude, but the multitude will be delivered into his hand. And when he hath taken away the multitude> his heart will be uplifted,—and he will cause tens of thousands to fall, but will not conquer.

Then will the king of the north again raise a multitude, greater than the first,—and <at the end of the times>—some years* he will come on and on* with a great army, and with great substance. And <in those times> many] will rise against the king of the south,—and the sons of the oppressors* of thy people] will exalt themselves to confirm the vision, but will be overthrown.

Then will come in the king of the north, and cast up a rampart, and capture a city of strongholds,—and the arms of the south]] will be broken in pieces, and his army will be overwhelmed like a flood,—and many wounded [will fall].

Now <as for the two kings> their heart will be set on acting wickedly, and <at one table> will they speak [falsehood]—but it shall not succeed, for yet is the end for an appointed time.

So then he will return to his own land, with great substance, with his heart set upon a holy covenant; yea he will act with effect, and return to his own land.

And <at the appointed time> will he again enter the south,—but it shall not be like the former, nor like the latter.

Then will come in against him the ships of Cyprus,* and he will be disheartened, and again have indignation against a holy covenant, and will act with effect,—and again gain intelligence, concerning them who are forsaking a holy covenant.

And [arms] <from him> will arise,—and will profane the sanctuary, the fortress, and will set aside the continual [ascending-sacrifice],* and place the horrid abomination* that astonzeth. And <them who are ready

on ver. 10. Or: "robbers," "users of violence." 2 G.t.: "but his people will flee"—G.n.

Some cod. [w. 1 ear. pr. edn., Syr., Vul.]: "will come against him"—G.n.

Or: "will again wage war." 3 G.t.: "the times" shd be omitted.

Some cod. [w. 3 ear. pr. edns.]: "will come against him"; and in some this is read, though not written—G.n. Cp. n.
to deal lawlessly with a covenant> will he make impious by flatteries,— but the people who know their God, will be strong and act with effect. 33 And they who make the people wise will impart understanding to the many,— yet shall they be brought low, by sword and by flame, by captivity and by prey, for some days; but when they are brought low they shall be helped with a little help,— and many will join themselves unto them by flatteries; 34 and of them who make wise shall be brought low, to refine them, and to purify and make white, up to the time of the end,— for yet is it for an appointed time.

And the king will do according to his own pleasure, and will exalt himself, and magnify himself against every God, and against the God of Gods, will he speak wonderful things,— and will succeed, until emptied of its indignation, for what is decreed must be done, and for the god of his fathers will he have no regard, nor for the delight of women, nor for any God will he have regard,— for against all will he magnify himself.

Howbeit to the god of the fortresses, in his place will he give honour,— even to a god whom his fathers knew not will he give honour, with gold and with silver and with precious stones and with articles of delight.

And in the time of the end will the king of the south push against him, and the king of the north will rush against him, with chariots and with horsemen, and with many ships,— and he will enter the lands, and overwhelm and pass over; 36 yea he will enter the beautiful land, and many lands shall be laid low,— but these shall be delivered out of his hand, Edom and Moab, and the first portion of the sons of Ammon; yea he will thrust forth his hand against the lands,— and the land of Egypt shall have no deliverance; 37 and he will have authority over the treasures of gold and silver, and over all the delightful things of Egypt,— with Libyans and Ethiopians among his followers; 38 but tidings will terrify him, out of the east, and out of the north,— therefore will he go forth with great fury, to destroy and to devote many; 39 and will plant his palace-home between the seas, towards the beautiful holy mountain, but shall come to his end, with none to help him.

And (at that time) will Michael, the great ruler who standeth for the sons of thy people, make a stand, and there will be a time of trouble, such as never was since there was a nation, up to that time; and (at that time) shall thy people be delivered, every one found written in the book; and many of the sleepers in the dusty ground shall awake,— these shall be to age-abiding life, but those to reproach, and age-abiding abhorrence; 41 and they who make wise shall shine like the shining of the expanse, — and they who bring the many to righteousness like the stars to times age-abiding and beyond.

But thou, Daniel, close up the words, and seal the book until the time of the end,— many will run to and fro, and knowledge shall abound.

Then (in Daniel) looked, and lo! two others standing,— one on this side of the bank of the river, and one on that side of the bank of the river. 6 And one said to the man clothed with linen who was upon the waters of the river, How long shall be the end of the wonders?

And I heard the man clothed with linen who was upon the waters of the river, when he held up his right hand and his left unto the heavens, and sware by him that liveth unto times age-abiding,—

For a set time and times and a half, and when the dispersion of a part of the holy people is brought to an end, then shall come to an end all these things.

And I heard, but could not understand,— so I said, O my lord! what shall be the issue of these things?

Then said he, Go thy way, Daniel; for closed up and sealed are the words, until the time of the end. 9 And the words of the book, how that many of them will purify themselves and be made white and be refined, but the lawless will act lawlessly, and none of the lawless shall understand,— but they who make wise shall understand; and from the time of the taking away of the continual [ascend-
ing-sacrifice], and the placing of the horrid abomination that astoundeth [shall be] one thousand two hundred and ninety days. 

12 Happy! is he that waiteth, and attaineth to one thousand three hundred and thirty-five days. 

13 But thou go thy way to the end,—and thou shalt rest, and shalt rise to thy lot at the end of the days. 

HOSEA.

PART I.—The Prophet, by a Series of painful Matrimonial Experiences, is caused to enter into Fellowship with Yahweh's unrequited Love for Unfaithful Israel (chaps. i.—iii.).

1 The word of Yahweh which came unto Hosea son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah,—and in the days of Jeroboam son of Joash, king of Israel. 

2 The beginning of the word of Yahweh with Hosea was,—that Yahweh said unto Hosea, Go take thee a woman of unchastity, and the children of unchastity, for indeed hath the land been going away from following Yahweh. 

3 So he went and took Gomer, daughter of Diblaim,—and she conceived and bare him a son. 

4 Then said Yahweh unto him, Call his name Jezreel: for ye shall visit the bloodshed of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. 

5 And it shall come to pass in that day that I will break the bow of Israel, in the vale of Jezreel. 

6 Then conceived she again and bare a daughter, and he said to him, Call her name Lo-ruhamah ["Uncompassated",—for not again any more] I will have compassion upon the house of Israel, that I should forgive them; but on the house of Judah will I have compassion, and I will save them, as Yahweh their God,—but will not save them by bow, or by sword, or by battle, by horses, or by horsemen. 

And when she had weaned Lo-ruhamah> she conceived, and bare a son. 

9 Then said he, Call his name Lo-ammi [= "No people of mine"],—for ye are Lo-ammi ["No people of mine"], and I will not be yours. 

10 Yet shall the number of the sons of Israel become like the sand of the sea, which cannot be measured, nor numbered,—and it shall come to pass in the place where it used to be said to them <No people of mine> are ye it shall be said to them Sons of a Living God! 

11 Then shall the sons of Judah and the sons of Israel gather themselves together as one, and shall appoint them one head, and come up out of the earth,—for great shall be the day of Jezreel. 

Say ye unto your brethren, O Ammi [= "O my people"], And unto your sisters, O Ruhamah [= "O compassionated one"]:

2 Contend ye with your mother, contend, For she is no wife of mine, And I am no husband of hers, Let her then put away her paramours, from before her, And her partners in adultery, from her embraces:

3 Lest I strip off her under-clothing, And set her forth to view, as in the day she was born,— And make her like a wilderness, And render her like a land that is parched And suffer her to die of thirst; 

4 And <on her children> not have compassion,— Because <the children of paramours> they are. 

For their mother [hath been unchaste], And she that conceived them [hath caused shame],—
For she said,
Let me go after my lovers! who used to
give my bread, and my water, my wool,
and my flax, mine oil, and my drink.

[Therefore] behold me! hedging up her way,
with thorns,—
And I will wall her in, and shall she not find.
And <when she shall pursue her lovers, and not overtake them,
and shall seek them and not find> then shall she say,
Let me go my way now! and return unto
my first husband,
For it was better with me then than now!

But <she> owneth not, that I gave her—the corn,
and the new wine and the oil,—silver also increased I unto her, and
[which] they offered to Baal;

[Therefore] will I again take away my corn,
in the time thereof,
And my new wine, in the season thereof,—
And will recover my wool and my flax
given to hide her shame.

[Now], therefore, will I expose her unseemliness,
before the eyes of her lovers,—
And no man shall deliver her out of my hand!
And I will cause to cease all her mirth,
Her pilgrim-festival, her new moon and her sabbath,—and her every appointed meeting;
And will lay waste her vine and her fig-tree,
As to which she hath said,
A present are they for myself, which my lovers have given me,—
And I will make of them a thicket, and the wild beasts of the field shall devour them.

So will I visit upon her the days of the Baals,
Unto whom she used to burn incense, and decked herself with her nose-ring and her jewelry, and went her way after her lovers,—
Whereas <me> she forgot,

Declareth Yahweh.

[Therefore] lo! I am going to persuade her,
And <though I conduct her forth into a wilderness>,
Yet will I speak unto her heart.

Then will I give to her her vineyards from thence,
And the vale of Achor [= “trouble ’] for a door of hope,—
And she will respond there,
As in the days of her youth,
And as in the day when she came up out of the land of Egypt.

And it shall come to pass <in that day>
Declareth Yahweh,
That she will call me Ishi [= “My husband”],
And will not call me any more, Baali [= “Mine owner”].

So will I take away the names of the Baals,
out of her mouth,—
And they shall not be called to mind any more, by their name.
And I will solemnise to them a covenant, in that day,
With the wild-beast of the field,
And with the bird of the heavens,
And the creeping thing of the ground,—
And <bow and sword and battle> will I break in pieces out of the land,
So will I cause them to lie down, in security.

And I will take thee unto myself, unto times age-abiding,—
Yea I will take thee unto myself, in righteousness and in justice, and in lovingkindness, and in abounding compassion:

Yea I will take thee unto myself, in faithfulness,—
So shall thou know Yahweh.

And it shall come to pass in that day, that I will respond,
Declareth Yahweh,
I will respond to the heavens,—
And <they> shall respond to the earth;

And <the earth> shall respond to the corn, and to the new wine and to the oil,—
And <they> shall respond to Jezreel [= “Whom God scattereth,” “Whom God soweth”].

So will I sow her unto me in the land,
And will have compassion upon the Uncompassionate one [= “Lo-ruhamah”],—
And will say to him who was No-people-of-mine [= “Lo-ammi”] <My people> thou art,
And he shall say, My God!

Then said Yahweh unto me,
<Once more> go love a woman who loveth a friend, and is an adulteress,—according to the love of Yahweh unto the sons of Israel, though they keep turning away unto other gods, and love [idolatrous] raisin-cakes.

So I secured her to me, for fifteen pieces of silver,—and a homer of barley, and a half-homer of barley;
And I said unto her,
<Many days> shalt thou tarry for me,
Thou shalt not be unchaste.
Neither shalt thou become another man’s,—[Moreover also] || [will tarry] for thee.
For <many days> shall the sons of Israel tarry,
Without king, and
Without ruler, and
Without sacrifice, and
Without pillar;* and
Without ephod, or household gods.

Afterwards shall the sons of Israel return,
And seek Yahweh their God, and David their king,—
And shall turn with throbhing hearts* unto
Yahweh and unto his goodness. In the
afterpart of the days.*

PART II.—Fragmentary Reminiscences of Hosea's
Prophehtic Ministry to the Corrupt and Doomed
Kingdom of Northern Israel; with Occasional
References and Appeals to Judah.

Hear the word of Yahweh, ye sons of Israel,—
That a controversy hath Yahweh with the
inhabitants of the land,
Because there is no' faithfulness, nor loving-
kindness, nor' knowledge* of God, in the
land:

Cursing* and lying, and killing and
stealing, and committing adultery* have
broken forth,
And blood-shedding doth extend.

For this cause shall the land mourn',
And everyone who dwelleth therein shall
languish',
With the wild beast of the field and
With the bird of the heavens,—
Moreover also the fishes of the sea shall
be withdrawn.

Howbeit let no man contend,
Nor let him rebuke another,—
Since they are as they who contend
against a priest:
So shouldst thou stumble in the daytime,
And even the prophet's stumble with thee, in
the night,—
And I should destroy thine own mother.

My people are destroyed for lack of knowledge;—
And because thou hast forgotten the law
of thy God>
Therefore will I reject thee from ministering
as priest unto me,
And because thou hast forgotten the law
of thy God>
I will also will forget thy children.

Or: "ốbelisk."
Or: "aphel ox."
Cp. Is. ii. 2.
Or: "acknowledgment."
Or: "awakening."

Conjectural emendation of the text: "For my people are but as their priests;
O priest, thou hast

As they were magnified so they sinned against me,—
My glory—for what was contemptible— did
they exchange.*

The sin* of my people they do eat,—
And unto their iniquity* lift they up every
man his* desire.*

So doth it come to be—
Like people, like priest.]
Therefore will I visit upon him his ways,
And his doing— will I bring back to him;
And they shall eat, and not be satisfied,
They have encouraged unchastity, yet have
not been making increase,—
For unto <Yahweh> have they left off
giving heed:—

Unchastity, and wine, and new wine, take
away the heart.

My people* of their Wood do ask,—
Let their Staff* then tell them,—
For the spirit of unchastity hath led them astray,
And they have unchastely departed from
under* their God.

On the headlands of the mountains they
sacrifice,
And on the hills burn they incense,
Under oak and poplar and terebinth,
Because [pleasant] is the shade thereof:
For this cause do your daughters* become
unchaste],
And your brides* commit adultery.

I do not bring punishment upon your
daughters when they become unchaste,
Nor upon your brides, when they commit
adultery,
For the men themselves* with unchaste
women do seclude themselves,
And with the common women of the
shrine do offer sacrifice,—
And a people who will not discern* must
be ruined.

<Though unchaste art thou, O Israel>
Let not Judah* become guilty,
Neither let them enter Gilgal,
Nor go up to Beth-aven,* And
then* swear. By the life of
Yahweh! For
<as a heifer that is stubborn> hath
Israel* been stubborn;—
Now can Yahweh turn them out to

Or: "My glory have they changed into shame."
So the text originally read, " which the
Sopherim altered into: Their glory I will
change into shame!"

Or: "sin-bearer" = "sin-offering;"
Or: "offering for iniquity."
Some cod. (w. Aram.,
Sep., Syr. and Vul.):
their—G. A. S.

* Or: "The brains' Hebrew: the heart, which ancient
Israel conceived as the seat of the intellect— G. A. S.
* Cp. Ezek. xxiii. 5.
* Or: "they"—but the pronoun is masculine. "The fathers in Israel—
or does he still mean the
priests'"—G. A. S.
* Or: "House of wickedness;" "perh. contemptuously for Beth—", House of
God"—Davies' H. L. p. 17.
pasture, like a young ram in a wide place?

17 Mated with idols is Ephraim, let him alone.
18 Their drinking-bout having passed, they became unchaste,
    They loved wildly,
    A contempt became her great men.
19 The wind hath bound her up in its wings,—
That they may be ashamed, because of their sacrifices.

5 Hear ye this—O priests,
And attend, O house of Israel,
And ye, House of the King give ear,
For to you pertaineth the sentence,—
For a snare have ye been to Mizpah,
And a net spread on Tabor.
And a slaughter have apostates deeply designed,—
Though I was a rebuker to them all.

3 I have known Ephraim,
And Israel; hath not been hidden from me,—
And Yahweh have they dealt treacherously,
For to alien children have they given birth,—

8 Blow ye a horn in Gibeah,
A trumpet in Ramah,—
Sound an alarm at Beth-aven,
Behind thee, O Benjamin!

9 Ephraim shall become a desolation, in the day of rebuke:
<Throughout the tribes of Israel> have I made known what is sure.

10 The rulers of Judah have become as they who remove a land-mark.
<Upon them> will I pour out, like water, my wrath.

11 Oppressed is Ephraim, crushed in judgment,—
Because he hath wilfully walked after falsehood.
12 But I was like a moth to Ephraim,—
And like rotten wood, to the house of Judah.

13 When Ephraim saw his injury,
And Judah's wound>—
Then went Ephraim unto Assyria, And [Judah] sent unto a hostile king,—
Yet the cannot heal you, Nor will the wound remove from you.]
14 For I will be as a lion unto Ephraim, And as a young lion to the house of Judah,—
I, I will tear in pieces, and depart,
I will carry off, and none be able to rescue.
15 I will depart, will return unto my place! Till what time they acknowledge their guilt, and seek my face,—
In their trouble will they make for me diligent search.

1 Come, and let us return unto Yahweh! For he hath torn, that he might heal us,—
smitten, that he might bind us up.
2 He will bring us to life, after two days,—
On the third day will he raise us up, that we may live before him.
3 Then let us know—let us press on to know—Yahweh,
<Like the dawn> is his coming forth assured,
That he may come Like a down-pour upon us, Like the harvest-rain, [and] the seed-rain of the land.

4 What can I do unto thee, O Ephraim? What can I do unto thee, O Judah? For your loving-kindness is like a morning cloud, Yes like the dew, early departing!]
3 For this cause have I hewn them in pieces by the prophets, I have slain them by the sayings of my mouth,—
And my justice as a light goeth forth.
6 For <loving-kindness> I desired, and not sacrifice,—
And the knowledge of God more than ascending-offerings.
But like Adam have transgressed a covenant,—
There have they dealt treacherously with me.

Gilead is a city of workers of iniquity,—
Tracked with blood.

And like liars in wait for a man in troops
Is a band of priests,
On the road will they murder towards Sisæom,—
Because a shameful deed they have done.

In the house of Israel have I seen a horrible thing,—
The unehasteity of Ephraim, Defiled is Israel.

Judah too! A harvest is appointed for thee,—
In that I will bring back the captivity* of my people.

When I would have brought healing to Israel>
Then was disclosed the iniquity of Ephraim, And the wicked doings of Samaria, For they have wrought falsehood,—
When a thief would enter a band [roamed about] outside,

And they say not to their own hearts, That all their wickedness I remember,
Right before my face have they been done.

By their wickedness they gladden a king, And by their flatteries—rulers.

They all are adulterers, Like an oven too hot for the baker,— Who leaveth off stoking, after kneading the dough, till the whole be leavened.

In the day of our king* the rulers have made themselves ill! with the heat of wine,—
He hath extended his hand with scoffers.

For they have made ready,* like an oven, their heart, by their lying in wait,—
All the night their baker sleepeth,1 In the morning he kindleth up as it were a blazing fire.

They all become hot as an oven, and devour their judges,—
All their kings have fallen,1 There* hath been none among them crying unto me.

7 But like Adam have transgressed a covenant,—
There have they dealt treacherously with me.

As for Ephraim! with the peoples hath he been mingling himself,—
Ephraim is a cake not turned.

Foreigners have eaten up his strength, And he knoweth it not,—
Even grey hairs! are sprinkled upon him, And he knoweth it not.

Therefore doth the Excellency* of Israel answer to his face; Yet have they not returned unto Yahweh their God.

Nor have they sought him, in spite of all this!
So then Ephraim hath become* like a simple dove, having no understanding,*
On Egypt have they called.
To Assyria they have gone.
Whithersoever they go> I will spread over them my net,
Like a bird of the heavens will I bring them down, I will chastise them, by the time the report can reach the flock of them.

Woe to them! for they have taken flight from me, Destruction to them! for they have transgressed against me,—
When I would have ransomed them> Then they spake— concerning me — falsehoods.
Neither made they outcry unto me, in their heart, Although they kept on howling upon their beds,
Over corn and new wine they gathered themselves together.* They rebelled against me.

When I had warned them I strengthened their arm,— Yet against me kept they on devising wickedness.
They would return—not to him who is on high! They have become like a deceitful bow, Their rulers shall fall by the sword, for the rage of their tongue, This! shall be their derision in the land of Egypt.

To thy mouth! with a horn! Like an eagle on the house of Yahweh,— Because they have violated my covenant, And against my law they have transgressed.

7 1 <When I would have brought healing to Israel>
Then was disclosed the iniquity of Ephraim, And the wicked doings of Samaria, For they have wrought falsehood,—
When a thief would enter a band [roamed about] outside,

And they say not to their own hearts, That all their wickedness I remember,
Right before my face have they been done.

By their wickedness they gladden a king, And by their flatteries—rulers.

They all are adulterers, Like an oven too hot for the baker,— Who leaveth off stoking, after kneading the dough, till the whole be leavened.

In the day of our king* the rulers have made themselves ill! with the heat of wine,—
He hath extended his hand with scoffers.

For they have made ready,* like an oven, their heart, by their lying in wait,—
All the night their baker sleepeth,1 In the morning he kindleth up as it were a blazing fire.

They all become hot as an oven, and devour their judges,—
All their kings have fallen,1 There* hath been none among them crying unto me.
HOSEA VIII. 2—14; IX. 1—8.

2 <Unto me> shall they make outcry.
   My God! we acknowledge thee—[we]
   ||Israel!!!
  3 Israel hath cast away what is good,—
     ||An enemy|| shall pursue him.
  4 ||They|| have appointed kings.*
     But not from me, 
     Have made rulers, 
     But I have not acknowledged* them:
     Of their silver and their gold> they made 
     themselves idols, 
     To the end they* might be cut off.
  5 He hath cast away thy calf, O Samaria,
   Kindled' is mine anger upon them,—
   How long* shall they not endure to be 
   innocent?
  6 For <of Israel> is even that thing !
     ||A craftsman|| made it, 
     And ||a No-god|| it is !
   For <into fragments>d shall the Calf of 
   Samaria be broken. 
  7 For <to the wind>> they sow, 
     And <to the whirlwind> they reap:* 
     <Stalk> hath it none, 
     ||That which shooteth forth|| shall yield no meal, 
     <If so be it yield> ||foreigners|| swallow it up.
  8 ||Swallowed up|| is Israel; 
     <Now> have they gone among the nations, 
     Like a vessel in which no man taketh 
     |delight|.
  9 For <they> have gone up to Assyria, 
     <A wild ass going alone for himself> is 
     Ephraim! 
     They have hired lovers!
 10 <Even though they hire them among the nations> 
     |At once|| will I gather them, when they 
     have begun' to be diminished by reason of the burden* of the king of rulers."
 11 <Because Ephraim hath multiplied altars 
     sinfully>.
     They have become to him the altars of 
     Sin.
 12 I have been wont to write for him the myriad 
     things of my law,—
     <Like something alien> have they been 
     accounted.¹

¹ Cp. chap. vii. 7; 2 K. xv. "Phantom kings coming forward in rapid succession, with the form but without the reality of royal power"—Driver, Intro. O.T. 301.
² U. "known," N.B. : Here "to know" plainly = "to acknowledge."
³ So it shd be (w. Aram., Sep., Syr.)—G.n. [M.C.T.: "he."]
⁴ Or: " splinters."
⁵ Or, simply: "For wind they sow, And whirlwind they reap."

* Some cod.: "That they may begin"—G.n.
¹ Cp. O.G. 290. n.
³ It, "to expiate sin." In which case q.r. render: "Because Ephraim has multiplied altars to expiate sin, they have become to him altars to commit sin."
⁴ N.B.: This reproach respecting the Law; as proving needless popular neglect; and by consequence the accessibility of the Law in written form.
They have deeply corrupted themselves, like the days of Gibeah:
He will call to mind their iniquity,
He will punish their sins.

Like grapes in the desert found I Israel,
Like the first-ripe in the fig-tree when it is young saw I your fathers,—

They entered Baal-peor,
And devoted themselves to the Shameful Thing,
Then became their abominations like their lusts.

As for Ephraim! did their glory [fly away],—
No birth, and None with child.
No conception.

Yea though they rear their children yet will I make them childless, till there be no human being,—
For it is nothing less than woe! to them when I depart from them!

Ephraim! <like a bird> did their glory [fly away],—
No birth, and None with child.
No conception.

Yea though they rear their children yet will I make them childless, till there be no human being,—
For it is nothing less than woe! to them when I depart from them!

Ephraim! <like a bird> did their glory [fly away],—
No birth, and None with child.
No conception.

Give them, O Yahweh—what' wilt thou give?
Give them, a miscarrying womb, and breasts dried up.

All their wickedness is in Gilgal,
Yea <there> have I come to hate them,
<For the wickedness of their doings—out of my house> will I drive them forth,—
No more! will I love them,
All their rulers are unruly.

Smitten is Ephraim,
Their root hath dried up,
Fruit shall they not bear,—
Yea <though they do bring forth> yet will I slay the darlings of their womb.

My God will reject them, because they hearkened not unto him,—
That they may become wanderers throughout the nations.

A luxuriant vine is Israel,
Fruit beseeches him,—
According to the abundance of his fruit hath he brought abundance to the altars,
<According to the goodliness of his land> hath he made goodly statues.

Hypocritical is their heart,
shall they be held guilty,—
He will break down their altars,
He will destroy their statues.

For now will they say,
We have no' king,—
For we revere not Yahweh,
And what could a king do for us?
They have spoken words, swearing falsely, in solemnising a covenant,—
Therefore shall judgment [spring up like a poisonous plant] on the ridges of the field.

About the calves of Beth-aven shall the inhabitant of Samaria be concerned,—
For the people thereof have mourned over it.
And the ascetics thereof, who used to exult [shall mourn] for the glory thereof, because it hath departed therefrom.

Itself also shall Assyria be borne along, as a present to a hostile king,—
Shame shall Ephraim receive, that Israel may be ashamed of his own counsel.

Silenced is Samaria:
Her king as a chip on the face of the waters.

So shall the high places of Aven be destroyed,
the sin of Israel,
Thorn and prickle shall come up on their altars,—
Therefore shall they say to the mountains,
Cover us, and to the hills,
Fall on us.

<Beyond> the days of Gibeah hast thou sinned, O Israel:—
There came they to a stand,
The battle against the sons of perversity touched them not in Gibeah.

<When I please> then will I chastise them,—
And there shall be gathered together against them—peoples,
They being harnessed to their two Iniquities;

But Ephraim shall be a heifer broken in, loving to tread out corn, when I have passed over upon her fair neck,—
I will drive Ephraim, Judah [shall plow],
Jacob [shall harrow to him].

Sow to yourselves in righteousness,
Reap ye at the bidding of lovingkindness,
Furrow to yourselves the newly-ploughed soil,—
Then will be the time to seek Yahweh,
Until he come, that he may rain down righteousness for you.
Ye have plowed lawlessness; <Perversity> have ye reaped.
Ye have eaten the fruit of deception,—
Because thou didst trust in thy chariots,*
In the multitude of thy mighty men.

Therefore shall there arise a tumult among thy peoples,*
And all thy fortresses shall be plundered, As Shalman plundered Beth-arbel, in the day of battle,—
The mother shall <upon her children> dash to the ground.

Even so hath Bethel done to you, because of your exceeding wickedness,—
In the dawn shall the king of Israel be utterly silenced.

When Israel was a child> then I loved him,—
And <out of Egypt> called my son.
They invited them,—
<At once> they departed from before me,*
<They> took to the Baals sacrificed,*
And to the images offered incense.
Yet had I taught Ephraim to walk,
I used to take them upon mine arms,*—
But they acknowledged not that I had healed them.

With human cords used I to draw them,
With the bands of love,
So became I unto them
Like those who remove the yoke that was
on their jaws,—
And holding out [food] to him I let him eat.*

He was not to turn back into the land of Egypt,
Howbeit the Assyrian—he became his king,
For they refused to turn.

Therefore shall the sword rage in his cities,
And make an end of his multitudes, and consume them,—
Because of their counsels.

But <my people> are bent towards turning from me,—
<Though upwards> they call them: none of them can lift them up.*

How can I give thee up, Ephraim?
abandon thee, Israel?
How can I make thee as Admah?
set thee as Zebaim?*Mine own heart turneth against me,
<At once> are kindled my compassions.
I cannot execute the glow of mine anger,
I cannot turn to destroy* Ephraim,—
For <God> am I, and not man,
When thou drawest near [I am] a Holy One, though I do not enter a city.

<After Yahweh> let them go,
<Like a lion> will he roar,—
<When he> shall roar>
Then let sons come trembling out of the West.
Let them come trembling like a small bird out of Egypt,
And like a dove out of the land of Assyria,—
So will I cause them to dwell by their own houses.
Declareth Yahweh.

They have compassed me about—
<With denial> | Ephraim |,
<With deceit> [the house of Israel],—
But hath [again and again] run riot with God,*
Though <with the holy places> entrusted.

<With denial> Ephraim feedeth on wind,
And pursueth the east wind,
<falsehood and force> doth he magnify,—
And <a covenant with Assyria> would they solemnise,
And <oil into Egypt> must be borne along.
But <a controversy> hath Yahweh with Judah,—
So that he may bring punishment on Jacob,
According to his ways<According to his doings> repay him.*

<In the womb> took he his brother by the heel;*—
And <in his manly vigour> strove he with God:
Yes he strove against a Messenger, and prevailed,
He went, and made supplication unto him,—
<At Bethel> he found him,*
And <there> he spake with us;
And <a controversy> hath Yahweh with Jacob,*—
Then let sons come trembling out of the West.
Let them come trembling like a small bird out of Egypt, And like a dove out of the land of Assyria,—So will I cause them to dwell by their own houses, Declareth Yahweh.

<In the womb> took he his brother by the heel;*—
And <in his manly vigour> strove he with God:
Yes he strove against a Messenger, and prevailed,
He went, and made supplication unto him,—
<At Bethel> he found him,*
And <there> he spake with us;
And <a controversy> hath Yahweh with Jacob,*—
According to his ways repay him.*

<In the womb> took he his brother by the heel;*—
And <in his manly vigour> strove he with God:
Yes he strove against a Messenger, and prevailed,
He went, and made supplication unto him,—
<At Bethel> he found him,*
And <there> he spake with us;
And <a controversy> hath Yahweh with Jacob,*—
According to his ways repay him.*
Hosea XII. 6—14; XIII. 1—15.

6 Thou, therefore, <by thy God> shalt return,—
<Lovingkindness and justice> do thou keep,
So wait thou for thy God, continually.

7 <A trafficker; ! <in his hand> are balances of deceit.
<To oppress> he loveth.
So then Ephraim said,
Surely I have gotten me riches,
I have found wealth for myself,—
In all my toils they cannot find in me perversity which is sin.

8 But ||I, Yahweh|| have been thy God, from the land of Egypt,-
I will yet make thee dwell in tents, as in the days of appointed meeting.

9 And I will lay my word upon the prophets,
Yea ||I myself|| have magnified |vision|,—
And <by the hand of the prophets> will I use similitudes.

10 <When Ephraim spake'> there was terror,
Exalted' was ||he|| in Israel,—
But <when he became guilty with Baal> Then he died.

11 ||Now|| therefore they go on to sin,
And have made them a Molten Thing out of their silver,—
After the notion* of idols,
<The workmanship of craftsmen> all of it!
<Of them> b are they saying—
Ye sacrificers of men !
<The Great Cal> shall ye surely kiss !

12 <When Jacob fled' to the country of Syria>—
Then Israel served for a wife,
And <for a wife> he watched over a flock.

13 And <by a prophet> Yahweh |brought up| Israel out of Egypt,—
And <by a prophet> was he watched over.

14 Ephraim hath provoked |very bitterly|,—
<His own blood, therefore, upon him> will he leave,
And <his reproach> shall his Lord |bring back to him|.

15 Yet ||I, Yahweh|| have been thy God from the land of Egypt,—
And <god beside me> shalt thou not acknowledge,
For <saviour> is there none' besides me.

16 ||I| tended* thee in the desert,—
In a land parched with drought:
<Whenever they were pastured> then were they satisfied,
They were satisfied, and their heart |was lifted up|,—
<Because of this> they forgot me.

17 Therefore am I become to them as a lion,—
<As a leopard by the way> do I watch.
If I will fall upon them as a bear bereaved,
And will rend asunder the enclosure of their heart,—
That I may devour them there, like a lioness,
||The wild beast of the field| shall tear them in pieces.

18 It hath utterly destroyed thee, O Israel,
For it was against me, as thy helper !

19 Where's' is thy king, then,
That he may save thee throughout all thy cities?
And thy judges,
Concerning whom thou saidst,
Oh give me a king and rulers !
11 I might give thee a king in mine anger,
And take him away in my wrath.

20 <Bound up> is the iniquity of Ephraim,
<Stored away> his sin.
||The pangs of a woman in labour|| shall overtake him,—
||He|| is a son, not wise,4
For ||now'' he cannot stand still, when children are about to be born.'

21 <Out of the hand of hades> will I ransom them,
<Out of death> will I redeem them,—
Where' is thy pestilence, O death?
Where' thy plague, O hades?
||Repentance'' shall be hid from mine eyes.

22 Though ||he|| <among brethren> be fruitful,
The blast of Yahweh out of the desert coming up,
That his spring |may dry up|, and his fountain |be exhausted|,
HOSEA XIII. 16; XIV. 1—9; JOEL I. 1—3.

16 [He] will rob the treasure-house of all the vessels of delight.*
Samaria shall be held guilty, for she hath rebelled against her God,
By the sword shall they fall,
Their infants shall be dashed to the ground,
And his women with child shall be ripped up.

14 1 Return thou, O Israel, unto Yahweh thy God,—
For thou hast stumbled by thine iniquity.*
Take with you words,* and return to Yahweh:
Say* unto him—
Wholly shalt thou take away iniquity.
Accept, then, with favour,
And we will make good the boldness of our lips!

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For thou hast stumbled by thine iniquity.*
Take with you words,* and return to Yahweh:
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Wholly shalt thou take away iniquity.
Accept, then, with favour,
And we will make good the boldness of our lips!

§ 1. An Invasion by Yahweh’s Locust Army
occasions general Lament, and calls for united Intercession, the success of which is encouragingly portrayed (chap. i. 2—ii. 27).

1 The word of Yahweh, which came unto Joel, son of Pethuel.

2 Hear this, ye elders,
And give ear, all ye inhabitants of the land,—
Hath this ever happened in your days?
Or in the days of your fathers?
[Concerning it] tell ye the story,—
And your children, to their children,
And their children, to the generation following:—

3 <That which was left by the creeping' locust>* hath the swarming' locust* eaten,
And <that which was left by the swarming' locust> hath the grass' locust* eaten;
And <that which was left by the grass' locust> hath the corn* locust* eaten.

4 Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,—
Over the new wine,* because it hath been cut off from your mouth.

* "Precious things"—O.G.
* Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.): "And their ["—G.n.
* Some cod. (w. 3 ear. pr. edns., Sep.): "inqui- ties" (pl.)—G.n.
* Cp. Lu. xv. 18, 19.
* Some cod. (w. 6 ear. pr. edns.): "And say"—G.n.
* We will render sacrifices (even) our lips; i.e., our praises"—cp. Heb. xiii. 15—Davies' H.L. 519.
* We will pay (as with bullocks, our lips, but read ["the fruit of (our lips)"]—Sep. Wellhausen, Newark, cp. Cheyne'—O.G. 830.
* Some cod. (w. 4 ear. pr. edns. and Syr.): "And upon" [= "Nor upon h. will we ride"]—G.n.

## JOEL.

### § 1. An Invasion by Yahweh’s Locust Army

1 The word of Yahweh, which came unto Joel, son of Pethuel.

2 Hear this, ye elders,
And give ear, all ye inhabitants of the land,—
Hath this ever happened in your days?
Or in the days of your fathers?

3 [Concerning it] tell ye the story,—
And your children, to their children,
And their children, to the generation following:

4 <That which was left by the creeping' locust>* hath the swarming' locust* eaten,
And <that which was left by the swarming' locust> hath the grass' locust* eaten;
And <that which was left by the grass' locust> hath the corn* locust* eaten.

5 Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,—
Over the new wine,* because it hath been cut off from your mouth.

* Heb.: ḫāḏām, "prop. devourer, not yet winged"—Davies' H.L. "Shearer"—G.A.S.
* Heb.: ṣāḇār, "prop. the devourer, because of its voracity"—Davies' H.L. "Lapper"—G.A.S.
* Heb.: āḇēḏ, "prop. the devourer, because of its voracity"—Davies' H.L. "Lapper"—G.A.S.
* Or: "mead." O.G.: "sweet wine (prop. pressed out juice)."
6 For a nation hath come up over my land,
Bold, and without number,—
His teeth are the teeth of a lion,
And <the fangs of a lioness> hath he!
7 He hath turned my vine to a waste,
And my fig-tree to splinters,—
He hath [barked it clean], and cast it down,
Bleached are its branches.
8 Wail thou, like a virgin girded with sackcloth, for the owner* of her youth.
9 Cut off are the meal-offering and the drink-offering, from the house of Yahweh,—
In grief are the priests, the attendants on Yahweh:—
10 Laid waste is the field,
In grief is the soil,—
For laid waste is the corn,
Abashed is the new wine,
Languished is the oil.
11 Turn pale, ye husbandmen,
Howl, ye vine-dressers,
Over the wheat and over the barley,—
For perished is the harvest of the field.
12 If the vine is abashed,
And if the fig-tree languished,—
Pomegranate, palm also, and apple—
All the trees of the field have withered,
Yea abashed is gladness, away from the sons of men.
13 Gird yourselves and beat the breast—ye priests,
Howl, ye attendants of the altar,
Go in and wrap yourselves for the night in sackcloth, ye attendants on my God,—
For <withheld from the house of your God> are the meal-offering and the drink-offering.
14 Hallow ye a fast,
Call a solemn assembly,
Gather, O elders, all the inhabitants of the land, unto the house of Yahweh your God,—
And make ye outcry unto Yahweh.
15 Alas for the day!
For near is the day of Yahweh,
And <as a veritable Destruction> shall it come.
16 Is it not <before our eyes> that [food] hath been cut off?
<From the house of our God> rejoicing and exultation.
17 Rotted hath the seed, under their clods,
Laid waste are their stores,
Thrown down are the garners,—
Yea abashed is the corn.
18 How do the beasts groan!
Perplexed are the herds of oxen,
Because there is no pasture for them,—
Even [the flocks of sheep] are destroyed!
19 <Unto thee> O Yahweh, will I cry,—
For if a fire hath consumed the pastures of the wilderness,
And <a flame> hath set ablaze all the trees of the field.
20 Even the beasts of the field moan unto thee,—
Because dried up are the channels of water,
And <a fire> hath devoured the pastures of the wilderness.

1 Blow ye a horn in Zion,
Sound an alarm in my holy mountain,
Let all the inhabitants of the land tremble,—
For coming is the day of Yahweh.
For it is near!—
2 A day of obscurity and deep gloom,
A day of cloud, and thick darkness,
As drud,* spread over the mountains,—
A people, many and bold,
<Like whom> hath not been from age-past times,
And <after whom> shall not be again unto the years of generation after generation.
3 Before him hath a fire devoured,
And <after him> shall a flame consume,—
As the garden of Eden is the land before him,
But <after him> a desert most desolate,
Moreover also <escape> giveth he none.
4 <As the appearance of horses> is his appearance,
And <as war-horses> shall they run:
Like the noise of chariots on the tops of the mountains> shall they rattle along,
Like the noise of a flame of fire, devouring dry straw,—
Like a people bold, arrayed for battle.
6 <Because of him> shall peoples' be in anguish,—
<All faces> have withdrawn their colour.
7 <Like heroes> shall they run,
<Like men of war> shall they mount a wall,—
And <every one—along his own road> shall they march along,
And shall not change their paths;
8 Nor <against each other> shall they strike,6
<Each—on his own highway> shall they march,—
<Though in among the weapons> they fall they shall not stop.

* Heb. "the lea'."
* Cp. Is. xiii. 6, and see O.G. 454.
* Prob. a play on the word.
"And as vehemence from the Vehement doth it come."—G. A. S. (who quotes from Driver: "As overpowering from the Overpowerer.""
* Fuerst: "darkness." But G.A.S.: "Like dawn scattered ... The figure is of dawn crushed by and struggling with a mass of cloud and mist, and expresses the gleams of while which so often break through a focus cloud."
JOEL II. 9—28.

9 <Upon the city> shall they leap,<br>On the wall shall they run,<br>Up the houses shall they climb,—
Through the windows shall they enter, like a thief.*

10 <Before him> hath quaked the earth,<br>have trembled the heavens,—<br> the sun and the moon have become dark,<br>and the stars have withdrawn their shining;<br>Yahweh hath uttered his voice, before his host,<br>For great indeed is his camp,<br>For bold is he who executeth his word,—
For great is the day of Yahweh, and awful exceedingly.<br>Who then shall endure it?

11 <Even now> therefore, Urgeth Yahweh,<br>Turn ye unto me, with all your heart,—And with fasting and with weeping, and with lamentation;<br>and render your heart, and not your garments, Turn therefore, unto Yahweh your God,—
For gracious and full of compassion is he,' Slow to anger, and abundant in loving-kindness,' And will grieve over Calamity. Who knoweth, he may turn and grieve,—And leave behind him, a blessing, A meal-offering and a drink-offering, to Yahweh your God?

12 Blow ye a horn, in Zion,—
Hallow a fast,<br>Call a solemn assembly:<br>Gather the people, and rend your heart, and not your garments, Turn therefore, unto Yahweh your God,—
For he hath shewn himself great in doing.<br>Who is there among you that will hear this day, and live?<

13 § 2. The Promise of the Spirit.<br>
And it shall come to pass, I will pour out my spirit upon all flesh, And your sons and your daughters shall prophesy, —
Your old men shall dream dreams, And your young men shall see visions; —
Your servants and your maidservants in the night visions; —
And upon the young men I will pour out my spirit, and they shall prophesy. —

14 Then answered Yahweh, and said to his people:—
Behold me! sending you the corn, and the new wine and the oil, So shall ye be satisfied therewith; —
And I will not make you, any more, a reproach among the nations.

15 § 2. The Promise of the Spirit.<br>
And it shall come to pass, I will pour out my spirit upon all flesh, And your sons and your daughters shall prophesy, —
Your old men shall dream dreams, And your young men shall see visions; —

16 And Yahweh became jealous for his land,— And took pity on his people; —

17 * N.B.: All the verbs here (vers. 9-9) rendered as "future" may be taken as descriptive presents: "do they leap," "so do they run," etc. And so some expositors.

18 Some cod. (w. 1 ear. pr. edn., Syr., Vul.) omit this "And".—G.A.N.


20 Or: "present." Cp. Josh. xv. 10; Jdg. i. 15; 1 S. xxv. 27.

Moreover also | <upon the servants and upon 
the handmaids—in those days> will I pour 
out my spirit;
And I will set forth wonders in the heavens, 
and in the earth,—
Blood, and fire, and columns of smoke:
The sun shall be turned into darkness, 
And the moon into blood,—
Before the coming of the great' and awful'
day of Yahweh.
And it shall come to pass
|Whosoever shall call on the name of 
Yahweh; shall be delivered,—
For <in Mount Zion, and in Jerusalem> 
shall be a delivered remnant,”
Just as Yahweh hath said,
And among the survivors, whom Yahweh
doth call.

§ 3. All Nations, especially those around Palestine, 
summoned to the Vale of Jehoshaphat to be 
judged for their Treatment of Judah.

For lo! <in those days, and at that 
time,—
When I shall bring back the captivity of 
Judah and Jerusalem> 
Then will I gather all the nations, 
And bring them down into the Vale of 
Jehoshaphat,—
And will enter into judgment with them there,
Concerning my people, and mine inheritance 
Israel,
Whom they scattered among the nations, 
And <my land> they apportioned ;
And <for my people> they cast lots,—
And gave a Boy for a harlot,
And a Girl sold they for wine—and drank.

Moreover also| what have ye to do with me,
O Tyre and Zidon,
And all the circuit of Palestine!
<A recompense> are ye paying back unto me?
But <though ye should make a recompense 
unto me> 
Swiftly, speedily would I return your 
recompense upon your own head.
Because <my silver and my gold> ye took 
away,—
And <my richly beautiful things> carried 
ye into your temples; 
And <the sons of Judah and the sons of 
Jerusalem> ye sold to the sons of 
Greece,—
That they might be far removed from their 
own boundary.

Behold me! raising them up out of the place 
whither ye sold them,—
So will I bring back your dealing upon your 
own head.
And I will sell your sons and your daughters 
into the hand of the sons of Judah, 
And they will sell them to Sabaeans, unto a 
nation afar off,—
For ||Yahweh|| hath spoken.

Proclaim ye this, among the nations, 
Hallow a war, 
Rouse the mighty ones,
Let them draw near, come up, all the men 
of war!
Beat your plough-shares into swords,
And your pruning-hooks into spears,—
<As for the weak> let him say,
<Mighty> I am'.
Give help—and come in, all ye nations on 
every side, and gather yourselves to 
gether,—
<Tither> bring down, O Yahweh, thy 
mighty ones!

Let the nations [be roused, and come up] into the 
Vale of Jehoshaphat,—
For <there> will I sit to judge all the 
nations, on every side.

Thrust ye in the vintage knife,
For |grown ripe| is the vintage,—
Go in, tread down,
For full is the winepress,
Flow over' do the vats,
For abundant' is their wickedness.

Multitudes, multitudes, in the vale of strict 
decision,—
For near' is the day of Yahweh, in the vale of 
strict decision.
<<The sun and the moon> have become dark,—
And <the stars> have withdrawn their 
shining,
And ||Yahweh|| <out of Zion> will roar, 
And <out of Jerusalem> will utter his voice,
And the heavens and the earth shall 
tremble],—
But ||Yahweh|| shall be a shelter to his 
people,
And a refuge' to the sons of Israel.
So shall ye know that ||I, Yahweh|| am your 
God, making my habitation in Zion my 
 holy' mountain,—
So shall [Jerusalem] be |holy|,
And ||foreigners|| shall pass through her no 
more.

And it shall come to pass in that day.
That the mountains shall drip' sweet wine,*
And the hills shall flow down with milk,
And ||all the channels of Judah|| shall flow 
down with waters,—
And ||a spring> <out of the house of 
Yahweh> shall come forth,

Or: "mead."
And shall water the torrent-valley of the acacias. *Egypt: <to a desolation> shall be turned, And Edom <to a desert most desolate> shall be changed,— Because of the violence done to the sons of Judah, In that they shed innocent blood in their land.


§ 1. After a brief Introduction and Note of Warning, an Unalterable Divine Threat goes forth, in succession, against Damascus, Gaza, Tyre, Edom, Ammon, Moab, Judah, and finally Israel (chaps. i. and ii.).

1 The words of Amos, who was among the herdmen* of Tekoa,—of which (words) he had vision' concerning Israel, in the days of Uzziah king of Judah, and in the days of Jeroboam son of Joash, king of Israel, two years before the earthquake. * So then he said—

||Ya(hweh) ||<out of Zion> will roar, And <out of Jerusalem> will utter b his voice,— And the pastures of the shepherds shall mourn, And the top of Carmel be dried up. |

||Thus|| saith Yahweh, <Because of three transgressions of Damascus, and because of four> will I not turn it back,— <Because <with threshing instruments of iron> they have threshed Gil-ead> Therefore will I send a fire, into the house of Hazael,— Which shall devour the palaces of Ben-hadad; And I will break the bolt of Damascus, And cut off the inhabitant out of the plain of Aven,* And the holder of the sceptre' out of the house of Eden,— And the people of Syria shall be exiled unto Kir, Saith Yahweh. |

5 Therefore will I send a fire into the wall of Gaza,— Which shall devour the palaces thereof; And I will cut off the inhabitant* out of Ashdod, And the holder of the sceptre' out of Ashkelon,— And will turn my hand against Ekron, So shall perish' the remnant of the Philistines, Saith My Lord, Yahweh. b

||Thus|| saith Yahweh, <Because of three transgressions of Tyre, and because of four> will I not turn it back,— <Because of their delivering up the whole body of exiles to Edom, And they remembered not the brotherly covenant> Therefore will I send a fire upon the wall of Tyre,— Which shall devour the palaces thereof.

||Thus|| saith Yahweh, <Because of three transgressions of Edom, and because of four> will I not turn it back,— <Because he pursued, with the sword, his brother, And stifled his compassions, And his anger' tare in pieces evermore, And <his indignation> kept watch perpetually > Therefore will I send a fire into Teman,— Which shall devour the palaces of Bozrah. b

||Thus|| saith Yahweh, <Because of three transgressions of the sons of Ammon, and because of four> will I not turn it back,— <Because of their ripping up the pregnant women of Gilead, that they might enlarge their own boundary>

* Or: “shepherds.”  
O. G. p. 667, after Sep., Or: “As truly as.” Cp. syr.: “I will avenge the blood of them I had not avenged.”  
"Or: “is making.”

AMOS.

7 Therefore will I send a fire upon the wall of Gaza,— * Which shall devour the palaces thereof; And I will cut off the inhabitant* out of Ashdod, And the holder of the sceptre' out of Ashkelon,— And will turn my hand against Ekron, So shall perish' the remnant of the Philistines, Saith My Lord, Yahweh. b

8 Or, perh.: “him that is seated” = “that reigneth.” Cp. O.P. 442, And so in ver. 5.  
9 Or transfer both names: “Adonay, Yahweh.”

20 But Judah ||<age-abidingly> shall remain, And Jerusalem to generation after generation.

21 And I will free from their blood-guiltiness them whom I had not freed,— For b ||Yahweh|| is about to make c his habitation in Zion.

a Or: “shepherds.”  
4 Or: “the Idol” = Baalbec (Heliopolis in Syria)— Davies H. L. 17.  
6 Or transfer both names: “Adonay, Yahweh.”  
8 Or, perh.: “him that is seated” = “that reigneth.” Cp. O.P. 442, And so in ver. 5.
Therefore will I kindle a fire upon the wall of Rabbah,  
Which shall devour the palaces thereof,—  
With a war-cry in the day of battle,  
With tempest in the day of storm-wind;  
And Milcom shall go into exile,—  
He and his rulers together.  
Saith Yahweh.  

Therefore will I send a fire into Moab,  
Which shall devour the palaces of Kerioth,—  
And Moab shall die with tumult, with war-cry, with the sound of a horn;  
And I will cut off the judge out of her midst,  
And <all her rulers> will I slay with him.  
Saith Yahweh.  

Thus saith Yahweh,  
<Because of three transgressions of Judah, and because of four> will I not turn it back,—  
<Because they have rejected the law of Yahweh,  
And <his statutes> have not kept,  
But their falsehoods have led them astray,  
after the which their fathers did walk;>  
Therefore will I send a fire upon Judah,—  
Which shall devour the palaces of Jerusalem.  

Thus saith Yahweh,  
<Because of three transgressions of Israel, and because of four> will I not turn it back,—  
<Because they have sold— for silver— the righteous,  
And theneedy— for a pair of shoes:  
Who strive to bring* the dust of the earth on the head of the poor,  
And <the way of the oppressed> they pervert,—  
Yea [a man and his own father] go in unto the maid,  
To profane my holy Name!  

And <on pledged garments> they recline, beside every altar,—  
And <exact'd wine> do they drink, in the house of their God.  
Yet it was ||I who destroyed the Amorite,  
from before them,  
Whose height was ||like the height of cedars,  
And ||strong was he, like the oaks,—  
But I destroyed his fruit above,  
And his roots beneath.  

And it was ||I who brought you up out of the land of Egypt,—  
And led you in the desert, forty years,  
To take possession of the land of the Amorites;  
And I raised up, of your sons, for prophets,  
And, of your young men, for Nazirites,—  
Was it not even so, ye sons of Israel?  
Demandeth Yahweh;  
And yet ye caused the Nazirites’ to drink wine,—  
And <on the prophets> laid ye command, saying,  
Ye shall not prophesy!  

Lo! ||I am pressed under you,—  
As a full cart is pressed by its sheaves>  
Therefore shall flight perish from the swift,  
And ||the mighty shall not invigorate his strength,—  
Nor shall ||the hero escape with his life;  
Nor ||the hero handleth the bow bow a stand,  
And ||the swift on his feet shall not escape,—  
Nor ||the hero doth ride on a horse escape with his life;  
Nay ||he that is stout in his heart, among heroes <naked> shall flee in that day,  
Declareth Yahweh.  

§ 2. A First Solemn Summonsto the Whole Family of Israel.  
Hear ye this word, which Yahweh hath spoken:  
Concerning you, ye sons of Israel,—Concerning the whole family which I brought up out of the land of Egypt, saying:—  
<Only you> have I acknowledged, of all the families of the ground,—  
<For this cause> will I visit upon you all your iniquities.  

Can two walk together,—  
Except they meet?  
Will a lion roar in the forest,  
When <prey> he hath none?  
Will a young lion utter his voice out of his den,  
When he hath made no capture?  
Will a bird fall upon an net to the earth,  
When there is no ||snare|| for it?  
Will a net rise from the ground,  
When it hath ||captured nothing||?  
Or a horn be blown in a city,  
And ||people> not tremble?  
Or calamity happen in a city,  
And ||Yahweh> not have wrought with effect?  

Surely My Lord Yahweh ||will do|| nothing,—except he have disclosed his secret unto his servants, the prophets!

§ 3. A Second Summon*, beginning with the Luxurious Women of Samaria, and culminating in a Firefold Refrain of Divine Complaint.

4. 1 Hear ye this word, ye heifers of Bashan, that are in the mountain of Samaria, Who oppress the poor, Who crush the needy,— Who say to their lords, Bring in, and let us drink!

5. Sworn' hath My Lord, Yahweh,*
By his own holiness,
That lo! [days] are coming upon you,—
When he will take you away with hooks,
And your followers' with fishhooks;
And <through fissures> shall ye go out,
[Every woman] straight before her,—
And ye shall be thrust forth towards the castle.  
Declareth Yahweh.

4. Enter ye Bethel, and transgress,
<At Gilgal> cause transgression to abound,—
Yea, carry in, every morning, your sacrifices,
<Every three days> your tithes;
Yea, burn thou incense, of that which is leavened, as a thank-offering,
And proclaim ye freewill-offerings, let them be known,—
For [so] ye love [to have it], ye sons of Israel, Declareth My Lord, Yahweh.*

6. Moreover also ||I|| have given you Cleanness of teeth throughout all your cities,
And want of bread throughout all your dwelling-places,—
Yet have ye not returned unto me. 
Declareth Yahweh.

7. Moreover also ||I|| have withheld from you the abundant rain, when yet' there were only three months to the harvest,
Or I might rain upon one' city,
And <on another' city> might not rain,—
[One portion would be rained upon,
And [the portion whereupon it should not rain] would be dried up;]
Then would two or three cities toter' to one city to drink water, without being satisfied,—
Yet have ye not returned unto me. 
Declareth Yahweh.

9. I have smitten you with blight and with mildew,
<When your gardens and your vineyards and your fig-trees and your olive-trees have increased> the creeping locust would devour them,—
Yet have ye not returned unto me. 
Declareth Yahweh.

10. I have sent among you pestilence, in the manner of Egypt,
I have slain, with the sword, your young men,
And therewith have been taken captive your horses,
And I have caused to ascend— the stench of your camps, even into your own nostrils,
Yet ye have not returned unto me. 
Declareth Yahweh.

* Or two proper names: "Adonay, Yahweh." * Some cod. (w. Aram. and Vul.): "So shall be brought down"—G.n. * Or as two proper names: "Adonay, Yahweh."
I have made an overthrow among you,
Like the divine overthrow of Sodom and Gomorrah,
And ye have become like a brand snatched out of the burning,—
Yet have ye not returned unto me.
Declareth Yahweh.

Therefore thus will I do unto thee, O Israel,—
Prepare to meet thy God, O Israel.

For lo! He that fashioned the mountains,
And created the wind.
And who telleth the son of earth what is his thought,
Who turneth dawn into darkness,
And marcheth upon the high places of the earth>
Yahweh, God of hosts is his name!

§4. A third Summons, commencing with a Dirge, and widening out into an Exhortation: "Seek Me"—"Seek Yahweh"—"Seek Right."

Hear ye this word, which I am taking up concerning you—
Even a dirge, O house of Israel.

She hath fallen—she cannot again rise,
The virgin, Israel,—
She lieth forsaken on her soil,
There is none to raise her up.

For thus saith My Lord, Yahweh, the city that goeth out a thousand strong Shall have left it but a hundred,—
And that which goeth out a hundred strong Shall have left it ten, Belonging to the house of Israel.

For thus saith Yahweh, to the house of Israel,—
Seek me, and live;
Then do not seek Bethel,
And <Gilgal> shall ye not enter,
And <unto Beer-sheba> shall ye not cross over,
For <Gilgal> shall surely go into exile,
And <Bethel> shall become a trouble.

Seek ye Yahweh, and live,—
Lest he break forth, like a fire, upon the house of Joseph,
And it devour with none to quench it, for Bethel.

Ye who turn <into wormwood> justice,
And <righteousness—to the ground have let fall>

[Seek him]
Who made the Cluster* and the Giant,6
And turneth, into morning, the shadow of death,
And who <day into night> doth darken,
Him who calleth to the waters of the sea,
and poureth them out on the face of the land.

Yahweh is his name:

Him who flasheth force on the strong,—
And <force> on the fortress alighteth!

They hate the man who, in the gate, rebuketh,—
And <him who speaketh truthfully> they abhor.

For I know
How numerous are your transgressions, and
How surpassing your sins,—
Ye adversaries of the righteous!
Ye acceptors of a bribe!

Even the needy in the gate have they turned away!

Therefore ||the prudent man|| <at that time> will be dumb,—
Because <an evil time> it is!

Seek ye right and not wrong, that ye may live,—
That <so> Yahweh God of hosts, may be' with you, <as ye have said>.

Hate wrong, and love right,
And station <Justice> in the gate,—
<Peradventure> Yahweh, God of hosts, will be gracious' unto the remnant of Joseph.

Therefore ||Thus|| saith Yahweh, God of hosts,

<In all broadways> shall be lamentation,
And <in all streets> they shall say, Alas! Alas!
And they shall call the husbandman' unto the mourning,
And <unto the lamentation> them who know a wailing song;"8

Yea <in all vineyards> lamentation,—
For I will pass along through thy midst,
Saith Yahweh.
§ 5. A Lament for such as long for Yahweh's Day, when it can bring them no good.

18 Alas for them who are longing for the day of Yahweh,—
[What good to you] is the day of Yahweh?
[It] being darkness and not light:
19 As if a man should flee from the face of a Lion, And there should meet him—a Bear! Or he should have entered the house, and leaned his hand upon the wall, And there should bite him—a Serpent!

20 Shall not the day of Yahweh be darkness and not light? Yes, thick darkness, and no brightness in it?

§ 6. Divine Abhorrence of Israel's Festivals.

21 I hate, I despise your festivals,—And can scent no fragrance in your solemn feasts.
22 Nay <though ye cause to ascend unto me ascending sacrifices, and your meal-offerings> I will not accept [them],—Nor the peace-offering of your fat heifers will I regard.
23 Take thou away from me, the noise of thy songs,—<Even the melody of thy harps> will I not hear.
24 But let [justice] roll along like water!,—And [righteousness] as a torrent ever flowing.
25 <The sacrifices and meal-offerings> ye brought near unto me, in the desert, for forty years, O house of Israel; 4
26 But ye carried the tent of your king-idol,* and your Saturn-images,—the star of your gods, which ye made for yourselves:
27 Therefore will I carry you into exile beyond Damascus,—
[God of hosts] is his name.


1 Alas for the careless in Zion, And for them who put confidence in the mountain of Samaria,—The distinguished among the first group of nations, To whom came in the house of Israel.
2 Pass ye over to Calneh, and see, And go on from thence to Hamath the great,
And go down to Gath of the Philistines. Are they better* than these kingdoms? Or their boundary larger' than your boundary?
3 Ye who are putting far away the day of calamity,—But bringing near the abode of violence:
4 Who are lying on beds of ivory, And sprawling on their couch of pleasure,—And eating the well-fed of the flock, And the fattened calves out of the midst of the stalls:
5 Who are bowling at the bidding of the harp.6—<Like David> have they invented for themselves instruments of song:*
6 Who are quaffing bowls of wine, And <with the best of oils> anointing themselves,—And are not afflicted for the injury of Joseph:
7 Therefore] <at once> shall they go into exile among the first of the exiles,—So shall be disturbed the revelry of sprawlers.
8 Sworn hath the Lord, Yahweh,† by his own life, 5 Declareth Yahweh, God of hosts, 4b [Abhorring am I] the grandeur of Jacob, And <his palaces> I hate,—Therefore will I cast off the city and the fulness thereof.
9 And it shall come to pass, <Though there be left remaining ten men in one house> Yet shall they die;
10 And a man's near of kin, even he who is about to burn the bones, shall carry him out of the house,
<When he shall say to him that is in the hinder parts of the house — Are there yet any with thee? And he shall say— No one > Then shall he say—Hush! for we must not invoke the name of Yahweh.
11 For lo! ||Yahweh is giving command, and will smite The great house into ruins,—And the little house with clefts.
12 Shall horses' run upon a crag? Or will a man plough [there] with oxen 1k For ye have turned to poison the sentence of justice, And the fruit of righteousness, to wormwood:

a Some cod. (w. Aram., Sep., Syr., Vul.): "Who are better... whether their b. is," etc.—G.n.
4 Or: "Or shall one plough—with an ox—the sea."
878 AMOS VI. 13, 14; VII. 1—17.

13 Who rejoice in a thing of nought,*—
Who say, Have we not, by our own
strength, taken to ourselves horns?
14 For behold me! raising up against you, O
house of Israel,
Declareth Yahweh, the God of hosts,—
a nation!
And they shall crush you, from the entering
in of Hamath, unto the torrent-bed of the
waste plain.  

§ 8. Amos, moved by Two Visions, twice makes
successful Intercession for Jacob: a Third
Vision—No more Forgiveness!

7 § Here My Lord, Yahweh gave me to see,
And lo! he was preparing the locust, in the
beginning of the shooting up of the after
grass,—and lo! after-grass cometh after the
mowings for the king.  
And it came to pass <when they had made an
end of eating the herbage of the land> that I
said—
Oh, My Lord, Yahweh, forgive, I beseech
thee:
By whom shall Jacob arise?  
For [small] he is.  

3 Grieved was Yahweh, over this,—
It shall not be,
Said Yahweh.*

4 § Here My Lord, Yahweh gave me to see,
And lo! My Lord Yahweh proclaiming that
the controversy should be settled by fire,—
which having devoured the mighty roaring deep,
should devour the inheritance.  
Then said I,
My Lord, Yahweh, forbear, I beseech thee,
By whom shall Jacob arise?  
For [small] he is.  

Grieved was Yahweh, over this,—
<i>Even this</i> shall not be
Said My Lord, Yahweh.  

7 § Here he gave me to see, And lo! My
Lord stationed upon a pinnacle,—and, in his
hand, a plummet.*  
And Yahweh said unto me,
What canst thou see, Amos?  
And I said,
A plummet,—
Then said My Lord,
Behold me! fixing a plummet in the midst of
my people Israel,
I will not again any more forgive him.

9 So shall the high places of Isaac [be made
desolate],
And [the holy places of Israel] be laid waste,—
And I will rise up, against the house of
Jeroboam, with the sword.

§ 9. Amaziah, Priest of Bethel, attempts to silence
Amos; who defends himself by relating his call
to the Prophetic Office, and proceeds to fasten
Amaziah definite alarming Predictions.

10 Then sent Amaziah, the priest of Bethel,
unto Jeroboam king of Israel, saying:
A conspiracy hath Amos raised against thee,
in the midst of the house of Israel,
The land is not able to endure all his
words;  
For [thus] saith Amos,
<By the sword> shall Jeroboam die,—
And [Israel] shall surely be exiled from
off his own soil.  

12 Then said Amaziah unto Amos,
O seer,* go flee thee away unto the land of
Judah,—
And eat, there, bread,
And <there> mayest thou prophesy;
But <at Bethel> not again, any more
mayest thou prophesy,—
For <the holy place of the king> it is,
And <the house of the kingdom> it is.  

14 Then answered Amos, and said unto Amaziah,
<i>No prophet</i> was I,—
<i>Nor the son of a prophet</i> was I,—
But <a herdsman> was I,—
And a preparer of sycamore fruit;*  
But Yahweh took me away from following
the flock,—and Yahweh said unto me,
Go prophesy against my people Israel.
16 § Now therefore, hear thou the word of
Yahweh,— Thou' art saying,
Thou must not prophesy concerning
Israel,
Nor let thy word drop down upon the
house of Isaac.

Therefore—
<i>Thus</i> saith Yahweh,
<i>Thy wife</i> <in the city> will commit
unchastity,
And <thy sons and thy daughters> <by the
sword> shall fall,
And <thine own soil> <by line> shall be
apportioned,—
And <thou> <on a polluted soil> shalt
die,
And [Israel] shall surely go into exile
away from his own soil.

* Usually identified with Wadyl-Arish: "Must be E. of Dead Sea . . .
but read perch. Torrent-bed of Egypt."—O. G. 686, 787.  
Or as two proper names: "Adoniyah, Yahweh."  
Some cod. (w. Sep., Syr., Vul.): "Who shall raise up J."—O. G.  
Some cod. (w. 2 ear. pr. edn.): "My Lord Y."—Cp. ver. 6—O. G.  
So Fu. Or: "vertical wall."—O. G.  
So T. O. and O. G. Or:
"pointed hook."—Fu.;  
"graver."—Davies’ H. L.  
* Or: "Visionary," more fruit to fit it for
eating."—O. G.  
* Prob. to nip the syca-
§10. A Basket of Summer Fruit (kaiz) symbolises Israel’s End (k&j). Gross Sins call forth Threats of Divers Calamities, including a Famine of the Prophetic Word.

8 1 "Here My Lord, Yahweh, gave me to see,"— and lo! there was a basket of summer fruit. So then he said,

What canst thou see, Amos?

And I said,

A basket of summer fruit.

Then said Yahweh unto me.

The end hath come to my people Israel,

I will not again forgive them; but palace-songs shall become howlings in that day,

Declareth My Lord, Yahweh—

Many shall be the dead bodies in every place— cast forth— [with a] Hush!

§11. Offenders cannot escape; yet, though both the Sinful Kingdom and Boastful Individuals be destroyed, the House of Jacob shall not utterly perish.

1 I saw My Lord stationed by the altar, and he said—

Smite the capital—that the sills may tremble,

Yea break them off on the head of them all,

And [the last of them]c <with the sword> will I slay,—

He that fleeth of them shall not flee away,

And he that escapeth of them shall not make good his escape.

2 <Though they break through into hades>

[From thence] shall my hand fetch them,—

And <though they ascend the heavens>

[From thence] will I bring them down;

3 And <though they hide themselves in the top of Carmel>

[From thence] will I search for them and take them,—

And <though they conceal themselves from before mine eyes at the bottom of the sea>

[From thence] will I command the serpent and he shall bite them;

4 And <though they go into captivity before their enemies>

[From thence] will I command the sword, and it shall slay them,—

So will I set mine eyes upon them for calamity, and not for blessing.

6 Now My Lord, Yahweh of hosts is he—

Who toucheth the earth, and it melteth, And all that dwell therein mourn; And it cometh up like the Nile, all of it, And subsideth like the river of Egypt:

11 Lo! days’ are coming.

 Declareth My Lord, Yahweh,

That I will send a hunger throughout the land,—

Not a hunger for food, Nor a thirst for water, But for hearing the words of Yahweh;—

Therefore shall men rove about—

From Sea to Sea, and From the North even unto Sunrise,—

They shall run to and fro— seeking the word of Yahweh, but shall not find [it].

13 <In that day> shall the fair virgins and the choice young men faint for thirst.

14 They who swear by the Guilt of Samaria, And say,— As thy God liveth, O Dan! And As the Way of Beer-sheba liveth Shall fall, and shall not rise any more.
AMOS IX. 6—15; OBADIAH I. 1—3.

6 Who buildeth, in the heavens, his upper rooms,*
   And <as for his vault> | upon the earth |
   hath he founded it,—
   Who calleth to the waters of the sea, and
   poureth them out over the face of the land,
   ||Yahweh|| is his name.

7 <Like the sons of the Ethiopians> are not
   iye| unto me, O sons*| of Israel?*
   Demaneth Yehweh:

   Was it not [Israel] I brought up out of the
   land of Egypt,
    And the Philistines out of Caphtor,∗
   And the Syrians out of Kir?∗

8 Lo! |the eyes of My Lord, Yahweh||* are on
   the sinful' kingdom,
   And I will destroy it' from off the face of
   the ground.—
Save only† that I will not iutterly destroy||
   the house of Jacob,

   Declareth Yahweh.

9 For lo! I am giving command, and will sift
   throughout all the nations, the house of
   Israel,—as grain is sifted in a sieve,
Yet shall there not fall a kernel, to the
   earth.

10 <By the sword> shall die all the sinners of
   my people,—
   Who say, iThe calamity' shall not over-
   take and close in before us[i.

* Written: "room"; read: G.n.
   "rooms" (pl.). In some
   cod. (w. 3 ex. pr. edns.):
   "rooms," both written
   and read—G.n.

Or: "Crete. (original
   home of Philistines)"—
   O.G.
   * An Assyrian province.
   * Or: "Adonây, Yahweh."*  
   "Shall all, as it were,
   dissolve into wine and
   oil"—T.G. 455.
   D Explicit: "hut," "booth."
   But cp. Ps. xviii. 11, etc.
   Or: "mead."
   Joel iii. 18.

§ 12. In the day of final Dealing, David's Tent shall
   be raised; and Abounding Prosperity be given
to the Replanted Nation, which shall be Uprooted
   no more.

11 <In that day> will I raise up the pavilion* of
   David, that is lying prostrate,—
   And wall up the breaches of them.
And <his ruins> will I raise up,
   And will build it, as in the days of age-past
   times:

   That they on whom my name hath been called,
   may take possession | of the residue of
   Edom and of all the nations,
   Declareth Yahweh, who executeth this.

12 Lo! days' are coming.

   Declareth Yahweh, That
   |the plowman| shall overtake | the
   reaper |
And |he that treadeth out the grapes| |him
   that tareth the seed|,—
   So shall |the mountains| drip |sweet wine,|
   And |all the hills| shall melt;""""
And I will bring back the captivity* of my
   people Israel,
   And they shall build waste cities, and inhabit
   [them],
   And plant vineyards, and drink the wine
   thereof,
   And lay out gardens, and eat the fruit
   thereof:

15 So will I plant them upon their own soil,—
   And will not uproot them any more from off
   their own soil, which I have given to them,
   Saith Yahweh thy God.

OBADIAH.

1 1 The vision of Obadiah,—

   ||Thus|| saith My Lord, Yahweh,*
   Concerning Edom—
   <A rumour> have we heard from Yahweh,
   And ||a herald| throughout the nations|
   hath been sent,
   Up! and let us rise against her to war.

   * Or both as proper names: "Adonây, Yahweh."

2 Lo! <small> have I made thee, among the nations,—
   Despised' art thou exceedingly!

3 ||The insolvency of thy heart|| hath deceived
   thee,
   O thou that inhabitest
   The retreats of the crag,
   The height of his habitation,*—
   That saith in his heart,
   Who shall bring me down to the
   ground?

   * I.e.: "his high habitation." But Gr.: "on
   high is his habitation"—G.n.
Though thou build high like an eagle,
And though thou set thy nest;
From thence will I bring thee down,
Declareth Yahweh.

If thieves had come to thee,
If robbers by night—how ruined thou art!
Would they not have stolen what sufficed them?

If grape-gatherers had come to thee,
Would they not have left gleanings?

How have the things of Esau been searched out!*
his treasures been sought up!

Up to the boundary have they sent thee—
All thy covenant men,
They have deceived thee, prevailed against thee—
The men thou wast wont to salute,*—
The partakers of thy bread*f have put a net under thee—
No understanding in him!*

Shall it not be in that day*
Demandeth Yahweh,—
That I will destroy
The wise men out of Edom,
And understanding out of Mount Esau?

So shall thy mighty men, O Teman,* be dismayed;—
To the intent that every man may be cut off* out of Mount Esau, by slaughter.

For thy violence against thy brother Jacob shall shame over thee,—
So shall thou be cut off, to times age-abiding.

In the day when thou didst take thy stand over against him,
In the day when foreigners took captive his forces,—
Andaliens entered his gates,* and over Jerusalem cast lots>
Even thou wast like one of them!

Do not, then, look with satisfaction
Upon the day of thy brother,
Upon the day of his calamity,
Neither rejoice over the sons of Judah —
In the day of their ruin—
Nor enlarge thy mouth*—
In the day of distress:

Do not enter into the gate of my people—
In the day of their misfortune,
Do not* [thou also] look with satisfaction on his misery—
In the day of his misfortune;
Neither do thou thrust [thy hands] on his sub stance—
In the day of his misfortune;
Neither do thou stand at the parting of the way,*
To cut off his fugitives,—
Neither do thou deliver up his survivors—
In the day of distress.

For> is the day of Yahweh, upon all
Just as thou hast done> shall it be done to thee,
Thy dealing shall come back upon thine own head.

For> ye have drunk on my holy mountain>
All the nations shall drink* continually,*—
Yea they shall drink and swallow down,*
And shall be, as though they had not been.

But> in Mount Zion> shall be a delivered remnant* which shall be holy,—
And the house of Jacob shall possess their own possessions;* f
And the house of Jacob* shall be a fire*.
And the house of Joseph* a flame*.
With the house of Esau for stubble,
So shall they kindle upon them, and devour them,—
And there shall be no survivor to the house of Esau,
For Yahweh hath spoken.

Then shall they of the South possess Mount Esau,
And they of the Lowlands, the Philistines,
And they of the Mountain shall possess the field of Ephraim, and the field of Samaria,—
And Benjamin[shall possess] Gilad;
And they of the captivity of this force pertaining to the sons of Israel[shall possess] that of the Canaanites, up to Zarephath,
And they of the captivity of Jerusalem who are in Sepharad,[shall possess] shall possess the cities of the South.*

And saviours shall come up in Mount Zion,
To judge the mountain of Esau,—
So shall the kingdom[belong unto Yahweh].
JONAH.

§ 1. Jonah, commissioned to proclaim against Nineveh for her Wickedness, flees from Duty by taking Ship for Tarshish. A Storm overtaking the Vessel, the Sailors reluctantly cast the Prophet into the Sea, when a great Fish swallows him; he prays as out of the Belly of Hades, and is vomited upon Dry Land.

1 And the word of Yahweh came unto Jonah son of Amittai, saying:
2 Arise, get thee to Nineveh the great city, and proclaim unto it,—That their wickedness hath come up before me.

3 But Jonah arose to flee unto Tarshish, away from the presence of Yahweh,—and went down to Joppa, and found a ship going to Tarshish, so he paid the fare thereof, and went down into it, to go with them to Tarshish, away from the presence of Yahweh.

4 But Yahweh hurled a great wind against the sea, and there arose a mighty tempest in the sea,—and the ship thought to be broken in pieces. Then drew near unto him the shipmaster, and said to him.

What meanest thou, O sound sleeper? Arise, cry unto thy God, Peradventure God will think himself of us, that we perish not.

And they said—everyone unto his fellow. Come, and let us cast lots, that we may to know for whose sake this calamity is upon us. So they cast lots, and the lot fell upon Jonah.

Then said they unto him.
Tell us, we pray thee, for whose sake this calamity is upon us?

What is thy business? and from whence comest thou? what is thy country? and of what people art thou?

And he said unto them.
<A Hebrew> am I,—and <Yahweh, the God of the heavens> do I revere, him whomodethesea, and the dry land.

Then did the men revere with great reverence, and said unto him.
What is it thou hast done?

For the men knew that <away from the presence of Yahweh> he' was fleeing,—for he had told them. Then said they unto him, What shall we do to thee, that the sea may cease raging over us?

For <the sea> was raging more and more. And he said unto them.
Take me up, and hurl me into the sea, that the sea may cease raging over you,—for I do know that <for my sake> is this great tempest upon you.

Nevertheless the men wrought hard to bring it back unto the land, but could not,—for <the sea> was raging over them more and more. Then cried they unto Yahweh, and said.
Ah now, Yahweh, pray let it not be that we perish for this man's life,—neither lay upon us innocent blood,—for <thou, O Yahweh> <as thou hast pleased> hast ever done.

So they took up Jonah and hurled him into the sea,—and the sea left off her roaring.

Then did the men revere <Yahweh> with a great reverence,—and offered sacrifice to Yahweh, and vowed vows.

Now Yahweh had appointed a great fish, to swallow up Jonah,—and Jonah was in the belly of the fish, three days and three nights. Then prayed Jonah, unto Yahweh, his God,—out of the belly of the fish; and said—
I cried—out of my distress—unto Yahweh, And he answered me,—
<Out of the belly of hades> called I, Thou didst hear my voice.

For thou hast cast me into the deep, into the heart of the seas, And a flood enveloped me,—
||All thy breakers and thy rolling waves|| <over me> passed.

And I said,
I am driven out from before thine eyes,—Yet will I again have regard unto thy holy temple:*

The waters encompassed me, to the peril of my life, ||The roaring deep|| enveloped me,—
||The sea-weed|| was wrapped about my head.

"The story attributes to her the feelings of a living thing"—G.A.S. * Or: "tackle which was," * Mi.: "the chief of the rope-men." * Mi.: "What hath come to thee." * G.A.S.: "grew more and more stormy against them." * Ml.: "may subside from upon us," * Or: "surging higher and higher"—G.A.S. * Ml.: "going on and raging," * Mi.: "may subside from upon you." * Mi.: "was going on and raging over them." * Mi.: "up to the soul." * U.: "soul," * A sp. v.r. (emph): "that which"—G.A.S.  
"How shall I ever again look towards Thy holy temple"—G.A.S.  
JONAH II. 6—10; III. 1—10; IV. 1—9.

6 <To the roots of the mountains> went I down, <As for the earth> her bars were about me, age-abidingly,— Then didst thou bring up—out of the pit—my life, O Yahweh my God.

7 <When my soul* darkened itself over me >b
<Yahweh> I remembered,— And my prayer* came in Unto thee:
Unto thy holy temple.

8 *They who take heed to the vanities of falsehood* do <their own lovingkindness,* forsake.

9 But II <with the voice* of praise> will sacrifice unto thee, <What I have vowed > I will pay,— Salvation* belongeth to Yahweh !

10 So then Yahweh spake' unto the fish.—and it vomited out Jonah, upon the dry land.

§ 2. Again commissioned. Jonah this time obeyed, and proclaims to Nineveh her impending Destruction; whereupon People and Monarch humble themselves for their Sins, and cry unto God for Mercy—which is granted, and Nineveh is spared.

1 Then came the word of Yahweh unto Jonah, the second time. Saying:
2 Arise, get thee unto Nineveh, the great city,— and cry against it the cry that I am bidding thee.
3 So Jonah arose', and went his way unto Nineveh, according to the word of Yahweh,— Nineveh; being a city great before God, of three days' journey. So Jonah began' to enter into the city, one day's journey,— and he cried out and said—<Yet forty days> and Nineveh is to be overthrown !

5 And the people of Nineveh believed'in God, — and proclaimed a fast, and clothed themselves in sackcloth, from the greatest of them, even unto the least of them. And the word reached' unto the king of Nineveh, so he arose from his throne, and laid aside his robe from off him,—and covered him with sackcloth, and sat on ashes. And he caused an outcry to be made — and said— throughout Nineveh, < By decree of the king and of his great men> •

6 Let both man and beast [cover themselves with sackcloth], And let them cry unto God, mightily,— Yes let them turn, every man from his wicked way, and from the violence which is in their hands:

9 Who knoweth whether God himself— [may turn and grieve],— and turn away from the glow of his anger, That we perish not?

10 And God saw' their doings, that they turned from their wicked way,— and God was grieved' over the calamity which he had spoken of executing upon them, and executed it not.

§ 3. Jonah, chafing at the Divine Clemency, which he protests he had expected, asks to die; but, instead of obtaining his Request, by the help of a Gourd, is taught a useful Lesson.

1 And it was vexing unto Jonah, with a great vexation,—and it angered him. So he prayed unto Yahweh, and said,— Ah now! Yahweh! Was not |this| my word, while I was yet upon mine own soil?

2 For this cause did I hasten to flee unto Tarshish,— Because I knew that [thou] art a God of favour and compassion, slow to anger, and abundant in lovingkindness,* and art grieved over calamity.

3 ||Now|| therefore, O Yahweh, take, I pray thee, my life* from me,—for it were better* for me [to die], than [to live].

4 Then said Yahweh, Art thou rightly' angry ?

5 But Jonah |went forth| out of the city, and abode on the east side of the city ; and made for himself there,a hut. and sat under it, in the shade, until he should see what would become of the city.6 Now Yahweh God appointed* a gourd,* and caused it to come up over Jonah, that it might be a shade over his head, to deliver him from his vexation,— and Jonah rejoiced* over the gourd, with great rejoicing. 7 And it came to pass <at the breaking forth of the sun> that God appointed* a sultry east wind, and the sun smote upon the head of Jonah, that he became faint,—and asked his life,* that he might die, and said, It were <better> for me [to die], than [to live].

8 Then said God unto Jonah, Art thou rightly' angry, over the gourd ?

9 *Some cod. (w. 1 ear, pr. edn. and Syr.): " And as"—G.n.
* Mf.: "When Iwooned" = "became unconscious as to everything else." Cp. Ps. lxvii. 3; Lam. ii. 12.
" Empty vanities"—O.G.

* Or: " prepared."
* U.: "soul."
* Or: " happen in the city."

§ 2. Again commissioned. Jonah this time obeyed, and proclaims to Nineveh her impending Destruction; whereupon People and Monarch humble themselves for their Sins, and cry unto God for Mercy—which is granted, and Nineveh is spared.

5 And the people of Nineveh believed in God,— and proclaimed a fast, and clothed themselves in sackcloth, from the greatest of them, even unto the least of them. And the word reached unto the king of Nineveh, so he arose from his throne, and laid aside his robe from off him,—and covered him with sackcloth, and sat on ashes. And he caused an outcry to be made—and said— throughout Nineveh, < By decree of the king and of his great men> •

6 Let both man and beast [cover themselves with sackcloth], And let them cry unto God, mightily,— Yes let them turn, every man from his wicked way, and from the violence which is in their hands:

9 Who knoweth whether God himself— [may turn and grieve],— and turn away from the glow of his anger, That we perish not?

10 And God saw their doings, that they turned from their wicked way,— and God was grieved over the calamity which he had spoken of executing upon them, and executed it not.
And he said,
I am rightly angry, unto death.

Then said Yahweh,
[Thou] wouldst have spared the gourd,
for which thou hast not toiled, neither
hadst thou made it grow,— which [as
the offspring of a night] came up.

M I C A H.

§ 1. A brief Introduction, identifying the Prophet,
recording his Invocation of all the Earth to
hear Yahweh's witness against his People, and
describing the effects of the Divine Appearing.

The word of Yahweh which came unto Micah
the Morashtite,* in the days of Jotham, Ahaz,
Hezekiah, kings of Judah,— of which he had
vision concerning Samaria, and Jerusalem:—

Hear, ye peoples [all of you];
Hearken, O earth and the fulness thereof,—
And let My Lord Yahweh be among you
for a witness,
[My Lord] out of his holy temple.]

For lo! [Yahweh] coming forth out of his
place,—
That he may descend, and march along upon
the high places of the earth.

Then shall the mountains be melted beneath
him,
And [the valleys] be cleft,—
As wax before the fire,
As waters poured out in a steep place.

Therefore will I make of Samaria
A heap in a field;
The plantings in a vineyard,—
And I will pour down, into the valley, her
stones,
And [her foundations] will I lay bare;
And [all her images] shall be beaten in
pieces,
And [all her rewards for unchastity] shall be
burned in the fire,
And [all her idols] will I make a desola
tion,—
For [out of the reward of unchastity] she
gathered [them],
And [unto the reward of unchastity] shall
they return.

Therefore will I lament and howl,
I will go stripped and bare,—
I will make a lamentation, like the wild
dogs,
And a mourning, like ostriches.*

For dangerous are her wounds,—
For she hath come as far as Judah,
She hath reached
as far as the gate of my people,
as far as Jerusalem.

In Gath do not tell,
In Accho do not weep,—
In Beth-laphrah roll yourselves in dust.

Therefore will I make of Samaria
A heap in a field;
The plantings in a vineyard,—
And I will pour down, into the valley, her
stones,
And [her foundations] will I lay bare;
And [all her images] shall be beaten in
pieces,
And [all her rewards for unchastity] shall be
burned in the fire,
And [all her idols] will I make a desola
tion,—
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For she hath come as far as Judah,
She hath reached
as far as the gate of my people,
as far as Jerusalem.

In Gath do not tell,
In Accho do not weep,—
In Beth-laphrah roll yourselves in dust.

* Lit.: "all of them." Cp. O.T. 481, d (a).
* So it shall be (w. Aram, and Sep. — G.n. [M.C.T. : "sins" (pl.).]
* Cp. O.T. 566.
* So it shall be (w. Sep. and Syr. — G.n.

* N.B.: These confessions are as to the emotions with wh.
prophets carried their "burdens."
* Ml.: "daughters of a doleful cry."
* So it shall be (w. Aram, and Syr.)—G.n. [M.C.T.: "he."
admitted by the best critics" to be "the maritime city
in the territory of Asher." Cp. Jdg. i. 31." [M.C.T.: "As for weeping":]
* Tell it not in Tell-town,
Weep not in Weep-town—G.A.B.
* = "Fawn's house"—T.G. "Place for a gazelle—
Davies' H.L. But "refuse-place"—Fuerst. "House
of Dust"—G.A.B.
* So it shall be (w. Sep.)—G.n.
Pass thou over (for you), thou inhabitress of Shaphir, of disgraceful disclosure.

The inhabitress of Zaanan hath not gone forth, yet there came down calamity from Yahweh, to the gate of Jerusalem.

Bind the chariot to the steed, O inhabitress of Lachish.

At the lamentation of Beth-ezel shall he take from you his station, though the inhabitress of Maroth waited for blessing,

Yet there came down calamity from Yahweh, to the gate of Jerusalem.

Bind the chariot to the steed, O inhabitress of Lachish.

And so they oppress the master and his household, the man and his inheritance.

Alas for them who devise iniquity and work wickedness upon their beds.

Therefore shall thou have none to throw a measuring-line by lot, in the convocation of Yahweh.

Do not sputter—

They must not sputter as to these things.

O thou who art said to be the house of Jacob, Is the spirit of Yahweh impatient? Or are these his doings? Are not his words pleasant to him who is upright in his walk?

But against my people as an enemy he setteth himself, from off the robe they tear away the cloak, from such as are passing by with confidence, as men averse from war.

The time shall yet be when I will bring unto thee, O inhabitress of Mareshah, as far as Adullam shall enter the glory of Israel.

Make thee bald, and cut off thy hair, for the children of thy pleasures. Enlarge thy baldness like a vulture, for they are exiled from thee.

Alas for them who devise iniquity and work wickedness upon their beds.

Therefore shalt thou give a dismissal, against Moreserah-path, for the houses of Achzib served for a deception to the kings of Israel.

The time shall yet be when I will bring unto thee, O inhabitress of Lachish, as far as Adullam shall enter the glory of Israel.

Thus do they covet fields and seize them, and houses and take them away, and so they oppress the master and his household, the man and his inheritance.

Therefore shall thou have none to throw a measuring-line by lot, in the convocation of Yahweh.

The houses of Achzib served for a deception to the kings of Israel.

The time shall yet be when I will bring unto thee, O inhabitress of Maresah, as far as Adullam shall enter the glory of Israel.

And so they oppress the master and his household, the man and his inheritance.

Behold me! devising, against this family, a calamity.

From which ye shall not remove your neck, and shall ye walk lofty, and for a time of calamity shall it be.

In that day shall one take up against you a by-word, and lament a lamentable lamentation, saying—

We are made utterly desolate, the portion of my people he passeth to others, how doth he set me aside?

Who saith to thee, concerning wine and strong drink—

Arise ye and depart, for this is not the place of rest, for a time of calamity shall it be.

If there be a man who goeth after wind, and falsehood hath woven, saying—

I will discourse to thee, concerning wine and strong drink.

Then shall he become a fountain of discourse unto this people.

I will surely assemble all the remnant of Israel, at once will I make them like sheep in distress, like a flock in the midst of its pasture shall they hum with men.

One making a breach hath gone up before them, they have broken in and passed through, and by the gate have departed, and their king hath passed through before them, with Yahweh at their head!

1 Then said I, Hear, I pray you, ye heads of Jacob, and ye judges of the house of Israel, is it not yours to know justice? ye haters of right, and lovers of wrong, tearing away their skin from off them, and their flesh from off their bones;
Who indeed have eaten the flesh of my people, 
And their skin from off them have stript, 
And their bones have they broken in pieces,— 
And will spread them out, as flesh with a fork, 
And as flesh, in the midst of a pot.

Then shall they make outcry unto Yahweh, 
But he will not answer them,— 
That he may hide his face from them, at that time, 
Even as they have made wicked their doings.

Thus saith Yahweh, Concerning the prophets who are leading astray my people,— 
Who bite with their teeth, and then cry—Prosper!— 
<And whoso holdeth not to their mouth> they hallow against him a war!

Night to you, for lack of vision, 
And darkness to you, for lack of divination,— 
And the sun shall go in over the prophets, 
And the day shall be overcast because of them; 
And the men of vision shall turn pale, 
And the diviners shall blush, 
And shall put a covering upon their lip, all of them,— 
Because there is no answer of God.

But in very deed I am full of vigour, 
With the spirit of Yahweh, 
And of justice and of valour,— 
To declare to Jacob, his transgression, and to Israel, his sin.

Hear this, I pray you, 
Ye heads of the house of Jacob, and Ye judges of the house of Israel,— 
Who abhor justice, 
And <all right> do pervert:—Building Zion, with deeds of blood,— 
And Jerusalem, with perversion.

Her heads <for a bribe> pronounce sentence, 
And <her priests> <for a price> give direction, 
And <her prophets> <for silver> divine,— 
Yet <on Yahweh> they lean, saying, Is not [Yahweh] in our midst? 
There shall not come upon us calamity.

Zion [as a field] shall be ploughed, 
And Jerusalem unto heaps of ruins shall be turned,— 
And the mountain of the house shall [be] like mounds in a jungle.

§ 3. In strong Contrast with Jerusalem’s Punishment just described is set forth her ultimate and abiding Royal Destiny.

But it shall come to pass [in the afterpart† of the days] 
That the mountain of the house of Yahweh Shall be [setup] as the head of the mountains, 
And <exalted> shall it be, above the hills,— 
And peoples shall stream thereunto; 
Yea many nations shall go, and say—Come ye, and let us ascend Unto the mountain of Yahweh, and Unto the house of the God of Jacob, That he may teach us of his ways, 
And we may walk in his paths,— 
For <out of Zion> shall go forth a law, 
And <the word of Yahweh> out of Jerusalem;

And he will judge between many peoples, 
And be umpire to strong nations far and wide,— 
And they will beat their swords into ploughshares, and their spears into pruning-hooks, [Nation against nation]—shall not lift up sword, 
Neither shall they learn—any more—to make war.

And they shall dwell—every man—Under his own vine and Under his own fig-tree; 
With none to make them afraid,— 
For [the mouth of Yahweh of hosts] hath spoken.

For [all the peoples] walk, every man in the name of his god,— 
Wherefore, will walk in the name of Yahweh our God, to times age-abiding and beyond.

 Declareth Yahweh, 
Will I take up her that is lame, And <her that hath been an outcast> will I carry,— 
Even whomsoever I have afflicted; 
And will make of her that was lame a residue, 
And of her that was removed far away a strong nation,— 
And Yahweh shall be king over them, in Mount Zion, From henceforth, even unto times age-abiding.

Thou therefore, O Migdal-eder* Mound of the daughter of Zion, 
As far as thee shall it come,— 
So shall arrive the chief dominion, The kingdom of the daughter of Jerusalem.

* So it shd be (w. Sep.)—G.n. [So differing from O.G. 460b.] 
+ Cp. Isa. xxvi. 5. 
* Or; "Divine answer." — Cp. Isa. x. 30. 
- G.A.S. 
— Lit.: "up to far away" —G.A.S. 
§ 4. At present, Jerusalem’s Blessedness is postponed; and, strange to say, is to come by way of Babylon: A Hint of Babylon’s Final Effort, through Edom, to destroy Israel. (Cp. Ps. cxxxvii. 7; Isa. xiii., xiv., w. xxxiv. and lxiii. 1-6; Jer. xliv. 7-22; i. 44; Eze. xxv. 12-14; Obad. 1-21.)

9 Meanwhile therefore shouldst thou cry out aloud! 

Or hath thy counsellor perished? For labour hath seized thee, as a woman in child-birth:

10 Be in labour, and bear, O daughter of Zion, as a woman in child-birth,— 

And shalt thou be delivered, as out of the grasp of thine enemies, And their substance, to the Lord of all the earth.

§ 5. When Israel shall have received her Messiah, and been herself, as a Nation, restored, she will find no Difficulty in dealing with Assyria: the Remnant of Jacob among the Nations being, then, like nourishing Dew or like a destroying Lion.

<As for Assyria— 
When he shall enter our land, and When he shall tread down in our bounds>

Then will we raise up against him, Seven shepherds, and Eight princes of mankind.

6 Then shall they shepherd the land of Assyria with the sword, And the land of Nimrod in the entrances thereof,— So shall he deliver from Assyria, When he shall enter our land, and When he shall tread down within our bounds.

And [the remnant of Jacob] shall be [Among the nations, 
In the midst of many peoples, 
As a lion among the beasts of the jungle, As a young lion among flocks of sheep, — Who if he passeth by > Both treadeth down—And teareth in pieces, And none can deliver. 

9 Let thy hand be uplifted against thine adversaries,— 

And [all thine enemies] shall be cut off.

* Some cod. (w. 2 ear. pr. edn., Aram., Seph., Vul.): "eye" (<sing.>—G.n.
"Or: "plana." 


Or perch. "Meanwhile shall thou sorely afflict thyself, thou daughter of affliction."
§ 6. But Israel must herself be delivered from her old sins and from all forbidden Grounds of Trust.


10 And it shall come to pass <in that day>

Declareth Yahweh,

That I will cut off thy horses out of thy midst,—
And will destroy thy chariots;
And will cut off the cities of thy land,—
And will pull down all thy fortresses;
And will cut off incantations, out of thy hand,—
And <users of hidden arts> shalt thou not have;
And I will cut off thine images b and thy pillars, out of thy midst,—
And thou shalt not bow thyself down, any more, to the work c of thine own hands;
And I will uproot thy Sacred Stems out of thy midst,—
And will destroy thy cities:

Then will I execute,
With anger and with indignation,
Vengeance upon the nations,—
Of which they have not heard.

§ 7. A Renewal of the Controversy (§ 2) between Yahweh and his People.

6 1 Hear, I pray you, what ||Yahweh|| is saying,—

Arise thou, maintain thy controversy before the mountains,
And let the hills hear thy voice:—

2 Hear, ye mountains, the controversy of Yahweh,
And ye lasting rocks, the foundations of the earth,—

For <a controversy> hath Yahweh, with his people,
And <with Israel> will he dispute."

O my people! what have I done to thee?
And wherein have I wearied thee?
Testify e thou against me!

4 For I brought thee up out of the land of Egypt,
And <out of the house of slaves> I ransomed thee,—
And I sent before thee, Moses, Aaron and Miriam.

5 O my people! remember, I pray you,
What Balak king of Moab [counselled], and
What Balaam son of Beor [answered him],—

From the Acacias as far as Gilgal,
That ye may know the righteousness of Yahweh.

6 Wherewith shall I come before Yahweh? bow myself to God on high?
Shall I come before him with ascending-sacrifices?
with calves of a year old?

7 Will Yahweh [be pleased]
with thousands of rams:
with myriads of torrents of oil?
Shall I give my firstborn for my transgression?
the fruit of my body for the sin of my soul?

8 He hath told thee, O son of earth, what is good,—
What then is ||Yahweh|| seeking of thee.
But To do justice.
To delight in lovingkindness,
And humbly* to walk with thy God?

9 ||The voice of Yahweh|| <to the city> crieth out,
With safety b for him who regardeth e his name,—

Hear ye the rod, and who hath appointed it.

||Even yet|| are there, in the house of the lawless one,
The treasures of lawlessness,— and the scant measure—accurst?

11 Shall I be pure with lawless balances? or with a bag of deceitful weights?

12 For ||her rich men|| are full of violence,
And ||her inhabitants|| have spoken falsehood,—
And ||their tongue|| is deceitful in their mouth.

13 ||Moreover also|| I have made thee sick with smiting thee,—
Laying thee waste because of thy sins.

14 ||Thou|| shalt eat—
And not be satisfied,
But be shrunken with hunger within thee,—
Though thou remove, yet shalt thou not set in safety,
And ||what thou dost set in safety|| <to the sword> will I deliver.

15 ||Thou|| shalt sow, but shalt not reap,—
||Thou|| shalt tread the olive, but shalt not anoint thee with oil,
Also the grape* but shalt not drink the wine.

For strictly observed are The statutes of Omri,
And every doing of the house of Ahab,
And ye have walked in their counsels,—

* In some cod. (w. Sep., Syr.): “hands” (pl.)—G.n.
*b Or: (w. a different “reading”): “Give ear, ye foundations of the earth” (w. Wellhausen)—O.G. 461a.
*c So Western school of Masorites; Eastern: “works” (pl.)—G.n.
*d Or: “argue.”
*e In cod. Mugh. w.Aram., Sep., Syr., Vul.: “such as revere” (pl.)—G.n.
*f So it shd be (w. Sep. and Syr.)—G.n.

* The root-meaning is evidently in secret, or secretly”—G.A.S.
* Or: “counsel.”
* Sep.: “And will save them who revere his name.”
* Some cod. (w. 1 ear. pr. odm. {Heb.}): “take possession” —O.g.
* Ml.: “must,” or “new wine.”
To the end I may give thee up to desolation.
And her inhabitants to hissing,
That <the reproach of peoples>* ye may bear.

8. The Prophet, speaking for Repentant Jerusalem, deplors his present condition, but determines to wait and hope; being assured of Ultimate Vindication and Triumph.

1 Alas for me! for I am become
As gatherings of summer fruit,
As gleanings-grapes in harvest,
There is no cluster to eat,
<br>The firstripe fruit my soul|craved |.
— Perished is the man of lovingkindness out of the earth,
And <upright among men> is there none,—
They all <for bloodshed> lie in wait.
Every man—for his brother do they hunt as for one devoted to destruction.
<br>Wickedness with both hands to make sure>
|The ruler| doth make demand—
And the judge—for a recompense,—
And <as for the great man> <he| is putting into words the desire of his soul|; So have they woven the net!

4 <Of the best of them> is as a sharp briar,
And <the most upright> worse than a thorn hedge,
The day of thy watchmen— of thy visitation hath come,
Now shall be their confusion!
Do not trust in a friend,
Do not put confidence in an associate,—
From her that lieth in thy bosom keep thou the doors of thy mouth;
For <the son> treateth as foolish [the father],
And <the daughter> riseth up against [her mother],
The daughter—in law against her mother—in law,—
The foes of a man are the men of his own house.

7 But || <for Yahweh> will watch,
I will wait for the God of my salvation,—
My God' will hear me.
Do not rejoice, O mine enemy, against me,
Though I fall I shall rise again!
Though I sit in darkness, I shall be light to me.

9 <The indignation of Yahweh> will I bear,
For I have sinned against him,—
Until he take up my controversy.
Then will he do me justice,
He will bring me forth to the light
I shall behold his righteousness.
So shall she* who had been mine enemy fear.
And shame shall cover her;
Who used to say unto me—
Where is Yahweh thy God?
Now shall she become to be trodden down, like the mire of the lanes.
<On the day for building thy walls>—
<On that day> far away shall be thy boundary:
The very day that against thee shall one come from Assyria, and [from] the cities of Egypt;
Yes from Egypt, even unto the River,
And from sea to sea,
And from mountain to mountain:
Though the land become a desolation.
Because of them that dwell therein,—
By reason of the fruit of their doings.
Shepherd thou thy people with thy rod,
The flock of thine inheritance,
Dwell thou alone, a jungle in the midst of a fruitful field,—
Let them feed in Bashan and in Gilead,
As in the days of age-past times.
As in the days of thy coming forth out of the land of Egypt>
Will I shew him wonders.
Nations shall see, that they may turn pale at all their valour,—
Their ears shall be silent:
They shall lick the dust like the serpent,
<Like the crawlers of the earth> shall they come quaking out of their fastnesses,—
Towards Yahweh our God>
Shall they pay adoration,
And shall fear because of thee.


18 Who is a God like unto thee, Taking away the iniquity—
And passing over the transgression—
Of the remnant of his inheritance?
He hath not held fast, perpetually, his anger, For
<br><One who delighteth in lovingkindness> is he!"
He will again have compassion upon us,
He will subdue our iniquities,—
Thou wilt cast—into the depths of the sea—all their* sins.

Some cod. (w. Sep., Syr., Vul.): "our"—G.n.

Thou wilt grant—
The faithfulness to Jacob,
The lovingkindness to Abraham,—
Which thou didst swear to our fathers,
From the days of ancient time.

NAHUM.

§ 1. Out of the full-orbed perfection of Yahweh comes
the Twofold Manifestation, designed to alarm
his Foes and assure his Friends. From Nineveh
proceedeth a Wicked Schemer against Yahweh.

1 The oracle, on Nineveh,—the scroll of the
vision of Nahum, the Elkoshite.

2 <A God jealous and avenging> is Yahweh,
<An avenger> is Yahweh, and a lord of
wrath,*
<An avenger> is Yahweh towards his
adversaries,
And <a retainer [of anger]> is he'to his
foes.

3 ||Yahweh|| is slow to anger,* but great in
vigour,
He will not leave [unpunished],—
||As for Yahweh|| <in storm-wind and in
tempest> is his way,
And [clouds] are the dust of his feet.

4 Who rebuketh the sea, and hath made it dry,
And <all the streams> hath he dried up,—
Withered' are Bashan and Carmel,
||Even the bloom of Lebanon|| is withered :
5 ||Mountains|| have trembled because of him,
And ||the hills|| have melted,—
And the earth [hath lifted itself up] at his
presence,
||The world also, and all who dwell therein].
6 <Before his indignation> who shall stand?
And who shall abide the glow of his anger?
||His wrath|| hath been poured forth like fire,
And ||the rocks|| have been broken down
because of him.

7 Good' is Yahweh, as a protection* in the day
of distress,—
And one who acknowledgeth them who seek
refuge in him.

8 But <with an overflow rolling on> <a full
end> will he make of them who rise up
against him,9—
And <his foes> will he pursue into darkness.*

9 What can ye devise' against Yahweh?
<A full end> is he' making,—
Distress'| shall not rise up twice|!
10 <Though they were like thorns intertwined.
And as drunkards drenched with their
drink>
Yet have they been devoured, like stubble
fully dry.
11 <Out of thee> hath one come forth—
Plotting, against Yahweh, wickedness,—
A counsellor of the Abandoned One.*

§ 2. Yahweh quiets the Fears of his People; threatens
the City of Idols; and sends Good News to
Judah.

12 ||Thus|| saith Yahweh,
<Though they be in full force,
And so in great numbers>
Yet even so have they been cut off, and
have passed away,—
||If I humble thee [once]>
I will not humble thee again'.
13 ||Now therefore, will I break his yokeb
from off thee,—
And <thy fetters> will I tear off.
14 Then will Yahweh give command concerning
thee,
None of thy name shall be sown any
more,—
<Out of the house of thy gods> will I cut
off carved* image and molten* image,
I will appoint* thy grave.
For thou art of little esteem.
15 Lo! <upon the mountains>
The feet of one, who bringeth Good Tidings!
who publisheth Prosperity!
Celebrate, O Judah, thy pilgrim festivals,
Fulfil thy vows,—
For <not again, any more> shall the
Abandoned One [pass through thee],
He hath been wholly' cut off.

* "Possessor of fury"—
So it shd be (w. Aram.,
O.G. 404).

Op. Exo. xxxiv. 6, 7;
Or: "As for his foes,
Hastings' D.B., art.
Entro., Chap. I., 3, 4.
* Heb.: "place of safety."

Hastings' D.B., art.
6 Heb.: "magenah."
7 Some cod.: "his rod"—
7 Or: "graven." Heb.:
§ 3. The Siege of Nineveh vividly described.

1 He that breaketh in pieces hath come up over thy face,
Keep the keeps, a— Watch the way, Brace the joins, Make vigour very firm.

2 For Yahweh hath restored the excellency of Jacob, like the excellency of Israel,— For the plunderers have plundered them, And <their vine branches> have they marred.

3 [The shield of his heroes] is made red, [The men of war] are clad in crimson, <On fire> are the chariot-steels, on the day he maketh ready,— And [the lances] are put in motion.

4 <In the streets> madly go the chariots, They rush along in the broadways,— [Their appearance] is like torches, <As lightnings> hit her and thither do they run.

5 Let him call to mind his nobles, They shall stumble as they go— Let them hasten to her wall,
Yet* the storming cover [is prepared].

6 [The gates of the rivers] have been opened,— And [the palace] doth quake.

7 [Huzzabi] hath been taken captive— hath been led up,— And [her handmaids] are making a moan like the sound of doves, as they taber upon their heart.

8 Yet <as for Nineveh> [like a reservoir of waters] are her' waters, But those men are in flight! Stand! stand!! But no' one is turning.

9 Plunder silver, plunder gold,— And there is no end to the costly furnishing,
Rich with every article of delight.

§ 4. The Overthrow of Nineveh further described, and traced back to her Idolatry and Cruelty.

1 Alas for the city of bloodshed! <All of it> deceit, of violence' full, none releaseth prey!

2 The sound of the whip, And the sound of the rushing wheel,— And horse' galloping, And dancing chariot' rattling along.

3 Horsemen uplifting both the flashing sword, and the lightning spear, Aye, A mass of slain, and A weight of dead bodies,— and No end of corpses, So that they* stumble upon their corpses.

4 <Because of the multitude of the unchaste doings of the unchaste one, Fair' in grace, mistress' of secret arts,— Who hath been selling Nations by her unchaste doings, Families by her secret arts> Behold me! against thee. Declareth Yahweh of hosts, Therefore will I burn up in smoke her chariots,* And <thy young lions> shall be devoured by the sword,— So will I cut off, out of the earth, thy prey, Nor shall be heard any more, the voice of thine envoy.

5 Behold me! against thee, Declareth Yahweh of hosts, Therefore will I remove thy skirts over thy face,— And let [nations] see thy nakedness, and [kingdoms] thy shame;
And I will cast upon thee abominable filth, and treat thee as foolish, and set thee as a gazzing-stock.

And it shall come to pass that all who see thee shall flee from thee, and shall say, Destroyed is Nineveh! Who will bemoan her? Whence shall I seek any to comfort thee?

Art thou better than No-amon, Who sat among the Nile-streams, Waters round about her, Whose fortress was the sea, From the sea her wall, Ethiopia was her strength, and Egypt— Yea, without end, Put and Lubim were among thy helpers.

Yet she was given up to exile, She went into captivity, Even her babies were dashed to the ground, at the head of all the streets, And for her honourable men cast they lots, And all her great men were bound together in chains.

Thou shalt be drunken, Thou shalt hide thyself, Thou shalt seek shelter from the foe: All thy fortresses shall be fig-trees with first-ripe figs: If they be shaken then shall [the fruit] fall on the mouth of the eater.

Lo! thy people are women, in thy midst, To thy foes have been set wide open the gates of thy land, A fire hath devoured thy barn.

§1. The Prophet's Complaint.

How long, O Yahweh, have I called out And thou wouldst nothear me? Have I kept crying unto thee of violence, And thou wouldst not save?

Wherefore Shouldst thou let me see iniquity, And wrong shouldst let me behold, And force and violence be straight before me,— And there should have ever been someone who contention and strife would uphold?

The oracle of which Habakkuk the prophet had vision:  

1. The Prophet's Complaint.

2. How long, O Yahweh, have I called out. And thou wouldst not hear me?

Have I kept crying unto thee of violence, And thou wouldst not save?

3. Wherefore Shouldst thou let me see iniquity, And wrong shouldst let me behold, And force and violence be straight before me,— And there should have ever been someone who contention and strife would uphold?

Or (following a v.v. found in some cod. named in Mass., cp. G.n.): And it has ever been, that contention and strife I had to endure.
II. 4—17; II. 1—5.

O Yahweh, <to judgment> hast thou appointed him, And, O Rock, <to correction> hast thou devoted him:

§ 2. Yahweh, in Answer, announces a Chaldean Invasion.

1 Behold ye, among the nations, and look around, Yes stand stock still—stare,— For a work; is being wrought in your days, Ye will not believe, when it is recounted.

2 For, behold me! raising up the Chaldeans, The bitter and headlong nation,— That marcheth to the breadths of the earth, To take possession of habitations [not his].

3 Awful and fearful is he,— From himself his decision and his uprising proceed. Then <swifter than leopards> are his horses, And [more sharply they attack] than evening wolves, And forward have leapt his chargers,— Yea [his chargers] <from afar> will come in, They will fly as an eagle hath hastened to devour.

4 <Solely for violence> will he come, The intent of their faces is—To the east!0 And he hath gathered, as the sand, a captive host;

5 And he <over kings> will make merry, And [nobles] will be a scorn to him:

6 Then <hath he become arrogant in spirit> and so is guilty,— This his violence is due to his god.

§ 3. The Prophet again appeals to Yahweh, since the Invader is Oppressive, Idolatrous, and Cruel.

12 Art not [thou] from of old, O Yahweh, my God, my Holy One? Thou diest not.

13 [Thou] whose eyes are too pure to look with approval on wrong, <To respect oppression> canst not endure,— Wherefore?

14 So wouldst thou have made Men, Like the fishes of the sea,— Like the creeping thing that hath no ruler over it:

15 All of which <with a hook> one bringeth up, Raketh together with his drag.

16 On which account he is glad and exulteth: On which account his Drag, He sacrificeth to his Net, And burneth incense to his Drag;

17 Shall he <on this account> empty his net? And <the continual slaying of nations> deem to be no pity?

§ 4. The Prophet awaits a further Answer, which he obtains: in which Nations enlightened with the Knowledge of Yahweh direct a Five-fold Taunt against the Cruel Invader.

1 <Upon my watch-tower> will I stand, And will station myself upon the bulwark,— So will I keep outlook, to see— What he will speak with me, and What I shall reply, when I am reproved.

2 Then Yahweh answered me, and said, Write the vision, Yea, make it plain on tablets, That one may swiftly read it; For yet is the vision for an appointed time, Still, it presseth towards an end, And will not deceive,— If it tarry wait thou for it, For it [surely cometh!],— Will not be too late.

4 Lo! <as for the conceited one> crooked is his soul within him,— But [one who is righteous] by his faithfulness shall live.

5 Moreover also [when wine' betrayeth] A man is arrogant, And findeth no rest,— Because he hath enlarged, like hades, his desire,

6 Some cod. (w. 5 ear. pr. faithfulness shall live"

7 Or: "instruction."

8 In some cod.: "Yet will ye not."—G.n.

9 Inasmuch as they approached from the coast, 'i.e., from the west, after having come thither from the north."—Fuerst.

10 Writing doubtful, text prob. corrupt—O.G. 169.

11 The sort of their faces is forward " ("A problematic rendering")—G.A.S.

12 Or: "Then hath he swept on as the wind."—O.G. 1040-1108

13 All the ancient records emphatically state that ... the original reading was ... Thou diest not ... "—Rashi.

14 Intro. p. 556. [The Soherterim changed it to: "We shall not die."]

15 Some cod. (w. 5 ear. pr. faithfulness shall live"

16 Or: "abideth not."—G.n.

17 A righteous man by his U. "soul."

18 Or: "abideth not."—G.n.
894 HABAKKUK II. 6—20; III. 1—4.

Yea, he is like death, and cannot be satisfied,—
But hath gathered unto himself, all the nations,
And assembled unto himself, all the peoples.

Shall not these, all of them, against him take up—

A mocking poem,
Enigmatical sentences—concerning him?

And say—

Alas! for him who maketh abundance in what is not his own,
How long? that he should be burdening himself with heavy debts?

Will not thy creditors suddenly rise up?
And they who shall violently shake thee
[all at once become active]?
Then shalt thou serve for booties, unto them!

Because thou hast plundered many nations>
All the residue of the peoples, shall
plunder thee, —

For shedding Human blood,
And doing violence
To the earth, *
To the city,
And to all who dwell therein.

Alas! for him who extorteth an extortion of wrong for his own house,—
That he may set on high his nest,
That he may be delivered from the grasp of calamity.

Thou hast counselled shame b to thy house,—
Making an end of many peoples,
And endangering e thine own life.d

Surely the stone out of the wall will make outcry,—
And the tie out of the timber will answer it.

Alas! for him who buildeth a city with deeds of blood,—
And establisheth a town with perversity.

Lo! is not from Yahweh of hosts—
That peoples labour for fire, f
And populations g <for emptiness> weary themselves?

For the earth shall be filled with the knowledge of the glory of Yahweh,—
As the waters cover the sea.e

Alas! for him who causeth his neighbour to drink,
[From the goblet of thy fury! b and also c
making him drunk],—
To the end thou mayest glut over their parts of shame.

* Or: “land.”
* !—“Theshameful thing”
* Or: “lath”—G.A.S.
  “Real—worship.”
  “Real—security.”—G.N.
  See O.G. 706.

§ 5. A Prophetic Ode, celebrating the Deliverance from Egypt, and praying for a Similar Divine Manifestation in the Future.

A prayer by Habakkuk the prophet,—in the 3 manner of an Ode.

O Yahweh, I have heard tidings of thee,
I am afraid.

O Yahweh! <Thy work— in the midst of the years> O revive it,
<In the midst of the years> wilt thou make known!
<In trouble> wilt thou remember compassion? h

§ God <from Teman> cometh in,
And the Holy One from Mount Paran; l
[Selah.]

His splendour hath covered the heavens, i
And his praise hath filled the earth:
And a brightness <as light> appeareth,
[Rays] <out of his hand> hath he,—
And there is the hiding b of his power.

* Or: “expose thyself”—G.N.
  * Or: “agitation,” “excitement.”—G.N.
  * Or: “wretch.”
  * “By cutting down the tree”—O.G. 927.
  * “Thee.”
  * Or: “hate”—G.A.S.
  * “Vanity;” “insecurity”—G.N.
  * Or: “hiding-place”; or (more probably): “the veil” or “envelope”—G.N.
  * Or: “two horns”—G.N.
  * Or: “two ears.”
  * Some cod. (w. 2 ear. pr. edna.); “And rays” ml: “two horns”—G.N.
  * Or: “hiding-place”; or (more probably): “the veil” or “envelope”—G.O.
5. Before him marcheth pestilence,—
And fever goeth forth at his feet:
6. He hath stood and measured the earth,
He hath looked, and caused nations to tremble,
And scattered as dust are the perpetual mountains,
And sunk are the age-abiding hills,—
Forth goings age-abiding are his.*
7. Under distress saw I the tents of Ethiopia,—
It tremble, I do the curtains of the land of Midian.
8. Against the rivers is Yahweh wrath?
Against the rivers is thine anger?
Against the sea is thine indignation?
For thou wilt ride on Thy horses,
Thy chariots shall be salvation!
9. To nakedness is bared thy bow,
Oaths of chastisement—song! [Selah.
With rivers thou dost cleave open the land.
10. The mountains have seen thee—they tremble,
A downpour of waters hath passed along,—
The roaring deep hath given forth his voice,
On high—his hand hath lifted.*
11. Sun, moon have stood still, on high,—
Like light thine arrows speed along,
Like brightness is the flash of thy spear.
12. In wrath dost thou stride through the land,—
In anger dost thou thresh the nations.
13. Thou hast come forth to the salvation of thy people,
To salvation, with thine Anointed One,—
Thou hast crushed the Head out of the house of the lawless one,
Baring the foundation up to the neck.

Thou hast pierced with his own staves
the head of his chiefs,*
They storm along, to scatter me,—
Their exultant thought is, in very deed,
to devour the oppressed one, in a secret place!
16. Thou hast driven, into the sea, thy chariot-horses.
Foaming are the mighty waters!
17. I heard, and I trembled within me.
At the voice my lips quivered,
Decay entered my bones.
And in my limbs I trembled,—
Though I am to find rest, in the day of distress:""When their invader cometh up against the people!*""§ 6. A Song of Confidence in prospect of Calamity.

Thou hast come forth to the salvation of thy people,
To salvation, with thine Anointed One,—
Thou hast crushed the Head out of the house of the lawless one,
Baring the foundation up to the neck.

Some cod. (w. 8 ear. pr. edn. [1 Kubb.].) Sep., Vul.: "And thy* G.n.
Some cod. (w. 5 ear. pr. edn.) both written and read: "leaders" (pl.)—G.n.
Cp. O.G. 454.
"Dubious: "I wait quietly for the day of distress"—O.G. 6269.*
"Or: "When he who shed his troops abroad come up against the people."
ZEPHANIAH I. 1—16.

1 The word of Yahweh which came unto Zephaniah, son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah son of Amon, king of Judah.

2 I will take away everything from off the face of the ground, Declareth Yahweh.

3 I will take away man and beast, I will take away the bird of the heavens and the fishes of the sea, And the stumblingblocks, even them who are lawless,— And will cut off mankind, from off the face of the ground, Declareth Yahweh.

4 And I will stretch out my hand— Over Judah, and Over all the inhabitants of Jerusalem,— And will cut off out of this place, The name of Baal, The name of the priestlings, with the priests; And them who bow down upon the house-top, to the host of the heavens,— And them who bow down— Who swear to Yahweh, and swear by Milcom;— And them who turn away from following Yahweh,— And have neither sought Yahweh, nor enquired for him.

5 Hush! at the presence of My Lord, Yahweh,— For near is the day of Yahweh, For Yahweh hath prepared his sacrifice, hath hallowed his guests.

6 And it shall come to pass, in the day of Yahweh’s sacrifice, That I will punish The rulers, And the sons of the king,— And all such as are clothed with foreign apparel;

7 And I will punish Every one who leaseth over the threshold, in that day,— Those who fill the house of their lords with violence and deceit.

8 And there shall come to be, in that day,— Yahweh, The noise of an outcry from the fish-gate, And of a howling out of the new city,— And of a great crashing, from the hills.

9 Howl, ye inhabitants of the lower city,— Because destroyed are all the people of traffic, Cut off are all they who were laden with silver.

10 And it shall come to pass, at that time, That I will search through Jerusalem, with lamps,— And will punish the men Who are thickened upon their lees, Who are saying in their heart, Yahweh will not give blessing, Neither will he bring calamity.

11 Therefore shall Their goods become a booty, and Their houses, a desolation,— And they shall build houses, but not inhabit them, And plant vineyards, but not drink the wine thereof.

12 Near is the great day of Yahweh, Near and very speedy,— The noise of the day of Yahweh, A strong man—there!— bitterly crying out!

13 <A day of indignation>—that day! Day of danger and distress, Day of rush, and of crash, Day of obscurity, and deep gloom, Day of cloud, and thick darkness; Day of horn, and war-shout,— Against the fortified cities, and Against the high towers.

14 Near is the great day of Yahweh, Near, and very speedy,— The noise of the day of Yahweh, A strong man—there!— bitterly crying out! A day of indignation— that day!

15 Against the fortified cities, and Against the high towers.
And I will bring distress to mankind,
And they shall walk like them who are blind,
Because against Yahweh have they sinned,—
And their blood shall be poured out as dust,
And their bowels like dung.*

Neither their silver nor yet their gold shall be able to deliver them,
In the day of the indignation of Yahweh,
But in the fire of his jealousy shall the whole earth be consumed;
For a destruction, surely a terrible one will he make, with all them who dwell in the earth.

§ 2. In Dirge-like Accentsthe Patient and Obedient Remnant of Judah are encouraged to seek Yahweh, if peradventure His Wrath may be mitigated: In the Doom of the Philistines the Intercessors find hope.

1 Collect your thoughts, ayecollect 'them,—O nation depressed!!

2 Ere yet the decree have given birth,
Like chaff the day have vanished,—
Ere yet shall come upon you
The glow of the anger of Yahweh,
Ere yet shall come upon you
The day of the anger of Yahweh.

Seek Yahweh—
All ye lowly of the land,
Who have wrought what he appointed,—
Seek righteousness,
Seek humility,
[Peradventure] ye shall be concealed,
In the day of the anger of Yahweh.*

For Gaza shall be,
And Ashkelon a desolation,—
Ashdod! <at high noon> shall they drive her forth,
And Ekron be uprooted:

Alas! for the inhabitants of the line of the sea.
The nation of Kerethim,—
The word of Yahweh is against you,
O Canaan of the land of the Philistines, Therefore will I destroy thee, to the last inhabitant.

So shall the line of the sea become a meadow.
The wells of shepherds, And the folds of flocks;
And the line shall belong to the remnant of the house of Judah,
<Theroon> shall they feed their flocks,—
In the houses of Ashkelon shall they set at endtime lie down,
For Yahweh their God will visit them, And bring their captives back.

* O.G. 386.
* Or: “oppressed,”
* Or: “patient.”
* Or: “without a longing.”
* Or: “region.”

§ 3. A Gracious Answer: Israel's Reproach must be removed, and Gentile Worshippers be obtained.

I have heard the reproach of Moab,
And the revilings of the sons of Ammon,—
Who have reproached my people,
And have magnified themselves up to their bounds.

Wherefore <as I live>
Declareth Yahweh of hosts,
God of Israel.

Surely <like Sodom> shall become,
And <like Gomorrah> a possession for the thorn.
And a pit of salt,
Yes a desolation, unto times age-abiding:

The remnant of my people shall make of them a prey,
And the residue of my nation shall inherit them.

This shall they have, instead of their pride,—
Because they reproached and magnified themselves against the people of Yahweh of hosts.

Terrible' will Yahweh be against them,
For he hath caused to waste away all the gods of the earth,—
That men may bow down to him,
Every' one from his place,
All the coastlands of the nations:
Even ye: Ethiopians,
The slain of my sword were they !

§ 4. The Prayer, thus emboldened, is directed against Assyria and Nineveh: their Devastation foretold.

And may he stretch out his hand against the North,
And destroy Assyria,—
And may he make of Nineveh a desolation,
Dry as the desert!

So shall lie down in her midst—flocks,
Each living thing of a nation,
Both pelican and bittern || in her capitals shall rest,—
A voice shall resound in the window,
The bustard, on the sill,
For he hath destroyed,
lath laid bare.4

This is the city exultant,
That sat secure,
That said in her heart, || I am!|| And no one besides!
How hath she become a desolation!
A lair of beasts,
Every one passing || by her doth his, Shaketh his hand.

* Or: “nettle.”
* Some cod. (w. 2 ear. pr. edn. [1 Rabb.]): “of the nations”—G.n.
* Or: “he hath loosened the wainscoting”— Fu.
* Or: “she hath opened the wainscoting.”
* Or: “such.”

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§ 5. But Jerusalem has fearfully sinned, and must be severely chastised. In the End, the Remnant is victorious; Divine Love triumphantly saves; and the Captivities are reversed before all Nations.

1 Alas for her that is rebellious, and polluted, The city that oppresseth!
2 She hath hearkened to no voice, Accepted no correction;
<In Yahweh> hath not trusted, To her God hath not drawn near:
3 Her rulers in her midst are roaring lions—
Her judges evening wolves, They have left nothing until morning!
4 Her prophets are reckless, Treacherous men!
Her priests have profaned the holy, Done violence to law.

5 Yahweh, the Righteous One is in her midst, He doaleth not perversely—
Morning by morning <his justice> bringeth forth to light, He is not found lacking;
But the perverse man knoweth no shame.

6 I have cut off nations, Deserted are their towers, Have made desolate their streets, That none passeth through; Ruined are their cities, For want of men of note, From lack of any dweller!

7 I said, Surely thou wilt reverence <Me>, Wilt accept correction, Lest her abode should be cut off. However I had punished her; But in truth they soon corrupted all their deeds.

8 Wherefore wait for me, Urgeth Yahweh, Until the day when I rise up as witness,
For <my decision> is To gather nations, To assemble kingdoms, To pour out on them mine indignation, All the glow of mine anger, For <in the fire of my jealousy> shall be devoured the whole earth.

9 Surely <then> will I turn unto the peoples a lip made pure,— That they all may call on the name of Yahweh,
May serve him with one consent.

10 <From beyond the rivers of Ethiopia> Shall come my suppliants.
The daughter of my dispersed ones Shall bear along a gift for me.

11 <In that day> wilt thou not turn pale, for all thy deeds, wherein thou hast transgressed against me? For <then> will I take away out of thy midst thy proudly exulting ones, And thou shalt not again be haughty any more in my holy mountain:

12 So will I leave remaining in thy midst, a people oppressed and poor,—who will seek refuge in the name of Yahweh:

13 <The remnant of Israel>— Will not do perversity. Nor speak falsehood, Neither shall there be found in their mouth a tongue of deceit,— Surely <they> shall feed and lie down, With none to make them afraid.

14 Sing out, O daughter of Zion, Shout aloud, O Israel,— Rejoice and exult with all thy heart, O daughter, Jerusalem:
Yahweh hath set aside thy judgments, hath turned back thy foes,—
The king of Israel, Yahweh is in thy midst, Thou shalt not fear calamity, any more.

15 <In that day> shall it be said— To Jerusalem Do not fear,— O Zion, Let not thy hands hang down:
Yahweh, thy God, in the midst of thee—
As a mighty one Will save,— Will be glad over thee with rejoicing, Will be silent in his love, Will exult over thee with shouts of triumph.

16 <The sad exiles from the appointed meeting> have I gathered, <From thee> had they been! [But were] a burden on thee—a reproach!

17 <The sad exiles from the appointed meeting> have I gathered, <From thee> had they been! [But were] a burden on thee—a reproach!

Some cod. (w. Syr., Vul.): "And may"—G. n.
ML.: "one shoulder,"
As men helping one another steadily, strenuously—Student’s Com.
Or: "worshipers"; or even (ml.): "my fragrant ones,"
(pl.)—G. n.
So it abd be (w. Arab., Syr.)—G. n. (Cp. Mi. ii. 2).
Or: "sanctuary."

So whisk by altering the accents: Morning by Morning He giveth forth His judgments; no day doth he fail."—G. A. S.
So it abd be (w. Arab., Sep., Syr., G. n. (Cp. Mi. lii. 2).

11 Some cod. (w. 1 ear. pr. edn. Arab., Syr., "thee")—G. n. (On this external evidence, and on internal grounds, "thee" is adopted above. (M. C. T.: "her").

12 Some cod. (w. ear. pr. edn. Arab., Syr., "thee")—G. n. (On this external evidence, and on internal grounds, "thee" is adopted above. (M. C. T.: "her").
19 Behold me! dealing with all thine oppressors, at that time,— And I will save her that is lame, And <her that hath been an outcast> will I carry, And I will make them to be a Praise and a Name.

20 <At that time> will I bring you in, Even at the time when I gather you,— Yes I will grant you to become a Name and a Praise, among all the peoples of the earth, When I cause them of your captivities to return before your eyes, Saith Yahweh.

HAGGAI.

§ 1. In the second Year of King Darius, the Prophet Haggai seeks, by appealing to their Experience, to stir up the Zeal of the Returned Captives in building the House of Yahweh in Jerusalem. His Appeal is successful.

1 <In the second year of Darius the king, in the sixth month, on the first of the month> came the word of Yahweh, by the hand of Haggai the prophet, unto Zerubbabel son of Shealtiel, pasha of Judah, and unto Jehoshua son of Jehozadak the high priest, saying:

2 ||Thus|| speaketh Yahweh of hosts, saying,—

3 Therefore hath come' the word of Yahweh by the hand of Haggai the prophet, saying:

4 Is it a time that ye dwell in your own paneled' houses? and ||this house|| be in ruins?

5 ||Now|| therefore, ||Thus|| saith Yahweh of hosts,— Apply your heart unto your own experience,—

6 Ye have sown much, but have brought in little, Have eaten, and not been filled, Have drunk, and not been satisfied with drink, Have clothed you, and none hath been warm,— And ||he that hath hired himself out|| hath put his wages into a bag with holes.

7 ||Thus|| saith Yahweh of hosts,— Apply your heart to your own experience:—

8 Ascend the mountain—and bring in wood and build the house,— That I may be pleased therewith and get myself glory. Saith Yahweh.

9 <When ye looked for much> then lo! it came to little, <When ye brought it home> then I did blow into it,— Because of what?

 Demandeth Yahweh of hosts, Because of my house, which is in ruins, while ye' keep running every man to his own house.

10 <Wherefore—on your account> Have the heavens held back dew,— And ||the earth|| held back her fruit; And I have called for drought, Upon the land and upon the mountains, and Upon the corn and upon the new wine and upon the oil, and Upon that which the ground bringeth forth,—and Upon man, and upon beast, and Upon all the labour of the hands.

12 Then hearkened' Zerubbabel son of Shealtiel, and Jehoshua son of Jehozadak the high priest, and all the remnant of the people, unto the voice of Yahweh their God, and unto the words of Haggai the prophet, as Yahweh their God had sent him, and the people stood in awe before Yahweh.

13 Then spake Haggai the messenger of Yahweh, in the message of Yahweh, to the people, saying,— ||I am with you.|| Declareth Yahweh.
14 Thus did Yahweh stir up—the spirit of Zerubbabel son of Shealtiel pasha of Judah, and the spirit of Jehoshua son of Jehozadak the high priest, and the spirit of all the remnant of the people,—and they came in and did service in the house of Yahweh of hosts their God: on the twenty-fourth day of the month, in the sixth month,—in the second year, of Darius the king.

§ 2. Seven Weeks later the Prophet is sent with a second Message; and encourages the Builders with Assurance of the Present Spirit, of a future Influx of Nations, and a Grant of Prosperity.

1 <In the seventh month, on the twenty-first of the month> came the word of Yahweh, by the hand of Haggai the prophet, saying:

2 Speak, I pray thee, unto Zerubbabel son of Shealtiel, pasha of Judah, and unto Jehoshua son of Jehozadak the high priest,—and unto the remnant of the people, saying:—

3 Who is there among you that is left, that saw this house, in its former glory? And how do ye see it now? Is it not in comparison with that as nothing, in your eyes?

4 Now therefore—Be strong, O Zerubbabel, and be strong, O Jehoshua son of Jehozadak the high priest. And be strong, all ye people of the land, Urgeth Yahweh, and work; For I am with you, Declareth Yahweh of hosts.

5 <The very thing that I solemnised with you, when ye came forth out of the land of Egypt> That <my spirit abiding in your midst> ye should not fear.

6 For <thus saith Yahweh of hosts, Yet once> | a little | it is,—And I am shaking, The heavens and the earth, and The sea, and the dry land; And I will shake all the nations, And the delight of all the nations |shall come in|,— And I will fill this house with glory,

7 Saith Yahweh of hosts.

8 Mine is the silver and Mine the gold,* Declareth Yahweh of hosts:

9 Greater' shall be the last glory of this house than the first,

Saith Yahweh of hosts,—And <in this place> will I give prosperity,* Declareth Yahweh of hosts.

§ 3. Two Months later still, Haggai is sent with a Third Message, in which an Appeal to the Ritual Law is used to enforce whole-hearted Devotion to the Work and Service of their God.

10 <On the twenty-fourth of the ninth month, in the second year of Darius> came the word of Yahweh unto Haggai the prophet, saying:

11 ||Thus| saith Yahweh of hosts,— ||I pray you, ask the priests a direction | saying:||

12 ||If a man carry' holy flesh in the skirt of his garment, And then toucheth with his skirt bread or a cooked dish or wine or oil or any food> Shall it be holy?

And the priests answered' and said, No.

13 Then said Haggai,

14 Then answered Haggai and said,

15 ||So|| is this people and ||So|| is this nation before me, Declareth Yahweh, And ||so|| is every work of their hands,—Therefore ||whatsoever they offer there|| is |defiled|.

16 ||Now|| therefore, I pray you apply your heart, from this day and upwards,—<So long as there had not been laid one stone upon another in the temple of Yahweh>

17 <On coming unto a heap of twenty> then was it found to be ten,—<On coming unto the vat to draw off fifty measures> then were there found to be twenty.

18 I smote you with blight and with mildew and with hail, in all the work* of your hands,—Yet ye did not' return unto me, Declareth Yahweh.
Apply your heart. I pray you.
From this day and upwards,—
<From the twenty-fourth day of the ninth month,
Even from the day when was founded the
<temple of Yahweh> apply your heart:
Is the seed yet* in the store-house?
Howbeit <though at present* neither
the vine nor the fig-tree nor the pome
granate nor the olive tree] hath brought forth >
<From this very day> will I bless you.

§ 4. On the same Day, Haggai conveys to Zerubbabel
the Message that, when Yahweh overturns the
Kingdoms, He will use Zerubbabel as His
Signet-ring.

Then came the word of Yahweh, the second

* Gt.: "as yet."

申报 the word of Yahweh unto Zerubbabel, pasha of Judah,
saying,—
I am shaking, the heavens and the earth;
And will overturn the throne of king-
doms,
And will destroy the strength of the
kingdoms of the nations,—
And I will overturn the chariots, and them
who ride therein,
And horses and their riders shall come
down, every man by the sword of his
brother.

Declareth Yahweh of hosts,
will I take thee, O Zerubbabel son of
Shealtiel—my servant.
Declareth Yahweh,
And will set thee as a signet-ring;
For thee have I chosen,
Declareth Yahweh of hosts.

Z E C H A R I A H.

SECTION I.—A Series of Dated Prophecies, all
attributed to Zechariah.

§ 1. Zechariah's First Message to the Returned
Exiles: a Simple Reminder that the Threaten-
tings made to their Fathers had confessedly
been Fulfilled.

1 <In the eighth month, in the second year
of Darius> came the word of Yahweh unto
Zechariah, son of Berechiah, son of Iddo, the
prophet, saying:—

2 Yahweh was sore displeased! with your
fathers: therefore shalt thou say unto
them,
Thus saith Yahweh of hosts,
Return ye unto me,
Urgeth Yahweh of hosts,—
That I may return unto you,
Saith Yahweh of hosts.

§ 2. A Vision of Horses. (The First of a Series of
Visions, all given on the Date here named;
Each with its Meaning supplied.)

7 <Upon the twenty-fourth day of the eleventh
month,> the same month Shebat, in the
second year of Darius,> came the word of Yahweh
unto Zechariah, son of Berechiah, son of Iddo,
the prophet, as followeth:—

8 I looked by night. And lo! a man riding upon a red horse,
and he was standing among* the myrtle trees,
in the shade; and <after him> were horses,
red, bay* and white.<

<Your fathers> where' are they?
And <the prophets> [to times ago-abiding]
do they live?

Howbeit <as for my words and my statutes
with which I charged my servants the
prophets> did they not overtake your
fathers? and so they returned and said,
<Just as Yahweh of hosts planned' to do
unto us, according to our Ways, and
according to our Practices>
So hath he dealt with us?

* See Ezr.v.1,2; vi.14.
And the messenger who was speaking with me said unto me, I will shew thee what these are. 
10 So the man who was standing among the myrtle-trees answered, and said, These are they whom Yahweh hath sent to go to and fro through the earth.
11 Then the messenger who was speaking with me said unto me, We have gone to and fro through the earth, and lo! All the earth resteth and is quiet.
12 Then Yahweh of hosts answered and said, How long wilt thou have indignation against Jerusalem, and the cities of Judah, against which thou hast had indignation these seventy years?
13 And Yahweh answered the messenger, in words that were pleasant, and words that were consoling. Then the messenger who was speaking with me said unto me, Proclaim thou, saying, Thus saith Yahweh of hosts, I am jealous for Jerusalem, and for Zion, with a great jealousy; and with a great displeasure am I displeased with the careless nations, in that when I was displeased (for a little) then they helped forward the calamity. Wherefore saith Yahweh, I have returned to Jerusalem, with compassion, My house shall be built therein, and a glory will I become in her midst.

§ 4. Four Horns and Four Craftsmen. (Second Vision—same Date.)

18 Then lifted I up mine eyes and looked, and lo! Four Horns. And I said unto the messenger who was speaking with me, What are these? And he said unto me, These are the horns which have scattered Judah, and Israel, and Jerusalem. 
20 Then Yahweh shewed me Four Craftsmen. And I said, What are these coming in to do?

§ 3. Four Horns and Four Craftsmen. (Second Vision—same Date.)

18 Then lifted I up mine eyes and looked, and lo! Four Horns. And I said unto the messenger who was speaking with me, What are these? And he spake, saying, These are the horns which have scattered Judah, so that no man lifted up his head, but these [others] have come in to put them in fear, to cast down the horns of the nations, which have lifted up the horn against the land of Judah to scatter her.

§ 4. Man with Measuring Line. (Third Vision—same Date.)

1 Then lifted I up mine eyes, and looked, and lo! a Man, and in his hand a Measuring Line. And I said, Whither art thou going? And he said unto me, To measure Jerusalem, to see what should be the breadth thereof, and what the length thereof.
3 And lo! the messenger who was talking with me, coming forward, and another messenger, coming forward to meet him. So he said unto him, Run, speak unto this young man, saying: Like open villages shall Jerusalem remain, for the multitude of men and cattle in her midst; and I will become to her, A wall of fire round about,—
5 And a glory will I become in her midst.

§ 5. Four Winds of the Heavens. (Third Vision—same Date.)

7 Ho! ho! fleshy therefore, out of the land of the North, Urgeth Yahweh. For as the four winds of the heavens have I spread you abroad, 
8 Then shall Jerusalem overflow with blessing! So will Yahweh yet have compassion upon Zion, and yet make choice of Jerusalem.
Then shall many nations join themselves unto Yahweh, in that day, and shall become my people.— And I will make my habitation in thy midst, so that thou knowest that Yahweh of hosts hath sent me unto thee. Thus will Yahweh inherit Judah, his portion, on the soil of the sanctuary,—and make choice yet again of Jerusalem. Hush! all flesh, before Yahweh,—for he hath roused himself out of his holy dwelling.

§ 5. Joshua, Typical Companions, and Seven-Eyed Stone. (Fourth Vision—same date.)

1 And he shewed me Joshua the high priest, standing before the messenger of Yahweh,—and the Accuser standing at his right hand, to accuse him. Then said Yahweh unto the Accuser. Yahweh rebuke thee. Yea Yahweh rebuke thee, he who is choosing Jerusalem,—Is not this a brand snatched out of the fire?

3 Now was clothed with filthy garments, though standing before the messenger. Then responded he and spake unto those who were standing before him, saying, Take away the filthy garments, from off him; and he said unto him, See! I have caused to pass from off thee, thy iniquity, and will cause thee to be clothed in robes of state.

5 Then said I, Let them put a clean turban upon his head,—So they put the clean turban upon his head, and clothed him with garments, and the messenger of Yahweh was standing up. Then the messenger of Yahweh did solemnly affirm unto Joshua, saying: Thus saith Yahweh of hosts. If in my ways thou wilt walk, and of my charge thou wilt keep charge, then even thou shalt govern my house, and I will give thee free access among those who stand by.

§ 6. A Lampstand and Two Olive-trees. (Fifth Vision—same date.)

1 And once more the messenger who was speaking with me, roused me up, just as a man might be roused up out of his sleep. Then said he unto me, What canst thou see? I replied,—I have looked, and lo! a Lampstand—all of gold, with the Bowl thereof upon the top thereof, and its Seven Lamps upon it, seven pipes each to the lamps which are upon the top thereof; and [Two Olive-trees] by it, one upon the right hand of the bowl, and one upon the left hand thereof.

4 Then responded I, and said unto the messenger who was speaking with me, saying,—What are these, my lord? Then answered the messenger who was speaking with me, and said unto me, Knowest thou not what these are? And I said, No my lord.

6 Then responded he, and spake unto me, saying, This is the word of Yahweh unto Zerubbabel, saying,—Not by wealth nor by strength, but by my spirit. Who art thou, great mountain? Before Zerubbabel thou art brought down to a plain! So shall he bring forth the headstone, with thundering shouts! Beautiful! Beautiful! thereunto.
Then came the word of Yahweh unto me, saying:

The hand of Zerubbabel have founded this house, and his hands shall finish it;—so shall thou know that Yahweh of hosts hath sent me unto you. Yet shall they rejoice, when they see the plummet-stone in the hand of Zerubbabel,—these seven! The eyes of Yahweh they are—running to and fro throughout all the earth.

Then responded I, and said unto him,—What are these two olive-trees, upon the right of the lampstand, and upon the left thereof?

And I responded a second time, and said unto him,—What are the two branches of the olive-trees which join the two golden tubes, which empty out of them the golden oil?

And he spake unto me, saying, Knowest thou not what these are? And I said, No, my lord. Then said he, These are the two Anointed Ones, who stand near the Lord of all the earth.

And once more I lifted mine eyes, and looked,—and lo! a Flying Volume. And he said unto me,—What canst thou see? So I said, I can see a flying volume, the length thereof is twenty by the cubit, and the breadth thereof is ten by the cubit.

Then he spake unto me, saying, This is the curse, which is going forth over the face of all the earth,—Because every one who stealeth hath in one' way been let off, and every one who sweareth hath in another' way been let off; therefore have I brought it forth. Declareth Yahweh of hosts, And it shall enter—Into the house of the thief, and into the house of him that sweareth by my name falsely,—And it shall roost in the midst of his house, and shall consume it. Both the timbers thereof, and the stones thereof.

§ 7. A Flying Volume. (Sixth Vision—same date.)

§ 8. The Woman "Lawlessness" conveyed in an Ephah to the Land of Shinar. (Seventh Vision—same date.)

Then came forward, the messenger who was talking with me,—and said unto me—Lift up, I pray thee, thine eyes, and see what this is which is coming forth.

And I said, What is it? Then said he, This is Lawlessness.

§ 9. Four Chariots with Horses of divers Colours, (Eighth Vision—same date.)

And once again I lifted mine eyes, and looked, and lo! four chariots coming forward from between two mountains,—now the mountains were mountains of copper. In the first chariot were red' horses,—and in the second chariot > black' horses; and in the third chariot > white' horses,—and in the fourth chariot > horses spotted, deep red. Then began I, and said, unto the messenger who was speaking with me,—What are these, my lord?

And the messenger answered, and said unto me,—These are the four winds of the heavens, coming forward after each hath presented itself near the Lord of all the earth. They in whose chariot are the black horses are going forth into the land of the North, and the white' have gone forth after them,—and the spotted...
have gone forth into the land of the South; and [the deep red] have come forward and sought to go their way, that they might journey to and fro, in the land, so he said. Go your way, journey to and fro in the land, and they journeyed to and fro in the land.  

Then made he outcry beside me, and spake unto me, saying,—

See these who are going forth into the land of the North have settled my spirit in the land of the North.  

§ 10. Crowned the Priest—Prefigurative.  

Then came the word of Yahweh unto me, saying: Take of them of the exile, of Huldai, and of Jedaiah, and of Tobijah, and of Jeshua, the son of Josedek, and shall become a priest upon his throne, and shall build the temple of Yahweh; and the counsel of peace shall be between the two of them. But the crown shall belong to Huldai and to Tobijah and to Jedaiah, and to Hen son of Zephaniah, for a memorial in the temple of Yahweh. And they who are afar off shall come in, and shall build at the temple of Yahweh, so shall ye know that the temple of hosts hath sent me unto you, and it shall come to pass, if ye will indeed hearken unto the voice of Yahweh your God 

§ 11. An Inquiry about Fasting, calls forth a Divine Protest that Formalism and Corruption had occasioned the Captivity; and a Promise of abundant Blessing, in which Gentiles should partake, provided only the needful Conditions were fulfilled: affording a Glimpse (viii. 7) of a wider Return from Exile than that from Babylon.  

And it came to pass in the fourth year of Darius the king, that the word of Yahweh came unto Zechariah, on the fourth of the ninth month, in Chisleu; yea when Bethel sent Sherezer and Regemmelech, and his men, to pacify the face of Yahweh: to speak unto the priests that pertained to the house of Yahweh of hosts, and unto the prophets, saying,—Shall I weep in the fifth month, separating myself, as I have done these so many years?  

Then came the word of Yahweh of hosts unto me, saying:

Speak thou unto all the people of the land, and unto the priests, saying,—<When ye fasted and lamented in the fifth and in the seventh, even these seventy years> did ye really fast unto me? And <when ye used to eat, and when ye used to drink> was it not <of your own accord> ye did eat, and <of your own accord> ye did drink? Should ye not [have been doing] the things which Yahweh had proclaimed by the hand of the former prophets, while yet Jerusalem was inhabited and in peace, with her cities round about her, and the South and the Lowland were inhabited?  

And the word of Yahweh came unto Zechariah, saying:

<Thou shalt speak of hosts, saying,—<With true justice> give ye judgment, and <wickedness between one man and another> do not ye oppress, and <wickedness between one man and another> do not ye devise in your hearts. Howbeit they refused to give heed, but put forth a rebellious shoulder, and <their ears> made them hard of hearing; that they might not hear; and <their heart> turned they into adamant, that they might not hear the law:  

The plural form refers to the several circlets of which it was woven. —G.n.  

The word still in the pl. is followed by a singular verb in ver. 14.  


In which case render: "And thou shalt say unto him."  

Some cod. omit: "Yea"—G.n.

Cp. ver. 11.  

So it shd be (w. Syr.). Cp. ver. 10—G.n.

Some, as pr. name, or else as abbreviation or misreading for "Josiah,"  


Cp. O. G. 86, Intro. 2, b.  

This ver. appears to be unfinished.

G.A.B. The word (still unfinished).

Some cod. (w. 4 ear. pr. edns.),—"the"—G.n.

Ml.: "to stroke" or "smooth."  


Some cod. omit: "even"—G.n.

Ml.: "by the hand of."
and so there came great wrath from Yahweh of hosts. Therefore came it to pass that—

10 That before those days [hire for man] could not be obtained, And [hire for beast] was there none,— And neither to him who went out, nor to him who came in was there success by reason of the danger, Yea I let all men loose, each one against his neighbour.

11 But [now] not as in the former days am I to this remnant of the people,— Declareth Yahweh of hosts; For [the seed] shall be secure,— The vine] shall yield her fruit, and [The land] yield her increase, and [The heavens] yield their dew,— And I will cause this remnant of the people to inherit all these things.

And it shall come to pass that—

<Just as ye had become a curse among the nations, O house of Judah and house of Israel>

[So will I save you, and ye shall become a blessing,— Do not fear, let your hands be strong.]

13 And it shall come to pass that—
<Just as ye had become a curse among the nations, O house of Judah and house of Israel>
[So will I save you, and ye shall become a blessing,— Do not fear, let your hands be strong.]

For [thus] saith Yahweh of hosts, <Just as I planned to bring calamity upon you, when your fathers provoked me,> Saith Yahweh of hosts,— And I relented not.  

15 [So] have I again' planned, in these days, to do good unto Jerusalem, and unto the house of Judah,— Do not fear!

16 [These] are the things which ye shall do: Speak ye the truth, every man with his neighbour, <Truth and the sentence of peace> pronounce ye in your gates; And let no man devise [the injury of his neighbour] in your heart, <And the oath of falsehood> do not love,— For [all these] are things which I hate.  

Declareth Yahweh.

17 And the word of Yahweh of hosts came unto me, saying:

19 And the word of Yahweh of hosts came unto me, saying:

<The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the eleventh shall become to the house of Judah a gladness and a rejoicing, and pleasant appointed meetings,— But [truth and peace] see that ye love.>

20 [Thus] saith Yahweh of hosts,— It shall yet be that there shall come in peoples, and the inhabitants of many cities;
21 And the inhabitants of one city shall go unto them of another saying, Let us be going on to pacify the face of Yahweh, And to seek Yahweh of hosts,—
||I also| will go!||
22 So shall enter many peoples, and strong nations, To seek Yahweh of hosts in Jerusalem,— And to pacify the face of Yahweh.

||Thus|| saith Yahweh of hosts, <In those days> it shall be that ten men out of all the tongues of the nations shall take hold,—yea take hold of the skirt of every one that is a Jew, saying— We will go with you! For we have heard [that] God is with you.

[PART II.—Some Undated Prophecies, one of which is in the New Testament (Mat. xxvii.9) attributed to Jeremiah.]

§ 12. An Oracle, in the manner of the Earlier Prophets; in which, with dramatic suddenness, Jerusalem’s King appears, secures Peace to the Nations, and attains to World-wide Dominion in which also the Prophet enacts the part of an Unsuccessful Shepherd, who is contemptuously dismissed; and in which a Worthless Shepherd is represented, who receives condign Punishment.

1 The oracle of the word of Yahweh on the land of Hadrach,
And ||Damascus|| shall be therest-place thereof,— For ||Yahweh|| hath an eye— To mankind, and To all the tribes of Israel;||
2 |Moreover also|| |Hamath|| adjoineth thereto, ||Tyre and Zidon!—because very wise;
Therefore did Tyre build a stronghold for herself,— And did heap up silver’like dust, Yea gold’like the mire of the lanes.

4 Lo! |My Lord| shall dispossess her, And smite, into the sea. her fortress,— And ||she herself|| <in fire> shall be consumed.

8 Ashkelon|shall see|and fear, ||Gaza|| also, which shall writhe in great anguish, ||Ekron|| also, because abashed is her expectation,— And the king |shall perish| from Gaza, And ||Ashkelon|| not be inhabited;*

6 And there shall be seated* a half-breed in Ashdod,— So will I cut off the arrogance of the Philistines;
7 And will take away his reeking prey out of his mouth, And his abominations, from between his teeth, But <he that is left> [even he] shall belong to our God,— So shall he become as a chief in Judah, And ||Ekron|| as a Jebusite!

8 Then will I encamp about my house—against an army, against him that passeth by, and against him that returneth, Neither shall an easteret’ [tread them down any more],— For ||now|| have I seen with mine own eyes.

9 Exult greatly, O daughter of Zion, Shout in triumph, O daughter of Jerusalem, Lo! ||thy king|| cometh unto thee, |Vindicated and victorious| is he,— Lowly, and riding upon an ass, Yea, upon a colt, a young’ ass.†

10 So will he cut off The chariot out of Ephraim, and The horse out of Jerusalem, And the war-bow |shall be cut off|. So shall he speak peace to the nations, And ||his dominion|| shall be from sea to sea, And from the river [Euphrates] to the ends of the earth.†

11 ||As for thee also||—<By the blood of thy covenant>* have I sent forth thy prisoners out of a pit, where is no’ water. Return to the stronghold, ye prisoners of hope,—<Even to-day> do I declare— Double will I return to thee!

12 For I have bent for me—Judah, <As a bow> have I grasped Ephraim, Thus will I rouse up thy sons, O Zion, against the sons of Greece, And will make thee as the sword of a mighty one.

* Or.: “Let us by all means go” —O.G. 288.
||“A district near Damascus and Hamath” —O.G.
||So Fuerst,483. But perh.: ||“I will ensoup near my house as a garrison, so that none pass by or return.” ||Or.: “saved.” ||ML.: “son of (the drove of) she-asses.” ||Cp. for young bull: “a son of the herd.” ||So it shd be (w. Sep.)—

||Or.: “high fortress.” ||ML.: “filled”; prob.: supply [my hand with].
||So it shd be (w. Sep.)—

‡ Cp. Ps. xlv. 8; xlvii. 8; Is. ii. 4; ix. 6, 7; Mi. x. 6.
||“A district near Damascus and Hamath”—O.G.
|Or.: “have none to sit”“= to reign.” ||Cp. Jer. xxxii. 19, 20.
||Sep., Syr., Vul. have: “that”“—G.n.
||“Son of (the drove of) she-asses.” ||Cp. for young bull: “a son of the herd.”

§§ 13. (Part II.)—Some Undated Prophecies, one of which is in the New Testament (Mat. xxvii.9) attributed to Jeremiah.

13 For I have bent for me—Judah, ||As a bow< have I grasped Ephraim, Thus will I rouse up thy sons, O Zion, against the sons of Greece, And will make thee as the sword of a mighty one.
But Yahweh will appear, and forth shall go, as lightning, his arrow,—
Yea, My Lord Yahweh, with a horn, will blow,
And will move along in the whirlwinds of the south.

Yahweh of hosts will throw a covering over them,
So shall they eat, and trample underfoot sling-stones,
And shall drink—shall shout as with wine,—
And shall be filled like tossing-bowls,—
Like the corners of an altar.

So will Yahweh their God save them on that day.
Yea, as a flock of sheep his people,—
For they shall be like the jewels of a diadem, sparkling over his land.

For how excellent it is! Yea how beautiful!
Corn shall make the young men flourish,
And new wine the maidens.

Ask ye from Yahweh rain, in the time of the latter rain,*
Yahweh who causeth flashes of lightning,—
And rain in abundant showers giveth he unto them,*
To every man—herbage in the field;
For the household gods have spoken vanity;
And the diviners have had vision of falsehood;
And deceitful dreams do they relate,
Vainly do they console,—
For this reason have they moved about like a flock,
They suffer ill, because there is no shepherd.

Against the shepherds is kindled mine anger,
And upon the leaders of the flock will I bring punishment,—
For Yahweh of hosts hath visited his flock, the house of Judah,
And will make them like his noble horse in battle:
<From him> the commander,
<From him> the supporter,*
<From him> the war-bow,—
shall proceed every one that driveth on, together;
So shall they become like mighty ones, trampling on the mire of lanes, in battle,
And they will fight, because Yahweh is with them,—
And will abash the riders of horses.

So will I make mighty ones of the house of Judah,
And the house of Joseph will I save, and will cause them to continue, because I have had compassion upon them,
So shall they be as though I had not rejected them,—
For I, Yahweh, will be their God, and will answer them;
And they shall be as the mighty one of Ephraim,
And their heart shall rejoice, as through wine,—
Yet (in places far away) shall they remember me,—
And they shall live with their children, and shall return;
And I will bring them back out of the land of Egypt,
And out of Assyria will I gather them,
And into the land of Gilead and Lebanon will I bring them,
And [room] shall not be found for them:
Yet shall he smite the sea, with its waves,!
And the roaring depths of the Nile shall appear dry,—
So shall be brought down the pride of Assyria, And the sceptre of Egypt shall depart;
And I will make them mighty in Yahweh, And in his name shall they march to and fro,— Declareth Yahweh.

Open, O Lebanon, thy doors,— That a fire may devour thy cedars.
Howl, fir-tree, for fallen is the cedar, Because the majesties are spoiled: Howl, ye oaks of Bashan, For the inaccessible forest hath come down.

The noise of the howling of the shepherds, For spoiled is their majesty,—
The noise of the roaring of the young lions, For spoiled are the proud banks of the Jordan.

A sp. v. r. (sevir): "he"—G.N.;
Or: "sell —ethers"—G.N. But (w. a different reading)! "boast themselves"—Sep. and Syr., G.A.S.
ML: "his splendid war-horses"—G.A.S. "The horse of his majesty in battle"—O.G.
ML: "corner-stone."  
ML: "tent-pin."  

Some cod. (w. Syr.) : "you"—G.N.
Or: "staves of a crown."—O.G. 6510.
Or: "Leviticals"—O.G. Deu. xi. 14, n.

1 Or transfer both divine names: "Adonay, Yahweh."  
2 So in many MSS. (w. 7 ear. pr. edns.); but some cod. (w. 2 ear. pr. edns.) read: "and shall"—G.N.
3 Or: "stones of a crown."—O.G. 6510.
4 Or: "Provocative"—O.G. Deu. xi. 14, n.
6 His splendid war-horses—G.A.S. "The horse of his majesty in battle"—O.G.
7 Or: "a narrow sea" (and so Sep.).
8 "In the sea— the waves"—Sep.; "the sea of breakers"—G.A.S.
9 Or: "they shall walk in his name"—O.G. But (w. a different reading)! "boast themselves"—Sep. and Syr., G.A.S.
10 So written; but read: "vintage" ("vintage-wood"). In some cod. (w. 2 ear. pr. edns.) both versions and read: "vintage"—G.N. O.G. (130, 131) prefers what is written ("inaccessible").
And <the fractured> will he not bind up,—
<The weak> will he not nourish,
But <the flesh of the fat> will he eat,
And <their hoofs> will he break in pieces.

Alas! for my worthless shepherd,* who forsaketh the flock,
A sword* upon his arm,
And upon his right eye!—
||His arm|| shall be ||utterly withered||,
And ||his right eye|| shall be ||wholly darkened|.

§ 13. A Second Oracle, in which is foretold and portrayed a Final Siege of Jerusalem by all Nations, out of which, by the Interposition of One who had been Pierced, the City, after Extreme Peril and Suffering, shall be triumphantly delivered.

1 The oracle of the word of Yahweh on Israel,— 12
Declareth Yahweh—
Stretching out the heavens, and
Founding the earth, and
Fashioning the spirit of man within him:
2 Lo! I am making Jerusalem a bowl of reeling
to all the peoples, round about,—
Moreover also <on Judah> shall it be in
the siege against Jerusalem;
And it shall come to pass, in that day,
That I will make Jerusalem a lifting-stone,
to all the peoples,
|All who seek to lift her| shall ||cut themselves in pieces|;—
Though all the nations of the earth ||gather themselves together against her|.
3 <In that day> Declareth Yahweh,
I will smite every horse with terror,
and his rider with madness,—
And <over the house of Judah> will I keep opening mine eyes,
And <every horse of the people> will I smite with blindness.
4 Then will the chiefs of Judah say in their hearts,—
<A strength unto me> [would be] the inhabitants of Jerusalem, in Yahweh of hosts, their God.
5 <In that day> will I make the chiefs of Judah
Like a pan of fire among sticks, and
Like a torch of fire in a sheaf,
So shall they devour ||on the right hand and on the left|| all the peoples round about;
So shall Jerusalem yet ||be inhabited|| in her own place, ||as Jerusalem|.
But Yahweh will save the tents of Judah first—
Lest the honour of the house of David
And the honour of the inhabitant of Jerusalem
Should be magnified over Judah.

8 <In that day> will Yahweh throw a covering around the inhabitant of Jerusalem,
So shall the tottering among them, in that day, become like David,—
And the house of David—
Like God,
Like the messenger of Yahweh, before them.

9 And it shall come to pass, in that day,—
That I will seek to destroy all the nations,
that come against Jerusalem.

10 But I will pour out
Upon the house of David and
Upon the inhabitant of Jerusalem,
The spirit of favour, and of supplications,
And they will look unto me, whom they have pierced,—
And will wail over him,
As one waileth over an only son,
And will make bitter outcry over him,
As one maketh bitter outcry over a first-born.

11 <In that day> will the wailing be great in Jerusalem,
As the wailing of Hadadrimmon, in the valley of Megiddon;
So shall the land (wail),
Family by family, apart,—
The family of the house of David apart,
And their wives apart,
The family of the house of Nathan apart,
And their wives apart;
13 The family of the house of Levi, apart,
And their wives apart:
14 All the families that remain,—
Family by family, apart,—
And their wives, apart.

13 1 <In that day> there shall be an opened fountain,
For the house of David, and
For the inhabitants of Jerusalem,—
For sin and for uncleanness.

2 And it shall come to pass, in that day,
Declareth Yahweh of hosts,
That I will cut off the names of idols out of the land,
And they shall not be remembered any more,—
Moreover also <even the prophets and the spirit of impurity> will I cause to pass away out of the land.
So shall it come about that <when any man shall prophesy again> then will his own father and his own mother, of whom he was born, say unto him,—
Thou shalt not live!
For <falsehood> hast thou spoken in the name of Yahweh,—
So will his own father and his own mother of whom he was born, pierce him through, when he prophesieth,
Yea it shall come to pass, in that day, that the prophets will turn pale every man by reason of his vision when he prophesieth,—
neither will they put on a mantle of hair to deceive.
But he will say,
<No prophet> am I,—
<One till ing the ground> am I, for one of the common people hath owned me from my youth.
Then will one say unto him,
What are these wounds between thy hands?
And he will say,
Wherewith I was wounded in the house of them that loved me.

6 O Sword! awake
Against my shepherd,
Even against the man that is my companion,
Urgeth Yahweh of hosts,—
Smite the shepherd, and let the flock (be scattered,)
Howbeit I will turn back my hand over the little ones.
And it shall come to pass, in all the land,
Declareth Yahweh,
Two-thirds therein shall be cut off, and expire,—
But a third shall be left therein;
And I will bring the third into the fire,
And will smelt them as one smelteth silver,
And will try them, as one trieth gold,—
It will call upon my name, and I will answer it, and I will say, My people it is!
Yahweh is my God!

1 Lo! a day cometh, pertaining to Yahweh,— when apportioned shall be thy spoil in thy midst;

Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "inhabitants" (pl.)—G.n.
Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "inhabitants" (pl.)—G.n.
Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "inhabitants" (pl.)—G.n.
"Come to make war"—G.n.
"Come out of Egypt"—G.n.
"Permanently opened"—Driver, Intro. 351.
Yea I will gather together all the nations unto Jerusalem to battle, and the city shall be captured, and the houses plundered, and the women ravished—

And half of the city shall go forth into exile, but the remainder of the people shall not be cut off out of the city.

Then will Yahweh go forth, and fight against those nations, just as he did in the day when he fought, in the day of battle.

Yea, his feet shall stand in that day, on the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave asunder from the midst thereof. Towards the east and towards the west, an exceeding great valley;

And half of the mountain shall give way toward the north, and half of it toward the south.

Then shall ye flee to the valley of my mountains, for the valley of the mountains shall reach very near.

Yea, ye shall flee just as ye fled from Jerusalem before the earthquake, in the days of Uzziah king of Judah.

Then shall arrive, Yahweh my God, as his holy ones with thee.

And it shall come to pass, in that day, that there shall be no light, but the bright stars shall be withdrawn;

And it shall be a day by itself, the same shall be known unto Yahweh not day, nor night, but it shall come to pass, that at evening time there shall be light.

And it shall come to pass, in that day, that there shall go forth living waters, out of Jerusalem, half of them unto the sea before, and half of them unto the sea behind, in summer and in winter shall it be.

So will Yahweh become king over all the earth, in that day shall there be one Yahweh, and his Name shall be one.

All the land shall turn into a plain, from Geba to Rimmon, south of Jerusalem, and shall lift herself on high and abide in her own place.

From the gate of Benjamin up to the place of the first gate, up to the corner gate, and from the tower of Hananeel up to the wine-presses of the king.

So shall men dwell therein, and utter destruction shall not be any more, but Jerusalem shall abide in security.

And this shall be the plague, wherewith Yahweh will plague all the peoples, who have made war against Jerusalem:

His flesh shall be made to rot while he is standing upon his feet, and his eyes shall rot in their sockets, and his tongue shall rot in their mouth;

And it shall come to pass in that day, that there shall be a great confusion from Yahweh among them,

And they will lay hold upon the hand of his neighbour, and his hand will rise up against the hand of his neighbour;

Moreover also Judah will fight with Jerusalem, and the wealth of all the nations round about shall be gathered together, Gold and silver and apparel in great abundance.

And so shall be the plague of the horse, the mule, the camel, and the ass, and all the beasts which shall be in those camps, like this plague!

And it shall come to pass, that as for every one that is left out of all the nations that came against Jerusalem,

That they shall come up, from year to year, to bow down to the king, Yahweh of hosts, and to celebrate the festival of booths.

And it shall come to pass that Whoso shall not come up out of the families of the earth, unto Jerusalem, to bow down to the king, Yahweh of hosts, shall not be any rain.

And if the family of Egypt shall not come up, and shall not enter in, upon whom there felleth none> Then shall smite them the plague wherewith Yahweh did plague the nations, because they came not up to celebrate the festival of booths.
And every caldron in Jerusalem and in Judah, shall be Holy unto Yahweh of hosts,—
So shall all who are offering sacrifice, [come in], and take of them, and boil therein,—
Neither shall there be a merchant* any more' in the house of Yahweh of hosts, in that day.

§ 1. Yahweh declares his Love for Jacob, and his Disapprobation of Esau—each considered as a People.

1 The oracle of the word of Yahweh, unto Israel,—by the hand of Malachi.
2 I have loved you, Saith Yahweh,
And yet ye say,
Wherein hast thou loved us?
Is not Esau brother* to Jacob?
Enquirith Yahweh,
Yet have I loved Jacob,
And <Esau> have I hated,—
And made his mountains a desolation,
And his inheritance [a dwelling] for the jackals of the wilderness.
4 <Whereas Edom |may say|,
We are laid waste, but we will again build the desolate places>
Thus saith Yahweh of hosts.
||They| may build,
But |I| will pull down,—
And men shall call them,
The Boundary* of Lawlessness, and
The people with whom Yahweh hath indignation unto times age-abiding;
5 And ||your own eyes| shall see,—
And ||ye yourselves| shall say,
Yahweh |be magnified| beyond the boundary of Israel.

§ 2. A Divine Complaint against the People, and especially the Priests, for Disgraceful Negligence and Dishonesty in the Temple Worship: enforced by reference to the hopeful Attitude of Gentile Nations and to the Covenant with Levi.

6 ||A son| will honour a father,
And ||a servant| his lord,—
<If then ||a father| I am'| where's is mine honour?

MALACHI.

1 Or: "nothing' wrong!"
2 Some cod.: "At your own hand hath this be-
But ye are profaning me, — as in that ye say, as for the table of the Lord is polluted it is, and as for his produce is contemptible is his food.

And ye have said, Lo! what a weariness! And ye have snuffed at me, — as for his produce is contemptible is his food.

And ye have said, Lo! what a weariness! And ye have snuffed at me. — as for his produce is contemptible is his food.

And ye have said, Lo! what a weariness! And ye have snuffed at me.

Said Yahweh of hosts, and have brought in the torn and the lame and the sick, thus have ye brought the present, — could I accept it at your hand?

Said Yahweh.

But accursed is he that defraudeth. Who — when there is in his flock a male yet voweth and sacrificeth a corrupt thing to the Lord, — for a great king am I. Said Yahweh of hosts, and my name is revered among the nations.

Now therefore, if ye will not hear, and if ye will not lay it to heart, to give glory to my name, Said Yahweh of hosts, then will I send among you the curse, and will curse your blessings, — and indeed I have cursed them, because ye are not at all laying it to heart.

Behold me threatening, on your account, the seed, and I will scatter refuse upon your faces, the refuse of your festivals, — and one shall carry you away unto it; so shall ye know that I sent unto you this charge — as being my covenant with Levi, Said Yahweh of hosts.

My covenant was with him, Life and Well-being, So I gave them to him — [I] as one to be revered — and he did reverence me, — and before my name was dismayed he. The deliverance of truth was in his mouth, and perverseness was not found in his lips, — in well-doing and in uprightness did he turn from iniquity.

So it was originally (cp. Eze. xiii. 19), but according to the St. Petersburg Codex was changed as in the next verse — G. Intro. 392, 393. In some cod. it is both written and read — G.n.

Heb. : 'ddhdnyy, So the Eastern Masoretes; but the Western wrote: ' to Yahweh, and so MSS. and 5 ear. pr. eds. — G.n.

ML. : 'rilh' + dngn

Or: "instruction," "law.

Or: "equity."

§ 3. The People charged with Unfaithfulness to their Matrimonial Obligations, and with affirming Wrong to be Right.

Is there not one Father to us all? Did not one God create us? Wherefore should we deal treacherously one with another, profaning the covenant of our fathers?

Judah hath dealt treacherously, And an abomination hath been wrought in Israel, and in Jerusalem. — For Judah had profaned the holy place of Yahweh, which he had loved, and hath taken to himself the daughter of a foreign god. May Yahweh cut off, from the man that doeth it — him that crieth out and him that answereth, out of the tents of Jacob, — Him also that bringeth near to Yahweh of hosts.

And this a second time will ye do, covering, with tears, the altar of Yahweh, weeping and making outcry, — because he will not again turn unto the gift, and receive [it] with acceptance, at your hands?

Yet ye say, For what cause? Because [Yahweh] hath been witness between thee and the wife of thy youth, with whom thou hast dealt treacherously, though she was thy consort, and thy covenant wife.

Now was it not one [who] made [you] who had the residue of the spirit?

Heb. : "hath, ha'aled," "taken into his owner-
914 MALACHI II. 16, 17; III. 1—13.

What, then, of that One?
He was seeking a godly* seed. b
Therefore should ye take heed to your spirit,
and <with the wife of thy youth> do not thou* deal treacherously.

For he hateth Divorce,
<Saint Yahweh, God of Israel>,
Him also who covereth with violence his
own clothing,b
Therefore should ye take heed to your spirit,
and not deal treacherously.

Ye have wearied Yahweh with your words,
and yet ye say,
Wherein have we been wearisome?
When ye have said,
Everyone who doeth wrong is* right in
the eyes of Yahweh, and in them he' hath taken delight, or,
Where is the God of justice?

§ 4. A Sudden Visit of the Divine Purifier foretold:
the Object, Results and Need of such a Visit—
a Gloomy Outlook.

Behold me! sending my messenger,
Who will prepare away before me,—
And I will come to his temple
The Lord of whom ye' are seeking,
Even the messenger of the covenant in
whom ye' are delighting.
Lo! he cometh! <Saint Yahweh of hosts.>

But who may endure the day of his
coming?
And who is he that can stand' when he
appeareth?
For he' is like a refiner's fire,
And like fullers' alkali;
Therefore will he sit as a refiner and purifier
of silver,
And will purify the sons of Levi
And will smelt them, as gold and as
silver;
So shall they belong to Yahweh,
Offering a gift in righteousness.

Then shall the gift of Judah and Jerusalem
be pleasant to Yahweh, —
As in the days of age-past times,
And as in the ancient years.

Therefore will I draw near unto you for
judgment,
And will become a swift witness*
Against the mutterers of incantations, and
Against the adulterers, and
Against them that swearb to a false-
hood,—and
Against them who rob the hire of the
hiring, the widow and the fatherless,
And that drive away the sojourner.
And do not revere me,
<Saint Yahweh of hosts.>

<Because ||I, Yahweh|| have not changed>
therefore ||ye, the sons of Jacob|| have not been utterly consumed.

<From the days of your fathers> have ye
departed from my statutes, and not observed them,
Return ye unto me,
That I may return unto you,
<Saint Yahweh of hosts.>
And yet ye say,
Wherein shall we return?
In the tithe and the offering.

<With a curse> have' ye' been cursing,
And yet <me> have ye been defrauding
me,
And yet ye say,
Wherein have we defrauded thee?
In the tithe and the offering.

<With a curse> have' ye' been cursing,
And yet <me> have ye been defrauding,—
the whole nation.*
Bring ye all the tithe into the store-
house, that there may be food in my
house,
Yea, I pray you, put me to the proof hereby,
<Saint Yahweh of hosts,>
whether I will not open to you the sluice of
the heavens, and pour out for you blessing,
until there be no room.
Then will I rebuke, for you, the devourer,
that he spoil not, for you, the fruit of the
ground,—
Neither shall the vine in the field [be barren
to you], <Saint Yahweh of hosts.>

So shall all the nations [pronounce you
happy]—
For [ye] shall become, a land of delight,
<Saint Yahweh of hosts.>

<Stout against me> have been your words,
<Saint Yahweh,—
And yet ye say.
What' have we spoken, one to another,
against thee?

<Calling upon yourselves divine vengeance
to punish you if you are not good worshippers,
etc., and yet all the while
defrauding Me.>

<Let: "the nation |be the whole of it!" Cp. O.G.>

As much as to say—

* Or: "divine."
* Text difficult to render.
Prob. elliptical; perhaps corrupt. "For various suggestions see G.A.S.
Among conjectural emendations Wellhausen's seems best: 'Hath not the same God created
and sustained your (our) bread? And what does He desire? A seed of
Spirit," however, is perhaps better than "breath," as leading on to the next words: "Therefore should ye take
heed to your spirit," etc.

M.C.T.: "let no one deal treacherously." But some cod. (v. Amm.,

Supposed to be a figurative reference to the wife.
Cp. the Lexicon.

Some cod.: "All who do wrong are," Cp. chap. iv. 1—6 n.
Heb.:二代,二代. Some cod.: "the Lord also," or "even the Lord." —
G.n.

Cp. Mi. i. 2.

Some cod. (w. 3 ear. pr. edns. [1 Rubb.] and Sep.)
add: "in my name" — G.n.

Such (according to the
St. Petersburg Codex)
was the original reading

As much as to say—

"Calling upon yourselves divine vengeance
to punish you if you are not good worshippers,
etc., and yet all the while
defrauding Me."

"Lit.: "the nation [the whole of it!" Cp. O.G."

421d (a)."
Ye have said, Vain' is it to serve God,—and What' profit When* we have kept his charge, or When* we have walked gloomily before Yahweh of hosts?

Now therefore, we are pronouncing happy—the proud,— and The doers of lawlessness have even been built up , and They who have put God to the proof have even been delivered.

§ 5. A Faithful Few, and their Rewards in Coming Day of Doom.

Then, they who revered Yahweh conversed, one with another,— And Yahweh hearkened, and heard, And there was written a book of remembrance before him, For them who revered Yahweh, And for such as thought of his Name. Therefore shall they be mine, Saith Yahweh of hosts, in the day, for which I am preparing treasure,— And I will deal tenderly with them, Just as a man (dealeth tenderly) with his own son’ who is serving him. So shall ye return, and see the difference, Between the righteous and the lawless,— Between him that serveth God, and him that serveth him not.

For lo! the day cometh, that burneth as a furnace,— And |all the proud and everyone who worketh lawlessness| shall be |stubble|, And the day that cometh shall consume them utterly|.

Saith Yahweh of hosts, that it shall leave them neither root nor branch.

So shall the sun of righteousness arise to you who revere my Name, with healing in his wings,— And ye shall come forth and leap for joy like calves let loose from the stall; And ye shall tread down the lawless, for they shall be ashes under the soles of your feet,— in the day when I am working with effect, Saith Yahweh of hosts.

§ 6. The Law of Moses to be Remembered, and Elijah to be looked for to do Reconciling Work.

Remember ye the law of Moses my servant,— which I commanded him in Horeb, for all Israel. Statutes and regulations.

Lo! I am sending unto you Elijah the prophet,— Before the coming of the great’ and awful’ day of Yahweh; And he shall bring back The heart of the fathers’ unto the children, And the heart of the children’ unto their fathers,— Lest I come, and smite the land,2 with utter destruction.4

And |all the proud and everyone who worketh lawlessness| shall be |stubble|, And the day that cometh shall consume them utterly|.

Saith Yahweh of hosts, that it shall leave them neither root nor branch.

So shall the sun of righteousness arise to you who revere my Name, with healing in his wings,— And ye shall come forth and leap for joy like calves let loose from the stall; And ye shall tread down the lawless, for they shall be ashes under the soles of your feet,— in the day when I am working with effect, Saith Yahweh of hosts.

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SPECIAL NOTE.

ON

THE APOCRYPHA.

It was once customary to bind up the Apocrypha between the authorised versions of the Old and New Testaments. This has now ceased, and as a consequence this curious, interesting, and instructive part of Jewish literature is now known only to scholars. Under these circumstances, the following account of the Apocrypha, condensed from Hastings' "Dictionary of the Bible" (T. & T. Clark), may be found useful.

The word "Apocrypha" is applied by English-speaking Protestants to the following collection of books and parts of books — I. Esdras, II. Esdras, Tobit, Judith, Additions to Esther, The Wisdom of Solomon, The Wisdom of Sirach or Ecclesiasticus, Baruch (chap. vi., Epistle of Jeremy), The Song of the Three Holy Children, The History of Susannah, The History of the Destruction of Bel and the Dragon (ix., x., and xi. are Additions to the Book of Daniel), The Prayer of Manasses, I. Maccabees, II. Maccabees. The collection consists of the excess of the Latin Vulgate over the Hebrew Old Testament; and this excess is due to the Greek LXX. ["Sep."], from which the old Latin Version was made. The difference between the Protestant and Roman Catholic Old Testament goes back, then to a difference between Palestinian and Alexandrian Jews.

The word "Apocrypha," meaning "hidden," was no doubt first applied to books in a quite literal sense — of books kept from the public. The hiding of a book was easy when copies were few. It might be done on two opposite grounds — to keep from outsiders secret laws or wisdom, or because the contents were judged to be useless or harmful. Official Judaism rejected these hidden books, and declared for the exclusive recognition of the twenty-four books of the Canon. The Catholic Church decided that the Apocrypha were not to be regarded as sacred Scriptures, since publicity and universality were marks of genuineness and truth. Protestantism went over to the Jewish usage, applying the words to the books withdrawn by it from the commonly accepted Canon, though this no longer meant withdrawn from public reading and common use, but only from full authority for doctrine — not disapproved, but recommended as good and useful, not secret or hidden in origin, meaning or use. The evil name, however, helped to lower the first estimate of the books.

In the Eastern Church clearness and consistency have never been reached. In the Latin Church there was an inclination to let Christian usage, rather than scholarly theory, determine the place of the Apocrypha in the Canon. Jerome strongly pressed the sole validity of the Hebrew Canon, but nevertheless gave these books an intermediate position. Augustine stands for the Catholic principle as determining the Canon, but reveals a growing sense of the secondary authority or security of the Apocrypha. Carlstadt vindicates Jerome's position. Luther wavers, but in his Bible (completed 1534) the Apocrypha stands between O. T. and N. T., with the title: "A., that is books which are not held equal to the sacred Scriptures, and nevertheless are useful and good to read." Calvin reaffirms Jerome's view. It was not until 1827, after two years' sharp dispute, that the British and Foreign Bible Society decided to exclude the Apocrypha from all its publications of the Bible. Within the Church of England the number of readings has been, at a comparatively recent date, reduced. In the Revision of Luther's Bible (1829) the Apocrypha still stands, with Luther's title. The modern historical interest is putting these writings in their true place as significant documents of a most important era in religious history.
DEUTERONYM, AUTHORSHIP OF

At first sight it might seem as though the translator of The Emphasized Bible had no need to trouble himself about the authorship of the Book of Deuteronomy. There it stood, written, and left all such questions to commentators and the higher critics. Even had this self-exercising policy prevailed, however, that would not have obliterated the impression naturally received in the process of rendering the book. It is true that the remaining of that impression into silence might have entailed no loss to the world. But there was another reason for offering an opinion, which was this. The design of this Bible—to give effect, among other things, to the interest of the reader and the operations of reading and speech—made it imperative to take a definite attitude as to the literary question involved in this discussion. That is to say, it demanded of the translator not only an exact judgment as to what parts of the book of Deuteronomy were probably editorial, so that he might differentiate them in the margin, setting fully out to the reader the hand of the column portions that were not "speech"; but the very fact of doing this was sure to draw the inquisitive reader into the problem. By pronouncing a definite opinion on the obvious question why some parts of Deuteronomy are marginally distinguished from other parts; why, for example, chaps. i. 1-13; ii. 10-12, 19-23; iii. 11-14; iv. 41-48, 44-46, are thus separated from their contexts. It seemed better, therefore, to take the reader into confidence and explain, such few notes as were made of the book itself, as at chaps. iv. 13; v. 8.; vii. 17.; viii. 2., &c., and then by the present connected statement, to employ the book of Deuteronomy as a very elementary object-lesson, offered once for all, in that legitimate higher criticism which no honest man of reverent judgment needs fear to study.

The purpose thus defined may perhaps be more effectively attained by first presenting, substantially as it was written, a paper which appeared in a weekly magazine two years ago, and by then submitting such further observations as may appear to be called for.

In this book we hear the voice of "the old man eloquent." As an author, there may be more or less of Moses the man of God in the books of Exodus, Leviticus, and Numbers; but without the aid of his living voice, and listen to his impassioned pleadings with Israel. No later writer could have so completely entered into the situation. Moses, Edom and the other lands through which Israel had passed; far less with the inimitable. Such, at least, is the modification to which the translator's first presentation submitted itself. Briefly, as follows: That a little further extension of the supposed editorship goes a long way towards placing the main impression upon an immovable basis. Not antiquarian notes alone, but historical, introductions, and at least one historical appendix. The historical appendix is, of course, seen and known of all men. Moses certainly did not record his own death and burial; and only a considerably later hand could have finally told how much greater Moses was than any who came after him. The historical introductions—of which there are principally two—are worthy of further attention. There is nothing to show that those introductions may not have been written by Joshua, "Eleazar or Phineas, or some other contemporary of the great Prophet, within a few years of his death. The introductions referred to are, first, a general one to the whole book chap. i. 1-5; and, second, an introduction to Moses' account of the "ten words" given on Mount Sinai (chap. iv. 1—v. 1). In both of these are found tokens of editorship which challenge our confidence, inasmuch as, in them, two distinct lines of evidence are seen converging to the conclusion that these portions are editorial. The first line consists in this—that, when the Editor writes, he refers to Moses in the third person: "Moses" said or did this or that; whereas when Moses himself speaks, he naturally alludes to himself as "I" or "me"; to Israel, including himself, as "we" or "us"; directly addressing his hearers as "ye" or "you," and then by the very easy hypothesis that that particular clause in question involved in this discussion. That is to say, it is the Editor's writing because he refers to Moses in the third person,—in them we find that "over the Jordan" means to the east: on the other hand, where we feel sure that Moses himself is speaking, by the time that "I," "we," "ye," "you,"—in those very portions "over the Jordan" meant to the west; to them, after they had entered, "over the Jordan" meant to the east, or, as the Editor of Moses is accustomed to add, "towards the rising of the sun." Now the persuasive coincidence is just this: That in those portions where we presume the Editor is writing because he refers to Moses in the third person,—in them we find that "over the Jordan" means to the east; on the other hand, where we feel sure that Moses himself is speaking, by the time that "I," "we," "ye," "you,"—in those very portions "over the Jordan" means to the west. There is but one exception, and that occurs in chaps. iv. 8. and v. 8. in the sentence which by the usual token was spoken by Moses; whereas the phrase "over the Jordan" which occurs in that sentence must mean eastward, as the locality spoken of conclusively shows. The difficulty is at once removed by the very easy hypothesis that that particular clause in the sentence was added as an editorial explanation. Then all is plain, and the exception proves the rule; which rule being a second one, and coinciding with a first entirely independent of it, generates an amount of confidence not easily shaken.

But the evidence of the Mosesian authorship of the speeches—which of which, be it noted, the book of Deuteronomy is mainly composed—springs from something more subtle and more conclusive than the aforesaid converging lines of evidence, however satisfactory in themselves those lines may be. It springs from the manner in which the speaker enters into the entire situation, leading us to exclaim, None but Moses could have done it! Coupled with this, and constituting an especial form of it, is the profound emotionality—in a word, the psychology which pervades the book, prompting us to say, None but Moses could have felt all this!

What, then, was the situation into which the speaker so completely enters? It was a situation created by time, place, event, and personality, and, naturally, owing to the concurrence of these causes, a situation that had never existed before and could never exist again. The time was after the forty years' wanderings, after the conquest of Sihon, king of Heshbon, and Og, king of Bashan; and just before the passage of the Jordan into Canaan; a momentous time, crowded with exciting expectations. The place was the Arabah of Moab, near the Jordan, over against Jericho, the centre of the whole east of Canaan, along which the people had
skirted or into which they had penetrated—a place, therefore, which they would have to possess, without more delay. And what unique events had already happened: the sudden acquiescence in Israel’s triumph, that was guided by divine afflation, at the terrific storm of the clain over the matter of Haal-pear with which the names of Balak and Balaam are dishonourably associated; the return of Israel to the magnificent lands of Gilead and Bashan, with all the stir of war whetting the swords of Israel’s warriors with keen eagerness for the great conquest, the-—of the inhabitants and cities and products of the land; and there are Eleazar and Phineas, son and grandson of Aaron, Moses’ equal, Moses’ peer; there, also, the memories, many of them, reached back to the early days of the wanderings, who had seen that great and terrible desert, who had skirted Edom and Moab, and Ammon, and penetrated Gilead and Bashan, many of whom had lost near relatives in the fearful revolt of Haal-pear; and towering above them all was the commanding personality of Moses himself. Now the content here submitted is, that the speaker of those discourses, which constitute the chief portion of the book of Deuteronomy, so completely enters into the situation created by the time, the place, the events, and the personalities, that he could be no other than Moses himself. Only the man who lived then, and stood there, who had passed through those stirring events, who knew and understood that generation, could possibly speak in the strain that here greets our eyes.

For note, finally, the marked psychology of this book. We find the emotions of the speaker displayed. All the forms of speech that betoken depth of feeling are present here—repetitions, as if the speaker could not make many repetitions of God’s name and his purpose; digressions, caused by vivid memories crowding in upon him while he was speaking; appeals, remembrances, recriminations Moses could have dared none but Moses could have dared; especially confessions of disappointment and regret—so keen, so bitter, as if his heart would break—that he might not have been obedient to the great command. Note well, the extremes that meet, and are melted into a living whole, by the intense feeling with which the speaker is borne. "What nation is there so great, so foolish and unwise!" Note also the labour—the travail—for the people’s well-being into which his passionate love unites him. He speaks, and speaks; and he must surely have spoken from day to day! When he has done speaking, then he writes, and writes on: adding perhaps a little, towards the end, which he had not actually spoken, but in which he feels as if he were still speaking. And when he has written all—all the law, and all the interpretation of the law, and all the giving of the law, including perhaps variations most natural in one who spoke and wrote from memory and had been indubitably—when he has done all this, then, is there anything else he can do, any further stone he can turn, to set the people free? Yes, there is one thing he can do. He can resolve his passion into song—a song for the tongue, for the ear, for the memory; a song to live among the people, to be recited in their gatherings, to be accompanied by the harp. He has harangued them, he has warned them; now he will bewitch them. Thus is born his Witnessing Song (chap. xxxiii.). This is not the place to analyze that marvellous composition. Read it; get into sympathy with it. Against the doubt whether Moses could have composed it, let it be enough to say: Could anyone else have composed it? With regard to the Song of "Blessing" which stands in the next chapter (chap. xxxiii.), the expression in many ways is very deep. Instead of being something to grow out, but in the expression in which have gone before, it is couched in a totally opposite strain. It is blessing only—admonition only—iliation only. Shall we judge of the words of Moses, who records that "This is the blessing wherewith Moses the man of God blessed the sons of Israel before his death"? "This is the” of two expressions of which we open to us, both of which are perfectly rational, either of which would naturally account for the altered mood of the people. For it is "This is the blessing" of the main composed long years before these parting scenes, though only now publicly produced. Or we may further observe that, if death has already been the note of Moses passed into a serener atmosphere after the excitement and strain of the admonitory speeches and solemn warnings, then his final words, in an expression, the man of God rested in the consciousness that he had done his duty: knowing, moreover, that, after all, there was hope in the end for Israel, how many...
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fact, no hint is given of any harm befalling the goat that was dismissed; and despite the romance of the book of Enoch, preceded or followed by Jewish tradition, to the effect that the unsupervised goat steep rocks and was so killed, it is far more respectful to the Levitical appointment to stop where it claims to than to add a sequel which may pervert the transaction. As well imagination an untimely end to the living bird dipped in the blood of its fellow and then let go free (chap. xiv. 59) as to pursue the idea that the goat could just as well be returned to its keeping, as it was taken, by the man appointed, into a hole made to be indistinguishably lost in the crowd of the natural overgrown. Delivered once and for all from this mis-taken dream, and reverting once more to Azzel, it is enough to say that this particular feature, instead of suggesting any sacrifice to Satan, much rather amounts to a triumphant defiance of "him that held the dominion of death, that is, the Adversary." (Heb. i. 14); all the more so when the trend of such passages as Is. 1. 8; Rom. viii. 34, 35, and Rev. xii. 11, is patiently considered. From the above it may rightly be inferred that the meaning of and also given by the present translator as unsatisfactory.

PHARAOH'S HEART, THE HARDENING OF.

In his commentary on this place (Exo. iv. 21) Kalisch says: "The expression, hardened, occasion of an event is mostly more obvious, even to the reflecting mind, than its primary cause or its true (often hidden) originator, for it becomes a linguistic idiom in the most ancient, especially the Semitic, languages, to use indiscriminately the former instead of the latter, so that the phrase, I shall substitute the heart of Pharaoh means: 'I know, I shall be the cause of Pharaoh's obstinacy; my commands and wonders will be an occasion, this is to say, the obdurate heart of a powerful being, which is refractory to the rebukes of the most severe punishments, and who generally announced the time of the occurrence of the plagues by the words, 'Behold, I shall afflict thine heart;' so that in order to bring reflection and repentance; this clemency on the part of God increased Pharaoh's refractoriness; it was to him a cause of prolonged and renewed resistance.

The importance of the question thus suggested, coupled with the consideration of the translator's responsibility to duty, I felt it fair to draw attention to the possibility of the translators, to render the reader's knowledge of the text, to suggest a few further facts and observations of practical interest. Is it right, on the part of the translator of the Tanakh, to endeavor to avoid representing God as the author or instigator of wickedness?

Jews, says, for answering this question, it will be sufficient, in this article, to submit two facts. The first is, that words in the original usually expressive of cause are every where and employed to denote occasion, and may be legitimately rendered in the latter sense. The second is, that even positive commands are occasionally to be accepted as meaning no more than permission.

1. That Hebrew Grammarians distinctly avow occasion or permission to be sometimes the sense of verbs which ordinarily signify cause can be verified by a reference to the Hebrew Grammar of Gesenius, say in the admissible translation of Dr. Benjamin Davies (p. 12). After stating that the verbal form (conjugation) denotes intensity and repetition, this grammar adds: 'It often takes the modifications expressed by permit, to declare, and so on, to help.' This is found in the verb shâlôh, to send.' Notice its modification with reference to the raven and the dove in Gen. viii. 11. Noah said, 'Send these, that they may simply let them go.' The only cause was permission, the removal of restraint. Again, when Elisha said (2 Kings ii. 16-17) "Let me go," he meant way. "Let me go," 'Do not hinder me.' So with regard to hayaḥ, 'to live;' in piel, 'to cause to live.' The historian does not mean (as the midrash has it) the male children to live;" (Ex. i. 17)—plainly, "permitted them," 'refrained from putting them to death.' To the contrary, the opposite, in the following verses. Pharaoh asked: "Wherefore have we done this thing, to let (not really make) the male children live?" verse 18, and then gave command to every daughter shall ye not cause, but suffer to live." (verse 22.)

2. In the hiphil conjugation, the same modification occasion-
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PROPITIATORY COVERING.

Instead of "make atonement for" thin translation has,
mostly, " put a propitiatory covering over" ; and this is
undeniably a more adequate rendering of the original
kipper. The verb kipper is the intensitive (/*<'*-/J form of
kdphar, which by general consent means to cover. And
though kipper in set apart to denote moral covering,
generally by sacrifice, yet it does not follow that the
mental conception of covering is thereby lost. Indeed
the prevailing reference of this species of covering to
persons as its object, and the favourite construction of
the verb with *«/ "upon" and ba'ad "about," point
clearly to the wisdom of preserving the* more graphic
rendering which has here been ventured, and which
preserves the striking idealism of the Hebrew. Speaking
of the application of kipper to various classes of offerings,
the Oxford Gesenius (p. 498: says : " Underlying all these
offerings there is the conception that the persons offering
are covered by that which is regarded as sufficient ana
satisfactory by Yahweh." Although this thought may be
held to abate something of its picturesqueness when the
action is regarded as taking effect on inanimate objectssuch as the "altar," "the tent of meeting," &c—yet
these merely derived applications can scarcely be taken to
efface the deeper idealism, where that aptly holds good.
Kipp'r may easily be said to signify " to atone," but the
question arises, what is the radical O.T. conception of
" atonement " I Or, the word in question may be held to
denote " forgiveness," but Btill the question is pertinent,
Has this great " atoning" word nothing to say regarding
the means by which forgiveness is secured ! The more
must this question be pressed, that in many instances till
it becomes the standing formula in the book of Leviticus)
forgiveness is spoken of as a sequel to the atoning act
rather than that act itself. The atoning lies behind the
forgiving. Kven where the verb "to forgive" would
seem an apt rendering of the Hebrew kipper, it will
generally be found that the more graphic translation
which keeps up a filament of connection with the
sacrificial means by which forgiveness is secured, is to
be preferred. The great gain of this rendering, however,
most clearly comes in throughout those numerous cases
in which there is an undeniable surrender of life /or life.
The sacrifice covers the sinner— how ! By dying in his
stead. One life covers another when one is surrendered
and the other therefore spared. The blow must fall ; for
the wages of sin is death, and without the shedding of
blood there is no remission. But it falls on the substituted
life. The dead covers the living. The living is ransomed
—pardoned- set free. Such covering is essentially pro
pitiatory covering. Substitution is of its essence. Any
possible abuse of this fundamental Hebrew concept, will
be averted by doing careful and equal justice to the
entire Levitical ritual. The offerer consents to the
substitution; and by himself or his representative takes
an essential part in the transfer of the penalty of the
sin which he confesses. Man consents; God consents.
The substitutionary death is granted by God : it is
accepts! by man. It is accepted under the solemn stipu
lation that the spared life shall be wholly consecrated to
the holy and merciful God who brings near this costly
salvation. One thing is wanting in the ritual—the con
sent of the substitute. Nay, a second thing is missingadequacy of value in the substituted. Be it so ! Then
when a substitute shall appear who shall willingly bear
the sin of the world, and be worthy to bear it ; and God
consents and ordains; and man consents and accepts;
then the whole Ideai of Propitiatory Covering will be
complete.
It remains for tho World and for the
Individual to cany the matter to its practical consum
mation.
SIN = SIN-OFFERING = SIN-BEARER.
One of the most striking and significant facts in the
language of Iveviticus and of the O.T. generallyis that
the sin-offering and the guilf>-offering are in Hebrew
called simply "sin" and "guilt"— the victim being
called by the name of the offence which it bears and for
which it dies. As this usage could not have been
intended to confound moral delinquency or abnormal

moral condition with an innocent and unoffeo'hng
animal, the usage can only be regarded as vividly setting
forth the close connection between sin and death-the
doom of sin to end in death—the destiny of the iinbearer to carry the sin unto death and realise its termi
nation in death. The sacrifice thus becomes an impretfive
obj ect-leHson — a dramatic representation of pathetic
moral instruct!veness. The victim is put in the offender's
place, and is then slain. One sins ; another dies. Between
these two facta is interposed the symbolical ceremony of
the laying-on (or more exactly, the leanine-onj of the
hands of the sinner upon the head of the sin-bearer. The
sin is thereby represented as transferred from the former
to the latter : the sin, not indeed in its moral blame
worthiness, but in its legal answerableness. To render wh
a transference possible, Divine sanction is essential. It i*
chiefly and ultimately against God that sin is committed.
His primal law is that the person who sans— the wne ihall
die (Eze. xviii. 4) ; and he (Yahweh himself! alone can
commute or transfer the penalty. Besides, all life is his
gift and care. No animal can be lawfully slain without his
permission. Hence, in divinely-appointed sacrifice, his per
mission is seen—a fact formally and solemnly enunciated
in Leviticus xvii. 11. He grants, within certain limits
what he alone could rightfully grant, the substitution
of life for life upon the altar of sacrifice. But although,
this divine sanction is essential to acceptable substitu
tionary sacrifice, the interest and obligation of the offender
must not be overlooked. He has done the wrong, and it
is for him to make amends, if he can, and if he may. And
it is worthy of note that between him and his substitute a
near relation is presupposed or secured. To die for me,
the lamb must be mine. Accordingly the pascal lamb
was to be selected and brought to the offerer's home, there
to be petted and pitied— so as to render the offering of it
the offering of his own heart—of himself (Exo. xii. 3-*> .
In like manner, on the great Day of Propitiation. when
all the sacrifices of the year were summed up and com
pleted, it vfaafrom the ptopl*. that the priest was inrtrurttd
to accept the sin-bearers which were to be offered in their
behalf (Lev. xvi. 5). It is of course conceivable that the
sinner may be unable to provide an acceptable s&crirkr ;
in which case it is possible that God himself may provide
the Lamb {Gen. xxii. 8) ; and indeed a glimmering
perception of the possible need of some notable Divine
provision seems to have prophetically carried amy th*
patriarch Abraham into the bestowal, upon Mount
Moriah, of the name " Yahweh-yireh " ("'iahweh will
provide"), and to have induced others to prolong the
anticipation in the saying, " In the mountain of Yahweh
shall provision be made" (Gen. xxii. 14 1. The need
of Divine Sanction to the constitution of etfieaciouj
Substitution attains its most weighty expression when
we read in the prophets: "Yahweh caused tn light
upon him the iniquity of us all" ;Isa. liii. 6. No other
than He could make that transference—be the Suffering
Servant who he mav. In view of the impressive lesson
thus afforded, and which is so prominent in the book of
Leviticus (where the word hattath—for nineteen time* it
means sin— fifty-three times stands for the sin-netim
the translator would fain have followed the severity of
the Hebrew and used the one name " sin '* tiuwujbout
Doubting the intelligibility of such a terminohigy at
present, he has not ventured on that course. He his.
however, preferred "sin-bearer" to "sin-offering,'' a*
penetrating just a little further into the heart of the
matter. " Sin-bearer," meantime, may aptly remind us
not only of Isa. liii. 6, but of I. Pet. ii. 21 ; but if we should
ever be able to "homologate" the one term " *in " f'*
hattatfi) throughout the book of Leviticus, we shoalu
assuredly have climbed the high level which would conduct
us triumphantly into the great Pauline utterance of
2 Cor. v. 21. The translator is pleased :on reviewing the
three editions of his N.T.) to see that he has hitherto
resisted the temptation to substitute "sin-offering" _wr
"sin" ("made him to be sin") in that passage, and he
traces it to the influence over him of this remarkable
usage in Leviticus : " sin-offering "—yes ! but what con
stitutes a "sin-offering " save the imputation of '"J**0
The ancient usage was intensely dramatic ; it k"*"*
offerer, as he viewed his substitute, to exclaim, "There
goes—there dies—my Sin 1 "

EIUIATA.
Deuteronomy xxxii. 5 : for " son," read " sons."
Isaiah i. 9: for "left as," read "left us."
Isaiah lxv. 20 : for " accused," read " accursed."
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THE

EMPHASISED

NEW TESTAMENT.
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NEW TESTAMENT.

A New Translation

DESIGNED
TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY,
AND THE GRAPHIC STYLE OF THE SACRED ORIGINAL;

ARRANGED
TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM,
AND LOGICAL ANALYSIS;

AND EMPHASISED THROUGHOUT
AFTER THE IDIOMS OF THE GREEK TONGUE.

WITH
SELECT REFERENCES AND AN APPENDIX OF NOTES.

THIS VERSION HAS BEEN ADJUSTED TO THE CRITICAL TEXT ("FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE") OF DR. WESTCOTT AND HORT.

BY
JOSEPH BRYANT ROTHERHAM,
TRANSLATOR OF "THE NEW TESTAMENT CRITICALLY EMPHASISED."

LONDON:
H. R. ALLENSON, 2, IVY LANE, PATERNOSTER ROW, E.C.
1903.
PREFACE TO THE FOURTH EDITION.

The recent completion of "The Emphasised Bible" renders this issue of a Fourth Edition of the New Testament portion of that work a fitting occasion for the insertion of a new Preface here.

The Unity of "The Emphasised Bible" has controlled the moulding of its constituent parts. The New Testament, first published in 1872, and then in 1878 (under the title of "The New Testament Newly Translated and Critically Emphasised"), was entirely remodelled and received its present shorter title in 1897, so that it might take its place as an essential portion of the whole book. To that the Old Testament was conformed in size, type, style of translating, and method of emphasising; both Testaments being dealt with in the Expository Introduction placed before the Book of Genesis, in which Introduction the peculiarities of the entire work are explained in Four Chapters.

It is believed that this Unity of Plan and Execution serves to set in clearer light the essential oneness of the Sacred Volume: to render which service as complete as possible, an Introductory Note on "The Interpretation of the Bible" follows this Preface; moreover also a small handbook has been issued, entitled "Our Sacred Books: being Plain Chapters on the Inspiration, Transmission and Translation of the Bible."

May these endeavours receive the Divine blessing!

JOSEPH BRYANT ROTHERHAM.

June, 1903.
INTRODUCTORY NOTE

ON

THE INTERPRETATION OF THE BIBLE.

"Understandest thou what thou readest?" is a most natural question for a Translator to ask: first, from an inevitable solicitude that his rendering should not have missed its mark; and, secondly, from the self-restraint with which, though essentially an interpreter himself, he has continually left outstanding questions of exegesis to the judgment of his readers.

But, just here, between the Old Testament and the New, the problem of Interpretation becomes momentous and urgent, since therein is involved the very claim of the New Testament to follow the Old as a rightful part of the One Book. In weighing this problem, the following principles demand consideration—namely, continuity, gradation, fulfilment, adaptation and advancement.

1. Continuity, while chiefly consisting in the re-appearance of the things of the Old in the New, runs partly also on verbal lines of connection between the Hebrew Scriptures and the Christian, so that, by the help of such words as "God," "Israel," "Gentiles," "faith," "holiness" and "salvation," "heaven" and "earth," "life" and "death," "hades," "messengers," "age-abiding," and others too numerous to mention, the reader finds himself resuming in the Later Writings themes with which he had become familiar in the Earlier. And so, notwithstanding the great difference between them, the New Testament appears to run on as a continuation of the Old. The moral atmosphere is the same. It is God who is still speaking, in words which reveal His holiness and love. The appeal is still to men's consciences.

2. Nevertheless a marked gradation may be traced between the Book of Genesis and the Book of the Revelation. Even the earliest Books of the Bible are marked by the appearances of growth. The Book of Genesis is plainly introductory to the Book of Exodus; but the former shows within itself the signs of development—the small germ-record being followed by the larger narrative, each with its fitting commencement. No subtle criticism is needed to reveal these tokens of advancement: they are open to every eye. And as literary development appears, so does historical. The world before the Flood, leaving behind its admonitory lessons for all time, makes way for the world after the Flood. Of the three sons of Noah, Ham and Japheth, after coming on the scene, retire before Shem, because from Shem Abraham is to arise, and from Abraham the Chosen Nation. Simultaneously with the progress of history, prophecy advances, an early promise being amplified into repeated and enlarged predictions, running along the line which history has prepared for their accomplishment. The Man becomes a Nation, the Nation is called to be the Servant of Yahweh for ministry to the other nations of the earth, until at length the Ministering Nation itself is seen led on to its destiny by its Suffering and Conquering Messiah. The Messiah Himself is more and more clearly foreshadowed as time goes on, the promised Seed of the Woman being destined to appear in Abraham's line, of David's family, and to come forth from Bethlehem. Then we turn over the leaf, and the Coming One appears, though in lowliness at first, to be rejected—like Joseph, like Moses! Meantime, as history and prophecy march on, morals are uplifted, the temporary permission of half-remedies for social evils being closed when the Greater Prophet arrives; and just when hope rises on loftier wing, patience and self-sacrifice become the crowning virtues, and when the Mystery of Suffering deepens, larger and more satisfying solutions are discerned; so that a half-chapter from the Epistle to the Romans does more to solve the riddle than the elaborate drama and lengthy arguments of the Book of Job, and the Hallelujahs of the Apocalypse, in sweep and fulness of triumph, manifestly transcend any heard in the Psalms or the Prophets.

3. The fulfilment of Prophecy begins in the Old Testament, and then runs over into the New. The one man becomes a great nation, yea many nations spring from his loins. The Messiah appears, and the songs sung by heavenly messengers over Bethlehem's plains are learned and lisped for centuries by Gentile babes, and myriads of martyrs from among the Nations joyfully surrender their lives for very love of the Crucified Son of David, whose face they are sure they shall behold in glory. But fulfilment comes by instalments—the Eternal seems to be in no haste. The Old Testament is partly fulfilled in the New, and this measure of accomplishment forms a magnificent pledge of all the rest; nevertheless a glorious Remnant awaits the times of the accomplishment of all the things that are written. What is not fulfilled by the First Advent will be filled to the full by the Second, when "the heavens shall be set open, and the messengers of God ascend and descend unto the Son of Man."* Christians believe that the Jesus of the New Testament is the Messiah foreshadowed in the Old; they

* John i. 51.
are unwise if they affirm that He has already entered upon the whole work assigned Him. Restraining
themselves from assuming too much, they are left free to do the completest exegetical justice to the
Hebrew Scriptures as well as to their own. They can well afford to favour a natural interpretation of
the whole Bible—of poetry as poetry, allowing for poetical license; of prophecy as prophecy, granting
that some dimness must needs rest on things yet to come, especially when the like of them have never
happened yet; but abstaining nothing from the programme, hiding nothing, denying nothing; never
allegorising without express warrant or manifest need.

4. It is submitted, however, that the Hebrew Scriptures in their entirety and all at once, presents
a prophecy may be verified in principle long before it is fulfilled according to its own contextual intention.
Yahweh has an undoubted right to make "a People" out of Gentiles who before were a "No-people,"
as the Apostle Paul well understood; but He has more than the right, He has the revealed intention of
bringing the Hebrew nation itself through the three successive conditions of being first "a People," second "a No-people," and third "a People" again, as clearly announced by the Prophet Hosea. It
is sheer Gentile blindness not to see this; and the habit of overlooking it may, without exaggeration,
be said to wreck all sound interpretation of the Old Testament Prophecies. For under its influence
nothing in the ancient predictions can be trusted to mean what it says, even after making reasonable
allowance for figurative language. Whereas, when borrowed language is frankly acknowledged to bear
that character, and the interpreter faithfully reverts to its original intention in its own context—so
that, in the Old Testament, "Israel" means Israel and "Jerusalem" means Jerusalem—then the
Messiah's promised Kingdom is seen to remain intact, and the ancient prophecies concerning it can be
interpreted according to their obvious significance. The manifold wisdom of God has made ample
provision for the Messiah's Ecclesia, so that her heavenly portion can be assigned her as His Bride, with
interference with the Messiah's Kingdom, the chief earthly place therein being still regarded
as inviolably reserved for that ancient Nation whose continued existence is the most extended and
persistent miracle the world has ever seen.

5. With just abatement, however, on the score of partial fulfilment in the realm of facts and of
free adaptation in the sphere of language, advancement presses its way to the front, claiming that,
though injustice must not be done to the Hebrew Scriptures, yet less than justice shall not be accorded
to the Christian Scriptures. The advancement made in the progress of events is so decisive as of
necessity to charge language with new forces and to create new forms of expression, thereby profoundly
influencing the whole science of Biblical Interpretation. The fundamental Christian assumptions are:
that the Messiah has come—that His own people have rejected Him—that the promised Kingdom is
postponed—that now the First Advent must be followed by a Second—that meantime an Ecclesia (or
"assembly") is being summoned from the ends of the earth—that, though not herself the Kingdom,
yet in her heart the hope of the Kingdom is implanted, and by her activities preparations for its
establishment are being signally matured—that on this Ecclesia spiritual gifts have been bestowed, and
in it spiritual men have been produced who, though in many ways like the prophets of old, yet in
some ways surpass them—and that to one of these spiritual men in particular, namely Saul, of the tribe
of Benjamin, also called Paul, has been committed the stupendous privilege of revealing a New
Dispensation, intercalated among the Ages between the Two Advents, in other words between the
Rejection and Reception of the Messiah by His own people. It thus comes about that by these concurrent
advancements of facts, and of revelation as to their meaning, our methods of interpretation are
enlarged and elevated. Many new words and phrases are added to our vocabulary, such as "apostle,"
"disciple," "church" (or "assembly"), "overseer," "impassive," "age-abiding life," "wrath to
come"; and some old words are deepened in their significance, such as "good-tidings," "sacrifice,
"sanctification," "judgment." In short, Christians are the same and yet not the same as Jews: the
same, in that the former as well as the latter believe in the promises made unto the fathers; not the
same, inasmuch as the hopes of Christians are loftier and their outlook is more comprehensive. And
all these things affect Christian Interpretation, which has to embrace new things as well as old, and
therefore is naturally compelled to blend old and new in rightful proportions.

These, then, are the leading principles which, it is submitted, must underlie any successful endeav-
our to interpret harmoniously the Jewish and Christian Scriptures. To render such endeavour
successful is to obtain three results of incalculable value. It is, first, to offer a basis on which each
reader may frame for himself a few simple by-laws for Scripture exegesis; secondly, to vindicate the
right of the New Testament to stand at the close of the Old as its legitimate sequel; and, thirdly, to
offer a triumphant defence of the entire Bible, which—drawn from materials accumulated through long
ages, penned by authors mainly to each other unknown, and dealing with facts, laws, and instructions
constituting successive dispensations of Divine dealings with human affairs—nevertheless submits to be
consistently understood from end to end in a way which satisfies and sanctifies the mind, the conscience,
and the life.

* Rom. ix. 25, 26.  ** Hos. i. 9, 10.  *** Eph. i. 3.  **** Eph. v. 25-27.  ***** Rom. xi. 29.
SIGNs AND ABBREVIATIONS
EMPLOYED IN THIS WORK.

Relating to the GREEK TEXT.

[I] enclose words with respect to which ancient authorities are not unanimous.

[II] enclose words regarded by the Greek Editors as interpolations, but which for some reason they preferred not to remove from the Text.

Or (WH): [Westcott and Hort] a Various Reading in the Greek, not necessarily much inferior to that given in the Text. For the translation of these readings the present translator is, of course, alone responsible.

Add (WH): a similar addition, for which there is only partial support in the documentary evidence.

Relating to the TRANSLATION.

Ap: Appendix of Notes.
Ar: an alternative rendering (in English) of same Greek word.
Com: commonly rendered by the word that follows.
Cp: compare, prefixed to a reference which may be only indirectly helpful.
Eg: for example.
Em: emphasis.
f: after reference, means next verse; ff: next verses.
Gr: Greek.
Heb: Hebrew.

Relating to the EMPHASIS.

| single upright lines enclose words on which a moderate amount of stress should be laid.
| Double lines indicate more decided stress.
< > these angular marks ask for more or less force in utterance; are always introductory; and therefore never used at the close of a sentence. In long prefixed clauses, their form will readily catch the anticipating eye of the reader; and due attention to them will, it is believed, prove especially helpful towards an immediate perception of the structure of long sentences. They are occasionally borrowed to meet an emergency, when several shades of emphasis can be distinguished to advantage.

m’: an acute accent denotes the least possible increase of stress. Its nearly uniform application to prefixed adjectives may interest the Greek student. This sign also helps in an emergency.

** A half comma (,) simply relieves the comma, which is apt to be overmuch used or annoyingly omitted.

Note.—When, in the Epistles, the indentations of the type have been carried as far from the margin as was convenient, and yet the thought of the Writer invited a still further subordinating of clauses, a few logical capitals have occasionally been thrown in, suggesting where new lines might be commenced in writing out a passage upon an enlarged scale as an aid to exposition. In any case, as Logical Analysis is necessarily subjective, and appeals to the reader’s comprehension and insight, the student is counselled, pencil in hand, to refine these typographical indications for himself, by pushing in or drawing out the lines according to his own judgment. On the basis here provided, nothing could be easier, while the profit would be certainly great. As Dr. Richard Moulton well observes in his admirable work “The Bible as Literature,” it is not so much a question of right or wrong, as of good, better and best.
The Gospel according to Matthew.

§ 1. The Lineage Roll. Lu. iii. 23-38; 1 Ch. ii. 1-15; iii. 1-19.

1 The Lineage Roll of Jesus Christ,—* Son of David, Son of Abraham.

2 Abraham | begat Isaac.
And | Isaac | begat Jacob.
And | Jacob | begat Judah, and his brethren;
3 And | Judah | begat Perez and Zarah of Tamar,
And | Perez | begat Hezron,
And | Hezron | begat Ram;
4 And | Ram | begat Amminadab.
And | Amminadab | begat Nahshon,
And | Nahshon | begat Salmon;
5 And | Salmon | begat Boaz of Rahab,
And | Boaz | begat Ruth,
And | Obed | begat Jesse;
6 And | Jesse | begat David the King.
And | David | begat Solomon of her [that had been the wife] of Uriah;
7 And | Solomon | begat Rehoboam,
And | Rehoboam | begat Abijah,
And | Abijah | begat Asa;
8 And | Asa | begat Joram,
And | Joram | begat Jehoshaphat,
And | Jehoshaphat | begat Joram,
And | Joram | begat Uzziah;
9 And | Uzziah | begat Jotham,
And | Jotham | begat Ahaz,
And | Ahaz | begat Hezekiah;
10 And | Hezekiah | begat Manasseh;
And | Manasseh | begat Amon,
And | Amon | begat Josiah;
11 And | Josiah | begat Jechoniah, and his brethren,— upon the removal to Babylon.
12 And <after the removal to Babylon> | Jechoniah | begat Shealtiel;
And | Shealtiel | begat Zerubbabel;
13 And | Zerubbabel | begat Abiud,
And | Abiud | begat Eliahim,
And | Eliahim | begat Azor;
14 And | Azor | begat Sadoc,
And | Sadoc | begat Achim,
And | Achim | begat Eliud;
15 And | Eliud | begat Eleazar,
And | Eleazar | begat Mattathah;
And | Mattathah | begat Jacob;
16 And | Jacob | begat Joseph, the husband of Mary, of whom was born Jesus,— who is called Christ.

And <from David unto the removal to Babylon> [fourteen] generations;
And <from the removal to Babylon, unto the Christ> [fourteen] generations.

§ 2. The Birth.

18 Now the birth of Jesus Christ was thus: His mother Mary having been betrothed to Joseph,— before they came together she was found with child by the Holy Spirit.

19 Moreover, [Joseph her husband] being righteous, and yet unwilling to expose her,— intended privately to divorce her. But <when these things> he had pondered thus: a messenger of the Lord | [by dream] appeared to him, saying,—

Joseph, son of David! do not fear to take unto thee Mary thy wife, for <that which in her> hath been begotten is of [the] Holy Spirit.

21 Moreover she shall bring forth a son, and thou shalt call his name Jesus,*— for he will save his people from their sins.

22 But <when this> hath come to pass, that it might be fulfilled which was spoken by the Lord, through the prophet, saying:

Lo! | [a * Virgin] shall be with child, and shall bring forth a son,— and they will call his name Emmanuel *; which is being translated, God with us.

24 And Joseph, | awaking from his sleep, did as the messenger of the Lord directed him,— and took unto him his wife; and knew her not, until she had brought forth a son,— and he called his name Jesus.

§ 3. The Visit of the Wise Men.

2 Now <when Jesus> was born in Bethlehem of Judaea, in the days of Herod the king > lo! | wise men from eastern parts came into Jerusalem; * saying—

Where is he that hath been born king of the Jews? for we saw his star in the east, and have come to bow down to him.

But <when King Herod heard> he was troubled, and all Jerusalem with him; * and <assembling all the high-priests and scribes of the people> he was enquiring of them—

Where is | the Christ | to be born?

* Ap: "Messenger." lowing for Heb. idiom
* Ap: "Jesus.
* He is the one!
* "the"; but prob. (al-
* Lu. ii. 14.
* Lu. ii. 7, 21.
And they said to him, 
In Bethlehem of Judaea,— 
for so is it written* through the prophet: 
And thou, Bethlehem, land of Judah, 
By no means least art thou, among the governors of Judah,— 
For out of thee shall one come forth to govern, 
Who shall shepherd my people Israel.

Then Herod, privately calling the wise men, 
ascertained from them the time of the appearing star; 
and sending them to Bethlehem, said— 
Go search out accurately concerning the child,— and as soon as ye find it, bring report unto me, that I also may come and bow myself down to it.

Now they, hearing the king, went,— and lo! the star which they had seen in the east was going before them, until it went and stood over where the child was; 
and seeing the star, they rejoiced with exceeding great joy; 
and, entering the house, they saw the child, with Mary its mother,— and, falling down, prostrated themselves unto it, and, opening their treasures, offered unto it gifts—gold and frankincense and myrrh; 
and being instructed by dream, not to return unto Herod by another way retired they unto their own country.

The Flight into Egypt, the Return, and the Settlement in Nazareth.

Now when they had retired, lo! a messenger of the Lord appeared by dream unto Joseph, saying, 
Arise, take unto thee the child and its mother, and flee into Egypt, and be there, until I tell thee,— for Herod is about to seek the child, to destroy it.

And arising, took unto him the child and its mother, and fled into Egypt, and be there, until I tell thee,— for Herod is about to seek the child, to destroy it.

And arising, took unto him the child and its mother, and fled into Egypt, and be there, until the death of Herod,—that it might be fulfilled which was spoken by the Lord through the prophet, saying, 
Out of Egypt called I my son.

Then Herod, seeing that he had been mocked by the wise men, was exceedingly enraged,— 
and sent and slew all the male children that were in Bethlehem, and all its bounds, from two years old and under, according to the time which he had ascertained from the wise men.

Then was fulfilled that which was spoken through Jeremiah the prophet, saying:
A voice in Ramah was heard, 
Rachel weeping for her children, 
And would not be comforted,— because they are not.

But when Herod was dead, lo! a messenger of the Lord appeared by dream unto Joseph in Egypt;— saying— 
Arise! and take unto thee the child and its mother, and be journeying into the land of Israel,—for they are dead, who were seeking the life of the child.

Hearing, however, that Archelaus was reigning over Judaea instead of his father Herod, he was afraid [thither] to go,— and so, being instructed by dream, he retired into the parts of Galilee; 
and came and fixed his dwelling in a city called Nazareth,— that it might be fulfilled which was spoken through the prophets— 
A Nazarene shall he be called.

The Forerunner.

Now in those days came John the Immerser,* proclaiming in the wilderness of Judaea;— saying, 
Repent ye,— for the kingdom of the heavens hath drawn near.

For this is he who was spoken of through Isaiah the prophet, saying,* 
A voice, of one crying aloud! 
In the wilderness prepare ye the way of the Lord, 
Straight be making his paths.

But John himself had his raiment of camel's hair, and a leathern girdle about his loins,— while his food was locusts and wild honey.

Then were going forth unto him—Jerusalem, and all Judaea, and all the country round about the Jordan; 
and were being immersedin the Jordan river, by him, openly confessing their sins.

But seeing many of the Pharisees and Sadducees coming unto his immersion, he said to them,— 
Broods of vipers! who suggested to you, to be fleeing from the coming wrath?

Bring forth, therefore, fruit worthy of repentance; 
and think not to be saying within yourselves,— As our father we have [Abraham];

For I say unto you, that God is able [out of these stones] to raise up children unto Abraham.

[Already also] the axe unto the root of the trees] is being laid,— [every tree, therefore, not bringing forth good fruit] is to be hewn down, and [into fire] to be cast.

[Indeed] am immersing you [in water, unto repentance],— but <he who > after me cometh is mightier than I, whose [sandsals I am not worthy to bear] [he] will immerse you [in Holy Spirit and fire]; 
Whose fan is in his hand, and he will clear out his threshing-floor,— and will gather his wheat into the granary, but [the chaff] will he burn up with fire unquenchable.

The Immersion.

Then cometh Jesus, from Galilee to the
Jordan, unto John, — to be immersed by him. 14 But [he] would have hindered him, saying — [I have need] [by thee] to be immersed, — and dost thou come unto me? 15 But Jesus answering, said unto him, Suffer [me] even now,— for [thus] it becometh us to fulfil [all righteousness]. 16 'Then' he suffered him. 18 And Jesus [having been immersed] [straightway] went up from the water, — and lo! the heavens were opened* and he saw the Spirit of God, descending like a dove coming upon him; 17 and lo! a voice out of the heavens,— saying, 'This is my Son, the Beloved, in whom I delight.'

4 'Then' Jesus was led up into the wilderness, by the Spirit, to be tempted by the adversary; 3 and, fasting forty days and forty nights,— afterwards] he hungered. 5 And, coming near, the tempter said to him, — if thou art God's [Son] > speak! that these stones may become [loaves]. 4 But [he] answering, said, 'Not on bread alone shall man live, but on every declaration coming forth through them.'
6 Then the adversary took him with him unto the holy city,— and set him upon the pinnacle of the temple; 3 and saith to him, — if thou art God's Son, cast thyself down; — for it is written,* [To his messengers] will he give charge concerning thee; 3 and [on hands] will they bear thee up, lest once thou strike against a stone, thy foot. 7 Jesus said to him, — [Again] it is written, — Thou shalt not put to the test [the Lord thy God].
8 'Again' the adversary took him with him, unto an exceeding high mountain,— and pointed out to him all the kingdoms of the world, and their glory; 3 and said to him, All these things will I give thee,— if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Withdraw, Satan! for it is written, — [The Lord thy God] shall thou worship, and [to him alone] render divine service. 11 'Then' the adversary leaveth him,— and lo! [messengers] came near, and began ministering unto him.

§ 8. Jesus begins his Ministry in Galilee. Mk. i. 14-20; Lu. iv. 14, 15.
12 And <hearing that [John] had been delivered up>, he retired into Galilee; 4 and, forsaking Nazareth, he came and fixed his dwelling in Capernaum, which was by the sea,— within the bounds of Zebulun and Naphtali: 14 that it might be fulfilled, which was spoken through Isaiah the prophet, saying:
13 <Land of Zebulun, and land of Naphtali, The sea-way across the Jordan,—Galilee of the nations> 16 [The people that was sitting in darkness] [A great light] beheld,— And [on them who were sitting in land and shade of death] [Light] rose on them.*
17 [From that time] began Jesus to be making proclamation, and saying,— Repent ye, for the kingdom of the heavens hath drawn near. 18 And [walking round beside the sea of Galilee] he saw two brethren— Simon who is called Peter, and Andrew his brother,— casting a large fishing-net into the sea, for they were fishers; 19 and he saith unto them, Come after me,— and I will make you fishers of men.
20 And [they] [straightway] leaving the nets, followed him. 21 And [going forward from thence] he saw other two brethren— James the son of Zebedee, and John his brother— in the boat with Zebedee their father, putting in order their nets,— and he called them. 22 And [they] [straightway] leaving the boat and their father, followed him. 23 And Jesus was going round throughout all Galilee, teaching in their synagogues, and proclaiming the glad-message of the kingdom,— and curing every disease, and every infirmity, among the people. 24 And forth went the report of him into all Syria; and they brought unto him all who were sick, <with divers diseases and tortures distressed, demonized and lunatic and paralyzed,— and he cured them.>
25 And there followed him large multitudes—from Galilee, and Decapolis, and Jerusalem, and Judea, and across the Jordan.

5 But <seeing the multitudes> he went up into a mountain,— and, when he had taken a seat, his disciples came unto him; 3 and, opening his mouth, he began teaching them, saying:—
3 [Happy] the destitute [in spirit]; 8 [Happy] the pure [in heart];
4 [Happy] they who mourn; 5 [Happy] the meek;
6 [Happy] they who hunger and thirst for righteousness;
7 [Happy] the merciful;
8 [Happy] the pure [in heart];
9 [Happy] they who shall be comforted*
5 [Happy] the meek;
6 [Happy] they who shall inherit the earth;
7 [Happy] they who shall receive mercy:
8 [Happy] they who shall be made perfect;
9 [Happy] they who shall see God:*
10 [Is. ii. 1 f.]
11 [Is. li. 1 f.]
12 [Ps. xxxvii. 11.]
13 [Ps. xxxv. 4.]
14 Or (WH) simply: "His disciples came near."
15 Or simply (WH): "saying,— The kingdom of the heavens hath drawn near."
16 Or: "land": Ps. xxxvii. near."
9 Happy are the peacemakers; For they shall be called sons of God:

10 Happy are they who have been persecuted for righteousness' sake; For theirs is the kingdom of the heavens.

11 Happy are ye, whensoever they may reproach you and persecute you, and say every evil thing against you falsely, for my sake: Rejoice and exult, because your reward is great in the heavens; for so persecuted they the prophets who were before you.

12 Ye are the salt of the earth; but if the salt become tasteless: wherewith shall it be salted? It is good for nothing: save, being cast out, to be trampled on by men.

13 Ye are the light of the world: it is impossible for a city to be hid on the top of a mountain lying. Neither light they a lamp, and place it under the measure; but upon the lampstand, and it giveth light to all that are in the house. In like manner let your light shine before men, that they may see your good works, and glorify your Father who is in the heavens.

14 Ye are the light of the world: it is impossible for a city to be hid on the top of a mountain lying. Neither light they a lamp, and place it under the measure; but upon the lampstand, and it giveth light to all that are in the house. In like manner let your light shine before men, that they may see your good works, and glorify your Father who is in the heavens.

15 For I say unto you, That whosoever shall relax one of these commandments, the least, and teach men so shall be called least in the kingdom of the heavens; but whosoever shall do and teach the same shall be called great in the kingdom of the heavens.

16 For I say unto you, That whosoever shall relax one of these commandments, the least, and teach men so shall be called least in the kingdom of the heavens; but whosoever shall do and teach the same shall be called great in the kingdom of the heavens.

17 Ye have heard, that it was said to them of old time,—Thou shalt not make agreement with thine adversary, quickly, while thou art with him, in the way,—lest once thine adversary deliver thee up unto the judge, and the judge unto the officer, and into prison thou be cast. Verily I say unto thee, In nowise mayest thou come out from thence, until thou pay the last halfpenny.

18 Ye have heard, that it was said,

Thou shalt not commit adultery: But I say unto you, That every one who looketh on a woman so as to covet her, already hath committed adultery with her in his heart.

19 And if thy right hand causeth thee to stumble put it off, and cast it from thee,—for it profiteth thee, that one of thy members should perish, and not that whole body be cast into gehenna. And if thy whole body be cast into gehenna, there shall be no more reward for thee in the heavens.

20 But I tell you, that whosoever shall divorce his wife, let him give her a writing of divorcement; But I say unto you, That every one who divorceth his wife—saving for unfaithfulness—causeth her to be made an adulteress, and whosoever shall marry a divorced woman, committed adultery.

21 Again I say unto you, That unless your righteousness exceed that of the Scribes and Pharisees in nowise may ye enter into the kingdom of the heavens.

22 Thou shalt not commit murder,* and whosoever shall commit murder shall be liable to judgment.

23 But I say unto you, That every one who is angry with his brother shall be liable to judgment, and whosoever shall say to his brother, Art thou foolish? shall be liable to the high council; and whosoever shall say, Rebel! shall be liable unto the fiery gehenna. If, therefore, thou be bearing thy gift towards the altar, and there, thou by thy gift cause the other to stumble, thou be reconciled unto thy brother, and thou be offering thy gift.

24 Be making agreement with thine adversary, quickly, while thou art with him, in the way,—lest once thine adversary deliver thee up unto the judge, and the judge unto the officer, and into prison thou be cast. Verily I say unto thee, In nowise mayest thou come out from thence, until thou pay the last halfpenny.

25 But I say unto you, That every one who looketh on a woman so as to covet her, already hath committed adultery with her in his heart.

26 And if thy right hand causeth thee to stumble put it off, and cast it from thee,—for it profiteth thee, that one of thy members should perish, and not that whole body be cast into gehenna. And if thy whole body be cast into gehenna, there shall be no more reward for thee in the heavens.

27 Do not think, that I came to pull down the law, or the prophets: I came not to pull down, but to fulfil. For verily I say unto you, That unless your righteousness exceed that of the Scribes and Pharisees in nowise may ye enter into the kingdom of the heavens.

28 But I tell you, that whosoever shall divorce his wife, let him give her a writing of divorcement; But I say unto you, That every one who divorceth his wife—saving for unfaithfulness—causeth her to be made an adulteress, and whosoever shall marry a divorced woman, committed adultery.

29 Again I say unto you, That unless your righteousness exceed that of the Scribes and Pharisees in nowise may ye enter into the kingdom of the heavens.

30 But I tell you, that whosoever shall divorce his wife, let him give her a writing of divorcement; But I say unto you, That every one who divorceth his wife—saving for unfaithfulness—causeth her to be made an adulteress, and whosoever shall marry a divorced woman, committed adultery.

31 It was said, moreover, <Whoever shall divorce his wife> let him give her a writing of divorcement; But I say unto you, That every one who divorceth his wife—saving for unfaithfulness—causeth her to be made an adulteress, and whosoever shall marry a divorced woman, committed adultery.

32 But I tell you, that whosoever shall divorce his wife, let him give her a writing of divorcement; But I say unto you, That every one who divorceth his wife—saving for unfaithfulness—causeth her to be made an adulteress, and whosoever shall marry a divorced woman, committed adultery.

33 Thou shalt not swear falsely,— But shall render unto the Lord, thine oaths. But I tell you—not to swear at all: Neither by heaven, because it is the throne of God;— Nor by the earth, because it is his footstool: Nor by Jerusalem, because it is the city of the Great King;— Nor by thine own head, mayest thou swear, because thou art not able to make one hair white or black.

34 If therefore thou be bearing thy gift towards the altar, and there shouldst remember that thy brother hath sinned against thee, leave there, thy gift before the altar, and withdraw, first be reconciled unto thy brother, and then coming, be offering thy gift.

35 I say unto you, That unless your righteousness exceed that of the Scribes and Pharisees in nowise may ye enter into the kingdom of the heavens.

36 Thou shalt not swear falsely,— But shall render unto the Lord, thine oaths. But I tell you—not to swear at all: Neither by heaven, because it is the throne of God;— Nor by the earth, because it is his footstool: Nor by Jerusalem, because it is the city of the Great King;— Nor by thine own head, mayest thou swear, because thou art not able to make one hair white or black.

37 If, therefore, thou be bearing thy gift towards the altar, and there shouldst remember that thy brother hath sinned against thee, leave there, thy gift before the altar, and withdraw, first be reconciled unto thy brother, and then coming, be offering thy gift.

38 I say unto you, That unless your righteousness exceed that of the Scribes and Pharisees in nowise may ye enter into the kingdom of the heavens.

39 Thou shalt not swear falsely,— But shall render unto the Lord, thine oaths. But I tell you—not to swear at all: Neither by heaven, because it is the throne of God;— Nor by the earth, because it is his footstool: Nor by Jerusalem, because it is the city of the Great King;— Nor by thine own head, mayest thou swear, because thou art not able to make one hair white or black.

40 If, therefore, thou be bearing thy gift towards the altar, and there shouldst remember that thy brother hath sinned against thee, leave there, thy gift before the altar, and withdraw, first be reconciled unto thy brother, and then coming, be offering thy gift.
Ye have heard, that it was said, 

"Thou shalt love thy neighbour, and hate thine enemy." 

But I say unto you, 

Be loving your enemies, 

And praying for them who are persecuting you; 

That ye may become sons of your Father who is in the heavens; 

Because [his sun] he maketh arise on evil and good, 

And sendeth rain, on just and unjust. 

For if ye love them that love you, what reward have ye? are not even the tax-collectors doing the same thing? 

And if ye salute your brethren only, what more than common are ye doing? are not even the nations doing the same thing? 

Ye therefore, shall become perfect, as your heavenly Father is—perfect. 

But take heed, that ye do not your righteousness before men, to be gazed at by them, otherwise at least have ye none, with your Father who is in the heavens. 

When, therefore, thou mayest be doing alms, do not sound a trumpet before thee, just as the hypocrites do, in the synagogues and in the streets, that they may be glorified by men; Verily! I say unto you, they are getting back their reward. 

But thou, when thou art fasting, anoint thy head, and thy face wash, that thou do not appear unto men to be fasting, but to thy Father who is in secret, and thy Father who seeth in secret will reward thee. 

Be not laying up for yourselves treasures upon the earth, where moth and rust doth tarnish, and where thieves dig through and steal; but be laying up for yourselves treasures in heaven, where neither moth nor rust doth tarnish, and where thieves dig not through nor steal: for where thy treasure is, there will be thy heart also. 

The lamp of the body is the eye: if therefore thine eye be single, Thy whole body shall be lighted up; 

But if thine eye be evil, Thy whole body shall be in the dark: if therefore the light which is in thee is darkness: 

The darkness is how great! 

For this cause I say unto you: Be not anxious for your life; What ye shall eat [or what ye shall drink],— 

Or for your body: 

What ye shall put on: 

Is not the life more than the food? And the body than the raiment? 

Observe intently the birds of the heaven,— That they neither sow, nor reap, nor gather into barns, 

And yet [your heavenly Father] feedeth them: 

Are not ye much better than they? 

Accomplished be thy will, [as in heaven] also on earth: 

Our needful bread give us, this day; 

And forgive us our debts, as [we also] have forgiven our debtors; 

And bring us not into temptation, But rescue us from the evil one. 

For if ye forgive men their faults, Your Father who is in the heavens will forgive [even you]; 

But if ye forgive not men their faults, Neither will your Father forgive [your faults]. 

And when ye may be fasting, become not ye, as the hypocrites, of sullen countenance,—for they darken their looks, that they may appear unto men to be fasting; Verily! I say unto you, they are getting back their reward. 

But when thou art fasting, anoint thy head, and thy face wash, that thou do not appear unto men to be fasting, but to thy Father who is in secret, and thy Father who seeth in secret will reward thee. 

Be not laying up for yourselves treasures upon the earth, where moth and rust do tarnish, and where thieves dig through and steal; but be laying up for yourselves treasures in heaven, where neither moth nor rust doth tarnish, and where thieves dig not through nor steal: for where thy treasure is, there will be thy heart also. 

The lamp of the body is the eye: if therefore thine eye be single, Thy whole body shall be lighted up; 

But if thine eye be evil, Thy whole body shall be in the dark: if therefore the light which is in thee is darkness: 

The darkness is how great! 

For this cause I say unto you: Be not anxious for your life, What ye shall eat [or what ye shall drink],— 

Or for your body, 

What ye shall put on: 

Is not the life more than the food? And the body than the raiment? 

Observe intently the birds of the heaven,— That they neither sow, nor reap, nor gather into barns, 

And yet [your heavenly Father] feedeth them: 

Are not ye much better than they?
27 But who from among you, being anxious, can add to his stature one cubit?
28 And [about clothing] why are ye anxious? Consider well the lilies of the field, how they grow,—
They toil not neither do they spin;
And yet, I say unto you, Not even Solomon, in all his glory, was arrayed like [one of these]!
Now if the grass of the field—which [to-morrow] is, and [to-morrow] into an oven is cast—God thus adorneth
Not much rather [you] little of faith?
30 Now if the gross of the field—which [to-day] is, and [to-morrow] is into an oven is cast—God thus adorneth> Not much rather [you] little of faith?
31 Do not then be anxious, saying,
What shall we eat? or What shall we drink? or Wherewithal shall we be arrayed?
32 For [all] these things [the nations] seek after;
For your heavenly Father knoweth that ye are needing [all] these things.
33 But be seeking first, the kingdom and its righteousness,—
And [all these things] shall be added unto you.
34 Do not, then, be anxious for the morrow; [For the morrow] will be anxious for itself:
[Sufficient for the day] is the evil thereof.

7 Judge not, that ye be not judged;
8 For [with what judgment ye judge] shall ye be judged,—
And [with what measure ye mete] shall it be measured unto you.
9 Why, moreover, beholdest thou the mote, in the eye of thy brother,—
While [the beam] in thine own' eye! thou dost not consider?
4 Or how wilt thou say unto thy brother,
Let me cast the mote out of thine eye,—
When, to [a beam] is in thine own' eye?
5 Hypocrite! cast first [out of thine own eye] [the beam],—
And [then] shalt thou see clearly to cast the mote, out of the eye of thy brother.
6 Do not give what is holy unto dogs.
Neither cast ye your pearls before swine,—
Lest once they trample [them] down with their feet,
And, turning, tear [you].:
7 Be asking, and it shall be given you,
Be seeking, and ye shall find,—
Be knocking, and it shall be opened unto you.
8 For [whosoever asketh] receiveth,
And [he that seeketh] findeth,—
And [to him that knocketh] shall it be opened.
9 Or what man [from among yourselves],
Whom his son shall ask for a loaf,—
A stone] will give him?—
Or [a fish also] shall ask,—
[The serpent] will give him?
10 [If then] ye] being [evil] know how [good gifts] to be giving unto your children;—
[How much more] will [your Father who is in the heavens] give good things to them that ask [him]?
12 [Whatsoever things, therefore, ye would, that men be doing unto you;]
[So] be [ye also]; doing [unto them].—
For [this] is the law and the prophets.
13 Enter [ye in at] [the narrow' gate];
Because broad and roomy is the way b that leadeth unto destruction,—
And [many] are they who enter thereby:
Because [narrow] is the gate, and [confined] the way, that leadeth unto life,—
And [few] are they who find [it].
14 Beware of false prophets,
Who come unto you in clothing of sheep,—
While [within] they are ravening wolves.
15 [By their fruits] shall ye find [them] out,—
Unless perhaps men gather—
[From thorns] grapes!—
Or [from thistles] figs!
16 So [every good tree] [fine fruit] produceth,—
Whereas [the worthless tree] [evil fruit] produceth:
17 It is [impossible] for a [good tree] to be bearing [evil fruit];
Neither doth [a worthless tree] produce [fine fruit].
18 [Every] tree that beareth not fine fruit—
Is hewn down, and [into fire] is cast.
19 After all then [by their fruits], shall ye find [them] out.
20 [Not every one that saith unto me, Lord!]
Lord! shall enter into the kingdom of the heavens,—
But he that doeth the will of my Father who is in the heavens.
21 [Many] will say unto me in [that] day,
Lord! Lord! did we not [in thy name] prophesy,—
And [in thy name] cast [demons] out,—
And [in thy name] many works of power perform?
22 And [then] will I confess unto them, [Never] have I acknowledged you,—
Depart from me, ye workers of unrighteousness!
23 [Every one, therefore, who heareth [these] my words, and doeth them]—
Shall be likened to a prudent man, who built his house upon the rock;
And the rain descended, and the streams came, and the winds blew, and rushed against that house, and it fell not;
For it had been founded upon the rock.
24 [And every one who heareth these my words, and doeth them not;]
Shall be likened unto a foolish man, who built his house upon the sand;
And the rain descended, and the streams came, and the winds blew, and dashed

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a Lu. xiii. 24.
© Or: "approved.
Or: "Know!"
Lu. vi. 43, 44.
Chap. iii. 10.
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* Lu. vi. 46, 47.
against that house, and it fell; and the fall thereof was great.

28 And it came to pass when Jesus ended these words with astonishment were the multitudes being struck at his teaching; for he was teaching them as one having authority, and not as their Scribes.

8 10. A Leper cleansed. Mk. i.40-45; Lu. v.12-14.

8 And when he came down from the mountain there followed him large multitudes.

2 And lo! a leper coming near, began to bow down to him, saying—

Lord! if thou be willing thou canst cleanse me.

3 And, stretching forth the hand, he touched him, saying—

I am willing, be cleansed!

And straightway cleansed was his leprosy.

* And Jesus saith unto him,

Mind! tell no one, but withdraw, I thyself to the priest* and offer the gift which Moses directed for a witness unto them.


And when he entered into Capernaum there came near unto him a centurion, beseeching him, and saying.

Lord! my servant is laid prostrate in the house, a paralytic fearfully tortured.

He saith unto him,

[w]ill come and cure him.

But the centurion, answering, said, Lord! I am of no consideration, that under my roof thou shouldest enter,— but I only say with a word [and healed shall be my servant. * For I also am a man [set under authority, having under myself, soldiers,—and I say to this one, Go! and he goeth, and to another, Come! and he cometh, and to my servant! Do this! and he doeth it.

10 Now Jesus, hearing, marvelled, and said to them that followed,—

Verily I say unto you, With no one in Israel [such faith as this] have I found.

But I say unto you,

Many from east and west b will have come, * and shall recline with Abraham and Isaac and Jacob, in the kingdom of the heavens;

Whereas the sons of the kingdom, c shall be cast forth into the darkness outside,— [There] will be wailing and gnashing of teeth.

And Jesus said unto the centurion,

Withdraw! and [as thou hast believed] be it done for thee.

And healed was the servant in that hour.

§ 12. Peter's Mother-in-law cured, and many others. Mk. i.29-34; Lu. iv.38-44.

14 And Jesus coming into the house of Peter, saw his mother-in-law lay prostrate and in a fever, 16 and he touched her hand, and the fever left her,—and she arose, and began ministering unto him. 16 But, when [evening] came, they brought unto him many demonized,—and he cast out the spirits with a word, and [all] who were sick he cured:

that it might be fulfilled, which was spoken through Isaiah the prophet, saying,—

[Himself] our weaknesses took, and [diseases] bare.


Now Jesus seeing a multitude about him gave orders to depart unto the other side.

And a certain scribe, coming near, said unto him,—

Teacher; I will follow thee, whithersoever thou goest.

And Jesus saith unto him:

The foxes have [dens], and the birds of the heavens [nests],— But [the Son of Man] hath not where [his head he may recline].

And another of the disciples said unto him,—

Lord! suffer me [first] to depart, and bury my father.

But [Jesus] saith unto him,—

Be following me, And leave [the dead] to bury [their own] dead.


And when he entered into a boat his disciples followed him. And lo! a great squall arose in the sea, so that the boat was being covered by the waves,— but he was sleeping. And, coming near, they aroused him, saying,

Whence is this one,—that both the winds and the sea unto him, give ear?


And when he came unto the other side, into the country of the Gadarenes there met him, two men demonized, [out of the tombs] coming forth,—fierce exceedingly, so that no one could pass that way; and lo! they cried aloud, saying,

What have we in common with thee, O Son of God?

Hast thou come hither, before the right time to torment us?

Now thou art come, from them, a herd of many
swine, feeding; and the demons began to beseech him, saying,
If thou dost cast us out Send us away, into the herd of swine.
And he said unto them, Withdraw! So they going out, departed into the swine,— and lo! all the herd rushed down the cliff, into the sea, and died in the waters. And they who were feeding them fled,— and, departing into the city, reported all things, and what concerned them who had been demonized. And lo! all the city came out to meet Jesus,— and, seeing him, they besought that he would pass on from their bounds.

§ 16. A Paralytic forgiven and healed. Mk. ii. 3-12; Lu. v. 18-26.
And, entering into a boat, he crossed over, and came into his own city. And lo! they were bringing unto him a paralytic, on a couch, laid prostrate; and Jesus, seeing their faith, said to the paralytic,— Take courage! child, forgiven are thy sins.

§ 17. Matthew called. Mk. ii. 13-17; Lu. v. 27-32.
And Jesus, passing aside from thence, saw a man presiding over the tax-office, called |Matthew| and saith unto him,—

For I came not, to call the righteous, but sinners.

§ 18. Then will they fast. Mk. ii. 18-22; Lu. v. 33-38.

§ 19. The Daughter of Jairus raised; and the Woman with a Flow of Blood cured. Mk. v. 22-43; Lu. viii. 41-56.

§ 20. Two Blind men, a Demoniac, and Many Others cured; the Kingdom proclaimed; and the Multitudes pitied.
thence> there followed him, two' blind men,* crying aloud and saying,—
Have mercy on us, O Son of David!
And <when he entered the house> the blind men came unto him,—and Jesus saith unto them, Believe ye, that I can |do this|?
They say unto him,
Yes, Lord!
Then touched he their eyes, saying,
|According to your faith| be it done unto you.
And their eyes were opened. And Jesus [ sternly charged them] saying,
Mind! let no one know!
|They| however, going forth, made him known throughout the whole of that land.
And <as [they] were going forth> lo! there was brought to him, a dumb man, demonized.b
And the demon being cast out the dumb man spake; and the multitudes marvelled,
saying,—
|Never| was it seen thus, in Israel.

§21. The Twelve first sent forth. Mk. vi.7f; Lu.xi.1 f: cp.§ 93.

And <calling near his twelve' disciples> he gave them authority over impure spirits,—so as to be casting them out, and curing every' disease, and every' infirmity. 
But [seeing the multitudes] he was moved with compassion concerning them, because they were torn and thrown down, like sheep having no shepherd.2 2[Then] saith he unto his disciples,—
The harvest| indeed, is great,
But |the labourers| few;
Beg ye, therefore, of the Lord of the harvest,—
That he would thrust forth labourers, into his harvest.

7 And |as ye go| proclaim, saying,
The kingdom of the heavens hath drawn near!*
Be curing |the sick|, raising |the dead|,—
cleansing |lepers|, casting out |demons|:
Freely| ye have |received| freely| give|.
Ye may procure—neither gold, nor silver, nor copper, for your belts,—10 neither aatchel for journey, nor two' tunics, nor sandals, nor staff;†
For |worthy| is the labourer, of his maintenance.
And <into whatsoever city or village ye enter> Search out who in it is |worthy|,
And |there| abide, till ye go forth.
And <as ye enter the house> salute it;
And <if the house be worthy>
Let your peace come upon it,
But |if it be not worthy|:
Let your peace, unto you, return.
And <whosoever shall neither welcome you, nor hear your words>
As ye go forth, outside that house or city |
Shake off the dust of your feet:
Verily| I say unto you,—
More tolerable will it be, |for the land of Sodom and Gomorrha in the day of judgment||
Than for |that| city !
Lo! |I| send you forth, as sheepamidst wolves; Become ye therefore—
Prudent, as serpents, and simple,* as doves.
But beware of men;—
For they will deliver you up into high-councils,
And |in their synagogues| will they scourge you,—
And |before both governors and kings| shall ye be brought |for my sake|—
|For a witness to them and the nations|.
And <when they deliver you up> Be not anxious, how or what ye shall speak,—
For it shall be given you, in that' hour, what ye shall speak ;
For it is not |ye| who are speaking,
But |the Spirit of your Father| that is speaking in you.
And |brother| will deliver up |brother| unto death,
And |father|| child|,—
And |children| will rise up |against parents|,
|And will put them to death|.
And ye will be hated by all, because of my name,—
But the that endureth throughout| |the same| shall be saved.|†
And <when they persecute you in this city> flee into another,—
For |verily| I say unto you,
|In nowise shall ye finish the cities of Israel| Till |the Son of Man| come.

* Chap. xx. 29 f. 4 Lu. x. 2.
* Chap. xii. 22; Lu. xi. 14. 5 Mk. iii. 16-19; Lu. vi. 14.
* Nu.xxxii.17; Exe.xxxiv.5. 6; Ac. l. 18.
* Chap. xi. 9. 8 Sigma of the promised
* Or: "pure" — without kingdom: He. vi. 5.
* Lu. x. 4-11. 9 foreign admixture.
† Chap. xii. 4-14.
A disciple is not above the teacher, nor a servant above his lord.

Nor is the master of the house greater than the servant who is in his house.

If the master of the house were not greater than the servants, how much more then his household! Ichthus had been covered; which shall not be uncovered, and hidden which shall not be made known.

What I am saying to you in the darkness, tell it in the light; and what you have heard in the ear, proclaim it on the housetops.

And be not in fear, by reason of them that are killing the body; and the soul is not by them to be killed.

But fear rather him who is able to destroy both soul and body to Gehenna.

Are not two sparrows sold for an assarion? And if one of them shall fall upon the ground without your Father, but even the hairs of your head have all been numbered.

Then be not in fear, for more than many sparrows are you of value.

Every one therefore who shall confess me before men, I also will confess him before my Father who is in the heavens;

But whoever shall deny me before men, I also will deny him before my Father who is in the heavens.

Do not think, that I came to thrust peace upon the earth, but I came not to thrust peace but a sword; for I came to set at variance, a man against his father, and a father against his son, and a daughter against her mother, and a son against his father-in-law;

<He that loveth father or mother above me> Is not worthy of me;
And <he that loveth son or daughter above me> Is not worthy of me;
And <he that doth not take his cross and follow after me> Is not worthy of me;
<He that hath found his life> shall lose it,
And <he that hath lost his life for my sake> shall find it.

<He that giveth welcome unto you> Unto me giveth welcome,
And <he that giveth unto him that sent me forth> Giveth welcome—unto him that sent me forth—

<He that giveth welcome unto a prophet, in the name of a prophet> The reward of a prophet shall receive;
And <he that giveth welcome unto a righteous man, in the name of a righteous man> The reward of a righteous man shall receive;

And <whosoever shall give to drink unto one of these little ones> a cup of cold water only, [in the name of a disciple];

Verily I say unto you, in nowise shall lose his reward!

§ 22. John in prison sends Questions to Jesus.

Lu. vii. 18-35.

And it came to pass, when Jesus had finished giving instructions to his twelve disciples, he passed on from thence, to be teaching and proclaiming in their cities.

Now when John in the prison the works of the Christ, sending through his disciples said unto him, Art thou the coming one? Or a different one are we to expect?

And answering Jesus said unto them—

Go report unto John, what ye do hear and see:

The blind receive sight, And the lame walk, Lepers are cleansed, And the deaf hear;— And the dead are raised, And the desolate are told the joyful tidings;— And happy is he, whosoever shall not find cause of stumbling in me.

But as these were going their way, Jesus began to say unto the multitudes, concerning John,—

What went ye forth into the wilderness to gaze at? A reed, by a wind, shaken?

But what went ye forth to see? A man, in soft clothing, arrayed? Lo! they who soft clothing do wear, are in the houses of kings.

But why went ye forth? A prophet to see? Yea, I say unto you, and much more than a prophet.

This is he, concerning whom it is written, Lo! I send my messenger before thy face, Who shall make ready thy way before thee.

Verily I say unto you— There hath not arisen among such as are born of women, a greater than John the Immerser;

a Lu. vii. 40; Jn. xiii. 16. f Jn. xii. 51-53.
Lu. xvii. 17; xii. 2-9. g Mk. iv. 22. b Chap. xvi. 24-26; Mk. viii. 25; xii. 24-26. c "Soul."
Lu. xii. 51, 52; 34, 35; Lu. ix. 23, 24. g Com: "Soul."
4 2 Tim. ii. 12. h Mk. ix. 41.
MATTHEW XI. 12—30; XII. 1—11.

Yet he that is less in the kingdom of the heavens is greater than he.

But from the days of John the Immerser, until even now, the kingdom of the heavens is being invaded, and invaders are seizing upon it.

For all the prophets and the law did prophesy; and if ye are willing to accept it, I am Elijah—the one destined to come.

He that hath ears let him hear!

But unto what shall I liken this generation? It is like unto children, sitting in the market-places, who calling unto the others say, We played the flutes to you, and ye danced not,—we sang a lament, and ye beat not the breast.

For John came neither eating nor drinking, and they say—A demon he hath!

The Son of Man came eating and drinking, and they say, Lo! a gluttonous man and a wine-drinker, a friend of tax-collectors and sinners! And yet wisdom hath been justified by her works.

Then began he to upbraid the cities, in which had been done his noblest mighty works; because they repented not:

Alas for thee, Chorazin! Alas for thee, Bethsaida! Because if in Tyre and Zidon had been done the works of power, which were done in you, Of old I in sackcloth and ashes had they repented.

Moreover, I say unto you, For Tyre and Zidon were more tolerable in a day of judgment, than for you;

And thou, Capernaum! Unto heaven shall thou be uplifted? Unto hades thou shalt be brought down; Because if in Sodom had been done the works of power, which were done in thee,

It would, in that case, have remained until this day.

Moreover, I say unto you—For the land of Sodom was more tolerable in a day of judgment, than for thee!


In that season answered Jesus, and said—

I openly give praise unto thee, Father, Lord of heaven and earth,—

In that thou hast hid these things from the wise and discerning, and hast revealed them unto babes;

Yea, O Father! that so it hath become a delight before thee.

All things which I have done have been delivered up by my Father; and no one fully knoweth the Son save the Father; Neither doth any one fully know the Son save the Son,—and he to whomsoever the Son may be minded to reveal him.

Come unto me! all ye that toil and are burdened, and I will give you rest:

Take my yoke upon you, and learn of me,—Because meek am I and lowly in heart, and ye shall find rest unto your souls.

§ 24. Praise for Babes—Welcome for the Burdened. Lu. x. 21, 22.

V In that season answered Jesus, and said—

Lo! thy disciples are doing what it is not allowed to do on sabbath.

But the Pharisees observing it said unto him,—Lo! thy disciples are doing what it is not allowed to do on sabbath.

And he said unto them,

Have ye never read what David did, when he hungered, and they who were with him? how he entered into the house of God and the presence-bread did eat, which it was not allowable for him to eat, nor for them who were with him,—save for the priests alone?

Or have ye not read, in the law, that on the sabbaths the priests in the temple, the sabbath profane, and are blameless?

But I say unto you,—Something greater than the temple is here!

If, however, ye had known what this meaneth—

Ye would not have condemned the blameless;

For the Son of Man is Lord of the Sabbath.

§ 25. Disciples pluck Ears of Corn on Sabbath. Mk. ii. 23—28; Lu. vi. 1—5.

In that season went Jesus, on the sabbath, through the cornfields,—and his disciples hungered, and began to pluck ears of corn, and to eat. But the Pharisees observing it said unto him,—Lo! thy disciples are doing what it is not allowed to do on sabbath.

And he said unto them,

Have ye never read what David did, when he hungered, and they who were with him? how he entered into the house of God and the presence-bread did eat, which it was not allowable for him to eat, nor for them who were with him,—save for the priests alone?

Or have ye not read, in the law, that on the sabbaths the priests in the temple, the sabbath profane, and are blameless?

But I say unto you,—Something greater than the temple is here!

If, however, ye had known what this meaneth—

Ye would not have condemned the blameless;

For the Son of Man is Lord of the Sabbath.

§ 26. Withered Hand healed on Sabbath. Mk. iii. 1—6; Lu. vi. 6—11.

And passing on from thence, he came into their synagogue; and lo! a man having a withered hand, and they questioned him, saying, Is it allowable on the sabbath to heal?

that they might accuse him. And he said unto them,
What man [from among yourselves] [shall there be],—
Who shall have one sheep, and <if this should fall, on the sabbath, into a pit> Will not lay hold of it, and raise it? 19 How much better, then, [a man] than [a sheep]? So that it is allowable [on the sabbath] nobly to act.

Then saith he unto the man, Stretch forth thy hand! And he stretched it forth,—and it was restored whole, as the other.

§ 27. The Pharisees plotting, Jesus retires, quietly healing many.

And the Pharisees [going forth] took [counsel] against him, to the end that [him, they might destroy]. But [Jesus] taking note, retired from thence,—and many followed him, and he cured them all; and strictly charged them, lest they should make him manifest: that it might be fulfilled, which was spoken through Isaiah the prophet, saying:

Lo! my servant, whom I have chosen,
My beloved, in whom [my soul] delighteth,—
I will put my Spirit upon him,
And Justice unto the nations he report:
He will not strive, nor will he cry out,
Nor shall any hear, in the broadways, his voice:
A bruised case will he not break,
And [a smoking wick] will he not quench,—
Until he urge on Justice to victory,
And [in his name] shall nations hope.

§ 28. Demoniac cured. [In Beelzebul!] Blaspheming the Spirit. Mk. iii. 20-30; Lu. xi. 14-23.

Then they brought unto him, one demonized, blind and dumb,—and he cured him, so that the dumb did speak and see. And all the multitudes were beside themselves, and were saying, Can this one be the Son of David? But [the Pharisees] hearing it, said, This one, doth not cast out the demons, [save in Beelzebul] ruler of the demons.

And [knowing their inward thoughts] he said unto them,
Every' kingdom divided against itself is laid waste,—
And no city or house divided against itself will stand;
And [if] Satan is casting Satan out> [against himself] hath he become divided,—
How then shall his kingdom stand?—
And [if] [in Beelzebul, I am casting out the demons>—
In whom are [your sons] casting them out?
Wherefore they shall be [judges of you].
But [if in God's Spirit] I am casting out the demons—

Then doubtless hath come upon you unawares the kingdom of God!!
Or how can one enter the house of the mighty and [seize his goods], Unless [first] he bind the mighty one? And [then] his house he will plunder.
[He that is not with me] is [against me],—
And [he that gathereth not with me, [scattereth].

Wherefore I say unto you, All sin and profane speaking; shall be forgiven unto men,—But [the speaking profanely of the Spirit] shall not be forgiven;—
And <whosoever shall speak a word against the Son of Man> it shall be forgiven him, Either in this age, or the coming:

Either make the tree good, and its fruit good, Or make the tree worthless, and its fruit worthless;
For [from the fruit] the tree is known.
Broods of vipers!
How can ye speak good things, being evil?
For [out of the abundance of the heart] the mouth speaketh.

The good man [out of the good treasure] putteth forth good things; And the evil man [out of the evil treasure] putteth forth evil things.

But I say unto you, That <every useless expression that men shall utter> They shall render, concerning it, an account, in a day of judgment;

For [by thy words] shalt thou be justified; And by thy words shalt thou be condemned;

The Sign of Jonah, the Wisdom of Solomon, and the Return of the Demon. Lu. xi. 29-32.

Then answered him, certain of the Scribes and Pharisees, saying.
Teacher! we desire of thee [a sign, to behold];
But [he] answering, said unto them,
A wicked and adulterous generation [a sign, doth seek, And [a sign] will not be [given] it Save the sign of Jonah the prophet.

For [just as was Jonah in the belly of the wormster three days and three nights] so will be the Son of Man, in the heart of the earth, three days and three nights.

Men of Nineveh! will rise up in the judgment, with this generation, and will condemn him,—because they repented into the proclamation of Jonah; and lo! something greater than Jonah! here.

The queen of the south will arise in the judgment with this generation and will see

Is. xiii. 1-4; xi. 8.
Chap. ix. 34.
* Ap: "Ages."
* Chap. xvi. 4; Mk. vii. 11.
* Chap. vii. 16-18; Lu. vi. 43, 45.
* Jonah i. 17.
demnit,— because she came out of the ends of the earth, to hear the wisdom of Solomon; and lo! |something greater than Solomon| here!.

43 But when the impure spirit goeth out of the man, it passeth through waterless places, seeking rest,—and findeth it not. 44 |Then| it saith, into my house I will I return, |whence I came out|,—

and, coming, findeth it empty (and] swept and adorned. 46 |Then| it goeth, and taketh along with itself, seven diverse' spirits, more wicked than itself,—and, entering, abideth there; and |the last state of that man| becometh [worse than the first]. |So| shall it be, with this wicked generation.

§ 30. "Who is my Mother?" Mk. iii.31-35; Lu.viii.19-21.

46 While yet he was speaking unto the multitudes, lo! |his mother and brethren| were standing without, seeking to speak with him.

47 |And one said to him, Lo! |thy mother and thy brethren| [without] are standing, seeking [to speak] with thee.]

48 But |he| answering, said unto him that was telling him, Lo! |my mother and my brethren!| For |whosoever shall do the will of my Father who is in the heavens| [he] is my |brother, and sister, and mother].

§ 31. The Parable of the Sower. Mk. iv.1-9; Lu.viii.4-8.

13 On that day Jesus, going out of the house, was sitting near the sea; and there were gathered unto him, large multitudes, so that |he| into a boat; entered, and was sitting, and |all the multitude| on the beach was standing. And he spake unto them many things, in parables, saying:

Lo! |the sower went forth to sow,— and as he sowed— [Some] indeed, fell by the pathway, and |the birds| came, and devoured it;

And |some| fell on the rocky places, where it had not much earth,—and |straightway| it sprang up, because it had no depth of earth;

And |the sun arising| it was scorched, and, because it had no root, it withered away;

And |some| fell upon the thorns, and the thorns came up, and choked it;

But |some| fell upon the good ground, and did yield fruit,—[this] indeed a hundred fold, and |that| sixty, and |the other| thirty.

[He that hath ears| let him hear.


19 And the disciples coming near, said to him, Wherefore |in parables| art thou speaking to them?

20 And |he| answering, said, Because |unto you hath it been given, to get to know the sacred secrets of the kingdom of the heavens,—whereas |unto them| hath it not been given. For |whosoever hath; it shall be given |to him|, and he shall be made to abound,—

But |whoever hath not| |even what he hath shall be taken from him.| |

22 |For this reason| [in parables unto them] do I speak,—because |seeing| they see not, and |hearing| they hear not,—neither do they understand.

And |agains is being fulfilled in them| the prophecy of Isaiah, which saith,— They shall |surely hear| and yet will not understand,

And |surely see| and yet not perceive; For the heart of this people hath become dense. |And| [with their ears] heavily have they heard, And |their eyes| have they closed,—

Lest, once they should see with their eyes, And |with their ears| should understand, and return;

When I would certainly heal them. 4

25 But happy are |your||eyes, that they see, And your ears, that they hear;

26 For |verily| I say unto you— |Many prophets and righteous men| Have coveted to see what ye see, and have not seen, And to hear what ye hear, and have not heard.

28 Hear |ye| then, the parable of him that sowed:—

29 |When anyone heareth the word of the kingdom, and understandeth it not> the wicked one cometh, and catcheth up that which hath been sown in his heart,—this is he |by the pathway| sown.

30 And |he on the rocky places sown| the same is he that |heareth the word| and straightway, with joy| receiveth it; 31 yet hath he no root in himself, but is |only for a season|,—and <there arising, tribulation or persecution because of the word> |straightway| he findeth cause of stumbling.

32 And he among the thorns sown| the same is he that |heareth the word|,—and |the anxiety of the age' and the deceit of riches| choke up the word, and |unfruitful| it becometh.

33 But |he on the good ground sown| the same is he who doth hear and understand

* MI: "was withered."
the word, who, indeed, beareth fruit and produceth,—this, a hundred, and that sixty, and [the other] thirty.

§ 33. The Wheat and the Darnel.
24 Another parable put he before them, saying—
The kingdom of the heavens hath become like a man sowing good seed in his field; and while men were sleeping his enemy came, and sowed over darnel, in among the wheat, and away he went.

25 And when the blade shot up, and brought forth fruit, then appeared [the darnel also].
26 And the servants of the householder, coming near, said to him,—
Sir! was it not [good seed] thou didst sow in thy field?

27 And he said unto them—
An enemy hath done this.

28 And they say unto him—
Wilt thou, then, that we go and collect it?

29 And he said—
Nay! lest, at any time while collecting the darnel ye uproot, along with it, the wheat:

30 Suffer both to grow together until the harvest, and at harvest time I will say unto the reapers,—
Collect ye first, the darnel, and bind it into bundles, with a view to the burning it up; but [the wheat] be gathering into my barn.

§ 34. The Grain of Mustard Seed.
30-32; Lu. xiii.18, 19.

31 Another parable put he before them, saying—
The kingdom of the heavens is like unto a grain of mustard seed, which a man took and sowed in his field; which, indeed, is less than all seeds, but when grown is greater than garden-plants, and becometh a tree,—so that the birds of heaven come, and lodge among its branches.

§ 35. The Leaven.
Lu. xiii.20, 21.
32 Another parable he spake unto them:—
The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of flour until the whole was leavened.*

§ 36. Without a Parable—nothing.
Mk. iv. 33, 34.

33 All these things spake Jesus in parables unto the multitudes, and [without a parable] was he speaking [nothing] unto them: so that it might be fulfilled, which was spoken through the prophet, saying—
I will open [in parables] my mouth,
I will bring up things hidden from the foundation: 1

§ 37. Private Explanation of The Darnel.
26 Then dismissing the multitudes he went into the house, and his disciples came near to him, saying—
Make quite plain to us the parable of the darnel of the field.

27 And he answering, said—
He that soweth the good seed is the Son of Man:

28 And [the field] is the world,
And [the good seed] [these] are the sons of the kingdom,—
And [the darnel seeds] are the sons of the evil one;

29 And [the enemy that sowed them] is the adversary,
And [the harvest] is the conclusion of an age, 8

And [the reapers] are messengers:

30 Just, therefore, as collected is the darnel, and [with fire is burned]: so will it be in the conclusion of the age:—

31 The Son of Man will send forth his messengers, and they will collect, out of his kingdom, all 'the causes of stumbling, and the doers of lewdness,' 9 and will cast them into the furnace of fire; there will be wailing and gnashing of teeth.

32 Then, the righteous will shine forth as the sun, in the kingdom of their Father.

33 He that hath ears let him hear.

§ 38. The Hidden Treasure.

34 The kingdom of the heavens is like unto a treasure hid in the field, which a man finding, hid,—and by reason of his joy withdrew and selleth whatsoever he hath, and buyeth that field.

§ 39. One Very Precious Pearl.

35 Again: the kingdom of the heavens is like unto a merchant, seeking beautiful pearls;—and finding one very precious pearl departing, he at once sold all things, whatsoever he had, and bought it.

§ 40. The Drag-net.
47 Again: the kingdom of the heavens is like unto a large drag-net cast into the sea and gathering of every kind,—which when it was filled they dragged up on the beach, and sitting down, collected the good in vessels, but [the worthless] forth they cast.

36 So will it be in the conclusion of the age:
The messengers will come forth, and separate the wicked from among the righteous; and will cast them into the furnace of fire: there will be wailing and gnashing of teeth.

§ 41. The Well-taught Scribe—Things New and Old.

51 Have ye understood all these things? They say unto him, Yes!

* Or: "occupier."
* 1 Co. v. 6.
* Dan. iv. 21 (Chald.).
* Ps. lxxxviii. 2.
* Ap: "Age."
* Chap. vii. 31.
* Zeph. i. 3 (Heb.).
* Dan. xii. 3.
And he said unto them—

Wherefore every scribe, discipled unto the kingdom of the heavens, is like unto a household, who putteth forth out of his treasure, things new and old.

§ 42. Offence at the Carpenter’s Son. Mk. vi. 2-6; cf. Jn. vi. 42.

And it came to pass when Jesus had finished these parables, he removed from thence; and coming into his own city, began teaching them in their synagogue, so that with astonishment were they being struck, and were saying—

"Whence hath this one this wisdom, and the mighty works?

Is not this one the carpenter’s son? Is not his mother called Mary, and are not his brethren—James and Joseph, and Simon, and Judas? 58 and [his sisters] are they not all with us?

"Whence then hath this one all these things?

And they began to find cause of stumbling in him. But Jesus said unto them—A prophet is not without honour, save in his city, and in his house.


In that season heard Herod the tetrarch, the fame of Jesus; and he said unto his servants—

This is John the Immerser,—He hath arisen from the dead, for this cause are the powers working mightily within him.

For Herod seizing John, had bound him, and put him away,—because of Herodias, the wife of Philip his brother; for John had said to him,

It is not allowed thee, to have her.

And, desiring to kill him, he feared the multitude, because as a prophet they held him.

But a birthday feast of Herod taking place, the daughter of Herodias danced in the midst, and pleased Herod; wherefore [with an oath] he promised to give her, whatsoever she should ask for herself; and she being led on by her mother,—

Give me (saith she) here, upon a charger, the head of John the Immerser.

And the king, though grievous yet because of the oaths and the guests, ordered it to be given; and sent and beheaded John in the prison.

And his head was brought upon a charger, and given unto the maiden, and she brought it to her mother. And his disciples [going near] bare away the corpse, and buried him, and came and brought tidings unto Jesus.

§ 44. Five Thousand fed. Mk. vi. 32-34; Lu. ix. 10-17; Jn. vi. 1-13.

And Jesus hearing it, retired from thence in a boat, into a desert place, apart—and the multitudes [hearing of it] followed him on foot from the cities.

And, [coming forth] he saw a great multitude,—and was moved with compassion over them, and cured their sick.

And [evening] arriving, the disciples came unto him, saying—

The place is a desert, and [the hour] hath already passed,—dismisses the multitudes, that they may go away into the villages, and buy themselves food.

But Jesus said unto them,

"No need have they to go away,—give [ye] them to eat.

But [he] said—

Bring [them] to me, here.

And giving orders that the multitudes should recline upon the grass,—taking the five loaves and the two fishes,—looking up into the heaven, he blessed; and breaking, gave the disciples the loaves, and the disciples unto the multitude.

And they did all eat, and were filled,—and they took up the remainder of the broken pieces, twelve baskets full.

And [they who did eat] were about five thousand men, besides women and children.

§ 45. Jesus walks upon the Lake. Mk. vi. 45-50; Jn. vi. 45-56.

And straightway constrained he the disciples to enter into a boat, and be going before him unto the other side, while he dismissed the multitudes.

And dismissing the multitudes, he went up into the mountain, apart, to pray,—and when [evening] came, [alone] was he there.

Now the boat was still many furlongs from the land; was holding off, being distressed by the waves,—for [the wind] was contrary.

And in the fourth watch of the night, he came unto them, walking upon the sea. And the disciples seeing him [upon the sea walking] were troubled,—saying—

It is an apparition;

and [by reason of their fear] they cried out.

And straightway Jesus spake unto them, saying—

Take courage! it is [I],—be not afraid.

And making answer Peter said unto him,—

Lord! if it is [thou] bid me come unto thee, upon the waters.

And [he] said—

Come!

And, descending from the boat, Peter walked upon the waters, and came unto Jesus. 52 But

Chap. xii. 6.

Chap. xli. 6.

Chap. xxxi. 23; Mk. xiii. 32;

Chap. xxii. 20; Lu. iii. 19, 20.

Chap. xxxii. 20; Lu. xx. 6.

Chap. ix. 56.

Or [WE]: “therefore.”

Or [WE]: “then.”

Acc. to Heb. idiom, perh. Or [WE]: “he.”

Or [WE]: “to some.”

Or [WE]: “the”phantom” “apparition.”

Still in the midst of the sea.

"his own.”

Or [WE]: “his”
And [he] answering, said—

<Every> plant which my heavenly Father hath not planted > will be uprooted:

14 Let them alone! they are blind leaders;* and <if the blind lead the blind > both into a ditch will fall. b

15 And Peter [answering] said unto him, Declare to us the parable.

16 And [he] said,

[to this moment] are ye also without discernment?

17 Perceive ye not that <every> thing which entereth into the mouth || into the stomach || findeth way, and || into the draught || is passed; 18 while <the things which proceed out of the mouth || out of the heart || come forth, and || they || defile the man.

19 For <out of the heart || come forth wicked designs,—murders, adulteries, fornications, thefts, false testimonies, profane speakings:

20 [these] are the things which defile the man, but <the eating with unwashed hands> doth not defile the man.

§ 46. Eating with Unwashed Hands.

Mk. vii. 1-23.

15 Then there came unto Jesus, from Jerusalem, Pharisees and Scribes, saying—

Wherefore do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread!

3 But [he] answering, said unto them—

Wherefore do ye also transgress the commandment of God, for the sake of your tradition? 4 For [God] said—

Honour thy father and thy mother,* and—

<He that revileth father or mother> let him [surely die]! b

5 But [ye] say—

<Whosoever shall say to his father or his mother—

A gift! whatsoever, out of me, thou mightest be profited>

6 [in nowise] shall honour his father or his mother,— and so ye have cancelled <the word of God> for the sake of <your tradition>.

7 Hypocrites! well prophesied concerning you, Isaiah, saying—

This people|| with the lips || do || honour || me, WHILE [their heart] || far off || holdeth from me;

8 But [in vain] do they pay devotions unto me, Teaching for teachings. ||the commandments of men.||

10 And, calling near the multitude, he said to them—

Hear and understand!

11 [Not that which entereth into the mouth] defileth the man, But <that which proceedeth out of the mouth> || the same || defileth the man.

12 Then, coming near, his disciples say unto him—

Knowest thou, that the Pharisees <hearing the word> || were caused to stumble?!

§ 47. A Canaanite Woman’s Daughter healed.

Mk. vii. 24-30.

15 And, going forth from thence, Jesus retired into the parts of Tyre and Sidon. 16 And lo! a Canaanite woman|| from those bounds! coming forth, began crying out, saying—

Have mercy on me, Lord, Son of David! My daughter is miserably demonized.

16 But [he] answered her not a word. And his disciples, coming forward began requesting him, saying—

Dismiss her, because she is crying out after us.

21 But [he] answering, said, I was not sent forth, save unto the lost sheep of the house of Israel. 4 And [she] coming, began bowing down to him, saying—

Lord! help me.

26 But [he] answering, said, It is || not seemly || to take the loaf of || the children, and cast || to the little dogs. 5 And [she] said—

True, Lord! || [for] even the little dogs || eat || the crumbs which are falling from the table of || their masters! 6

27 [Then] answering, Jesus said to her— O woman! || great || is || thy faith || !

Be it || done || for thee, || as thou desirdest. And her daughter was healed, from that hour.

§ 48. Four Thousand fed.

Mk. viii. 1-10: cp. chap. xiv. 13 ff.

And, passing on from thence, Jesus came near the sea of Galilee, and, going up into the mountain, was sitting there. 20 And there came unto him large multitudes, having with themselves the lame, the maimed, the blind, the dumb,* and many others,—and they cast them near his feet,

* Or: (WH): "blind leaders" 4 Cp. Bo. xv. 8. [of the blind]." 5 Ac. xv. 30. According to WH, order of the words uncertain. 6 Or: "sewer."
and he cured them; so that the multitude marvelled, seeing the dumb speaking, the lame walking, and the blind seeing,—and they glorified the God of Israel. But [Jesus, calling near his disciples] said—

My compassions are moved towards the multitude, because [even now] three days abide they with me, and they have nothing to eat,—and [to dismiss them fasting] I am not willing, lest by any means they faint in the way.

And his disciples say unto him—

Whence [to us, in a wilderness] loaves in such numbers as to fill a multitude [so great]?

And they said—

Seven, and a few small fishes.

And sending word to the multitude to recline upon the ground, he took the seven' loaves, and the fishes, and giving thanks brake,—and [giving thanks] brake,—and began giving to his disciples, and [the disciples] to the multitudes. And they all dideat and were filled,—and the remainder of the broken pieces took they up, seven' hamers [full].

And, dismissing the multitudes, he went up into the boat,—and came into the bounds of Magadan.

§ 51. Peter Confessing and Confessed.

Mk. viii. 27-30; Lu. ix. 18-21.

And <Jesus coming into the parts of Cesarea of Philip> began questioning his disciples, saying—

Who are men saying that [the Son of Man] is?

And |they| said—

Some indeed, John the Immerser, and |others]| [Elijah,—

But |others] [Jeremiah, or one of the prophets].

He saith unto them—

But who say [ye] that I am?

And |Simon Peter, answering] said—

Thou art the Christ, [the Son of the Living God].

And Jesus |answering| said to him—

Happy! art thou, Simon Bar-yona,—Because [flesh and blood] revealed it not unto thee,

But my Father who is in the heavens.

And |I also] unto thee, say—

Thou art Peter,—

And [upon this rock] will I build my assembly,

And [the gates of hades] shall not prevail against it.

I will give thee, the keys of the kingdom of the heavens,—And whatsoever thou shalt bind upon the earth [shall be bound in the heavens],

And whatsoever thou shalt loose upon the earth [shall be loosed in the heavens].

Then] straitly charged he the disciples, lest [to any man] they should say—

[He] is [the Christ].

§ 52. The Needs Be of the Cross.

Mk. viii. 31-38; Lu. ix. 22-27.

|From that time| began Jesus Christ to be pointing out to his disciples that he must needs into Jerusalem go away, and many things suffer, from the elders and chief priests and scribes, and be slain,—and on [the third day] shall arise].

And [taking him aside] Peter began to rebuke him, saying—

But the Lord turned, and said: "And on thee."
Mercy on thee, Lord!

In nowise shall this befall thee.

But the turning, said to Peter—
Withdraw behind me, Satan!

A snare art thou of mine,
Because thou art not regarding the things of God, but the things of men.

Then Jesus said unto his disciples—
If any one intendeth after me to come,
Let him deny himself, and take up his cross,* and be following me;

For whosoever intendeth his life to save,
Shall lose it,—
But whosoever shall lose his life, for my sake,
Shall find it.

For what shall a man be profited,
Though the whole world he gain,
And his life he forfeit*
Or what shall a man give in exchange for his life!!?

For the Son of Man is destined to be coming,
In the glory of his Father,
With his messengers,—
And then will he fight back unto each one according to his practice.

Verily I say unto you—
There are some of those here standing,
Who, indeed, shall in nowise taste of death,
Until they see the Son of Man coming in his kingdom.

Mk. ix. 2-13; Lu. ix. 28-36; cp. 2 P. i.10-18.

And after six days Jesus took with him, Peter and James and John his brother, and brought them up into a high mountain apart;
and was transformed before them,—and his face shone as the sun, and his garments became white as the light.
And lo! there appeared to them, Moses and Elijah, conversing with him.

While yet he was speaking lo! a brightly shining cloud overshadowed them, and lo! a voice out of the cloud, saying,—[This] is my Son, the Beloved, in whom I delight,—
Be hearkening to him.

And hearing it the disciples fell upon their face, and were caused to fear exceedingly.

And Jesus answered and said—
O faithless and perverted generation!
How long shall I be with you?
How long shall I bear with you?
Bring him to me here.

And Jesus rebuked it, and the demon came out of him,—and cured was the boy, from that hour.

Then the disciples coming near to Jesus,
Privately said—
Wherefore could we not cast it out?
And he saith unto them—
Because of your little faith.
For verily! I say unto you—
If ye have faith as a grain of mustard seed
Ye shall say to this mountain, Remove hence yonder and it shall be removed,
And nothing shall be impossible to you.

§ 55. Third Announcement of Sufferings. Mk. ii.
Mk. iv. 30-32; Lu. ix. 43-46.

And as they were being gathered together in Galilee Jesus said unto them—
The Son of Man is about to be delivered up into the hands of men;
And they will slay him.
And on the third day will he arise.
And they were grieved exceedingly.

§ 56. A Fish furnishes Tribute-money.
Mk. iv. 5 f.

And when they came into Capernaum> they
MATTHEW XVII. 25—27; XVIII. 1—23.

who [the half shekel] were receiving, came near unto Peter, and said, ||Your teacher:] doth he not pay the half shekel? 25 He saith— Yea. And <coming into the house> Jesus anticipated him, saying. How [to thee] doth it seem, Simon? The kings of the earth of whom receive they dues or tax? from their sons, or from the aliens? And <when he said. From the aliens> Jesus said unto him, Well then [free] are [the sons! ] But [that we may not cause them to stumble] go unto the sea, and cast in a hook, and [the first fish that cometh up] take, and, opening its mouth, thou shalt find a shekel,—[that] take, and give to them for me and thee.

§ 57. Little Ones to be Copied, not Ensnared, Despised or Lost.

18 In that' hour came the disciples unto Jesus, saying— Who then is [greatest] in the kingdom of the heavens? And [calling near a child] he set it in the midst of them, and said— ||Verily|| I say unto you, Except ye turn and become as the children> You shall not enter into the kingdom of the heavens. 19 Whosoever shall humble himself as this child> The same is the greatest, in the kingdom of the heavens; And <whosoever shall give welcome unto one such child> upon my name> I Unto me giveth welcome. 20 And <if thy hand or thy foot> be causing thee to stumble > Cut itoff, and cast it from thee: It is [seemly for thee] to enter into life, maimed or lame, Rather than [having two' hands or two' feet] to be cast into the age-abiding fire. 21 But [if thine eye causeth thee to stumble > Pluck it out, and cast it from thee: It is [seemly] for thee [one-eyed] into life to enter, Rather than [having two' eyes] to be cast into the fiery Gehenna. 22 Beware! do not despise one of these little ones; For I say unto you—

—Ex. xxx. 11-16. 13 Chap. v. 29, 30.

That [their messengers in the heavens] do continually behold the face of my Father in the heavens. [11]*

12 How [to you] doth it seem? <If a certain man come to have a hundred' sheep Will he not leave the ninety-nine upon the mountains, And going, seek the straying one? 13 And [if it should be that he find it] ||Verily|| I say unto you— He rejoiceth over it, more than over the ninety-nine that have not gone astray. 14 |Thus| there is no desire, in the presence of my b Father who is in the heavens, That [one of these little ones] should be lost.

§ 58. How to Gain and how often to Forgive an Offending Brother. Parable of the Forgiven yet Unforgiving Servant.

15 But [if thy brother sin] Withdraw, convince him, betwixt thee and him [alone],— a If unto thee he hearken> Thou hast gained thy brother; But [if he do not hearken] Take with thee, yet one or two, That [at the mouth of two' witnesses or three'] ||Every declaration] may be established a; 17 But [if he hear them amiss] Tell it to the assembly,— And [if even the assembly] he hear amiss> Let him be unto thee, just as the man of the nations and the tax-collector. 18 |Verily|| I say unto you— <Whatsoever things ye shall bind on the earth> Shall be bound in heaven; And <whatsoever things ye shall loose on the earth> Shall be loosed in heaven.

19 |Again|| [verily] I say unto you— <If two from among you shall agree upon the earth concerning any matter, what whatsoever they shall ask> It shall be brought to pass for them, from my Father who is in the heavens; 20 For [where there are two or three, gathered together into my name] ||There| am I, in their midst!!. Then looming near| Peter said [to him]— Lord! how many times shall my brother sin against me (and I forgive him)? Until [seven] times? 22 Jesus saith to him— I say not unto thee, Unto [seven] times, But [unto seventy times seven]. 23 |For this cause| hath the kingdom of the

... and said—

[i]For this cause will a man leave his father and his mother, and be united to his wife;—

And [the two] will become [one flesh];

[i]So that no longer are they [two] but [one flesh].

[i]What therefore, [God] hath yoked together

Let not [a man] put asunder.

7 They say unto him—

Why then did [Moses] command, to give a writing of repudiation and to divorce?

8 He saith unto them—

[i]Moses, in view of your hardness of heart, permitted you to divorce your wives; [From the beginning] however, hath it not been done.

9 And I say unto you—

[i]Whosoever shall divorce his wife, saving for unfaithfulness, and shall marry another.— committeth adultery.

10 The disciples say unto him—

[i]If [so] is the cause of the husband with the wife— it is not expedient to marry.

11 But [he] said unto them—

[i]Not all; find room for the word, save they to whom it hath been given;

12 For there [are] eunuchs, who [from their mother's womb] were born so, And there [are] eunuchs, who were made eunuchs [by men],— And there [are] eunuchs, who have made themselves eunuchs [for the sake of the kingdom of the heavens]:

[i]He that is able to find room! let him find room.

§ 60. Children brought to Jesus. Mk. x.13-16; Lu. xviii.15-17.

13 Then were brought unto him children,— that he might lay his hands upon them, and pray. And the disciples rebuked them.

14 And [he] said unto them—

[i]Suffer the children—and do not hinder them—to come unto me,— For [of such] is the kingdom of the heavens.

And, laying his hands upon them, he went by way of therefrom.

§ 61. A Rich Ruler—"We left all"—Twelve Throw—The Day Labourers. Mk. x.17-31; Lu. xviii.18-30.

16 And lo! one coming near unto him, said. Teacher! what good thing shall I do, that I may have life age-abiding?

17 And [he] said unto him—

[i]Why dost thou question me concerning that which is good?

There is [One] that is good! But [if thou desir est] into life! to enter

Be keeping the commandments.


[i]Deu. xxiv.1.

[i]Or (WH): "without a reason of unfaithfulness (lit. harlotry) causes her to be made an adulteress, and he that marrieth the divorced woman committeth adultery.

[i]Mt. v.32; Lk. xvi.18.
MATTHEW XIX. 18—30; XX. 1—19.

18 He saith unto him Which? Jesus said— These:
   Thou shalt not commit murder,
   Thou shalt not commit adultery,
   Thou shalt not steal,
   Thou shalt not bear false witness;
   Honour thy father and thy mother, —
   Thou shalt love thy neighbour as [thyself].
20 The young man saith unto him— These all have I kept, —
   What [further] do I lack?
21 Jesus said unto him— If thou art to be perfect,
   Withdraw! sell thy substance, and give to the destitute, —
   And thou shalt have treasure in the heavens;
   And come! be following me.
22 And theyoungman hearing this word, went awaysorrowing, —
   for he was holding large possessions.
23 And [Jesus] said unto his disciples— Verily I say unto you.
   ||A richman|| [with difficulty] shall enter into the kingdom of the heavens.
34 Again I say unto you— ||L'Easier|| is it for [a camel] through the eye of a needle to enter,
   Than a rich man— into the kingdom of God.
25 And [hearing it] the disciples were being struck with the greatest astonishment, saying—
   Who then can be saved?
26 And [looking intently] Jesus said unto them—
   ||With men|| this is impossible, —
   But [with God] [all things are possible].
27 Then [making answer] Peter said unto him—
   Lo! we have left all, and followed thee, —
   What then shall there be [for us]?
28 And [Jesus] said unto them—
   ||Verily|| I say unto you,
   [For you who followed me in the regeneration]
   [When the Son of Man shall take his seat on his throne of glory]
   ||Ye also|| shall be seated upon twelve thrones, —
   Judging the twelve tribes of Israel.
30 But many shall be—
   First-last, and Last-first.
20 For the kingdom of the heavens [is like] a man, a householder,—
   Who went forth with the morning, to hire labourers into his vineyard; —
   and [when he had agreed with the labourers for a denary the day] sent them into his vineyard.

3 And <going forth about the third' hour> he saw others, standing in the marketplace, unemployed; —
   and [to them] he said—
   ||Ye also|| go your way into the vineyard, —
   and whatsoever may be right I will give you;
   and [they] departed.
And <again> going forth about the sixth' and ninth' hour he did likewise.
And <about the eleventh> going forth he found others, standing, and saith unto them—
   Why [here] stand ye, all' the day, [unemployed]?
7 They say unto him—
   Because [no one] hath hired [us].
   He saith unto them—
   ||Ye also|| go your way into the vineyard.
8 And [when evening came] the master of the vineyard saith unto his steward—
   Call the labourers, and pay the hire,— beginning from the last, unto the first.
9 And they of the eleventh' hour [coming] received severally a denary.
10 And [when the first came] they supposed that [more] they should receive, —and [they also] received severally a denary.
11 And [having received it] they began to murmur against the householder,
   saying—
   ||These last|| [one' hour] wrought, and thou hast made them [equal unto us] who have borne the burden of the day, and the scorching heat.
12 And [he] answering, [unto one of them] said,—
   Friend! I wrong thee not:
   Was it not [for a denary] thou didst agree with me?
   Take thine own, and go thy way;
   But I please [unto this' last] to give, as also to thee:
   Is it not allowed me to do [what I please] with my own?
   Or is [thine eye] [evil] because I am good?
13 [Thus] shall be—
   The last first, and the first last.*

§ 62. Private Announcement of Sufferings.
Mk. x.32-34; Lu. xvi.31-33.
17 And <Jesus, being about to go up unto Jerusalem> took unto him the twelve [disciples] [apart], and [in the way] he said unto them—
18 Lo! we are going up unto Jerusalem; —
   And [the Son of Man] will be delivered up unto the chief-priests and Scribes,
   And they will condemn him [to death],
   And deliver him up unto the nations, to mock and to scourg and to crucify,—
   And [on the third day] he will [arise].

* Or: "the [following]."
* Or (WH): "the."
+ Exo. xx. 11-16; Deu. v. 17-20. — Gen. xviii. 14; Job xlii. 2; Zech. viii. 6 (Sep.);
* Lev. xix. 18. — cp. Lu. i. 87.
* Who have nothing. — Chap. xx. 10.
* Chap. xix. 30.
§ 63. Request for Zebedee's Sons. Mk. x. 35-45.

20 Then came unto him the mother of the sons of Zebedee, with her sons, bowing down, and asking something from him. 21 And he said to her— What desirest thou? She saith unto him—

Bid, that these my two sons may sit, one on thy right hand, and one on thy left, in thy kingdom.

22 But Jesus answering said— Ye know not what ye are asking: Are ye able to drink the cup, which I am about to drink; They say unto him— We are able.

23 But Jesus answering said— My cup, indeed ye shall drink; But to sit on my right hand and on my left is not mine to give,—except unto those for whom it hath been prepared by my Father.

24 And the ten hearing were sorely displeased, concerning the two brethren.

25 But calling them near, said— Ye know that the rulers of the nations lord it over them, And the great ones wield authority over them: But whosoever shall desire among you to become [great] shall be your minister; And whosoever shall desire among you to be first shall be your servant!—

26 Not so is it among you,— But whosoever shall desire [among you] to become [great] shall be [your minister]; And [the great ones] wield authority over them.*

§ 64. Two Blind Men recover Sight. Mk. x. 46-52; Lu. xviii. 35-43.

29 And as they were going forth from Jericho there followed him a great multitude; and lo! two blind men, sitting beside the road: <hearing that Jesus was passing by> cried aloud, saying—

Lord! have mercy on us! Son of David!

31 But the multitude rebuked them, that they might hold their peace. But [the] more, cried aloud, saying—

Lord, have mercy on us! Son of David! And [standing still] Jesus called them, and said—

What desire ye I should do for you?

30 They say unto him—

Lord! that [our eyes] may open.

34 And moved with compassion] Jesus touched their eyes, and straightway they recovered sight, and followed him.

§ 65. The Triumphal Entry. Mk. xi. 1-10; Lu. xix. 29-38; Jn. xii. 12-15.

21 And when they drew near unto Jerusalem, and came unto Bethphage, unto the Mount of Olives; then Jesus sent forth two disciples; saying unto them—

Be going into the village that is over against you, and straightway ye shall find an ass bound, and a colt with her,—loose them, and lead them unto me.

3 And if anyone unto you say aught ye shall say—

Their Lord hath need,— and straightway he will send them.

4 But [this] hath come to pass, that it might be fulfilled, which was spoken through the prophet, saying:

Tell ye the daughter of Zion, Lo! [thy King] is coming unto thee, Meek and mounted upon an ass, And upon a colt the foal of a tailing ass.*

And the disciples went and did as Jesus directed them; 7 and led the ass and the colt, and laid upon them their garments, and he took his seat upon them. 8 And [the chief multitude] spread their own mantles in the way, and [others] were cutting off young branches from the trees, and spreading them in the way; 9 and the multitudes <they who were going before him and they who were following after> were crying aloud, saying—

Hosanna* to the Son of David, [Blessed is he that is coming in the name of the Lord],

10 And the multitudes were saying— [This] is the prophet Jesus,— He from Nazareth of Galilee.


12 And Jesus entered into the temple, and cast out all who were selling and buying in the temple,—and [the tables of the money-changers] he overthrew, and the seats of them who were selling doves; 13 and saith unto them—

It is written, [My house] a house of prayer! shall be called,* but [ye] are making it, A den of robbers.*

14 And there came unto him blind and lame, in the temple, and he cured them.

15 But the Chief-priests and the Scribes seeing the marvels that he wrought, and the boys who were crying aloud in the temple, and saying, Hosanna to the Son of David!* were greatly displeased; 16 and said unto him— Hearcest thou what these are saying? And [Jesus] saith unto them—

Yes: Have ye never read, [Out of the mouth of babes and sucklings] hast thou prepared praise!*
And leaving them behind, he went forth outside the city into Bethany, and spent the night there.

§ 67. The Barren Fig-tree Withered.

Mk. xi. 12-14, 20-21.

And early returning into the city he hungered; and seeing one fig-tree by the way he came up to it, and nothing found he thereon, save leaves only,—and he saith unto it—

"No more! If from thee let fruit spring forth, unto times age-abiding,—

and the fig-tree instantly withered away.

And the disciples [seeing it] marvelled, saying—

"How instantly did the fig-tree wither away!"

And Jesus answering said unto them—

"Verily I say unto you, If ye have faith, and do not doubt—

Not only this of the fig-tree shall ye do,—

But even if unto this mountain ye shall say, Be lifted up, and be cast into the sea—

it shall be done.

And all things whatsoever ye shall ask in prayer, believing ye shall receive.

§ 68. By what Authority? Two Sons.

Mk. xi. 27-33; Lu. xx. 1-8.

And when he entered the temple the Chief-priests and the Elders of the people came unto him as he was teaching, saying—

"By what authority! these things art thou doing? And who to thee gave this authority?"

And making answer Jesus said unto them—

I also will ask you one thing,— Which if ye tell me,

I also will tell you—

By what authority! these things I am doing:

The immersion by John: whence was it? Of heaven, or of men? But they began to deliberate among themselves, saying—

"If we say, Of heaven; He will say unto us, Wherefore then did ye not believe him?"

But if we say, Of men; We fear the multitude. For all, as a prophet, are holding John.

And making answer to Jesus, they said—

We know not.

He also said unto them—

Neither do I tell you. By what authority! these things I am doing.

But how to you doth it seem?

A man had two sons:

[Coming unto the first] he said, Son! go thy way, [To-day] be working in the vineyard.

And he answering, said, [I] sir! and went not;
Matthew XXI. 42—46; XXII. 1—29.

42 Jesus saith unto them—
Have ye never read in the Scriptures,
[<A stone which the builders rejected>
|The same| hath become ||head of the corner|; |
|From the Lord| hath this come to pass,
|And is marvellous in our eyes.]*
Wherefore I say unto you,
The kingdom of God [will be taken away
from you],
And given to a nation bringing forth the
fruits thereof:
|[And | he that falleth on this stone|]
Will be sorely bruised;
But [on whomsoever it may fall]
It will utterly destroy * him.]*

43 Wherefore I say unto you.
The kingdom of God will betaken away
from you;,
And givento a nation bringing forth the
fruits thereof:u CAnd |haththatstone|b
fallen upon him;
Will be sorely bruised;
But on whomsoever it may fall
It will utterly destroy * him.]*

44 And the Chief-priests and the Pharisees| hearing his parables| took note, that [concerning
them | he was speaking. And, seeking to
secure him, they feared the multitudes; since
|for a prophet | were they holding him.

§ 70. Marriage Feast and Wedding Garment.
Lu. xiv. 16-24.

22 And [answering| Jesus |again| spake in
parables unto them, saying:—
The kingdom of the heavens hath become like
a man, a king,—
Who made a marriage-feast for his son;
And sent his servants, to call the invited
into the marriage-feast,—
And they would not come.

|Again| sent he other| servants, saying—
Say to the invited,
Lo! [my dinner| have I prepared,
|Mine oxen and my fatlings| are slain,—
And |all things| are |ready|:
Come ye into the marriage-feast.

And |they| slighting it, went off,
|One| indeed, into his own field.
And |another| unto his merchandise,—
And |the rest| securing his servants, ill-
treated and slew them.

And |the king| was provoked to anger,—
And, sending his armies,
Destroyed those murderers,
And |their city| set on fire.

|Then| saith he unto his servants—
The marriage | indeed, is ready.—
But |the invited| were not |worthy|;
Be going, therefore, into the crossways of
the roads,
And |as many as ye shall find| call ye
into the marriage-feast.

And those servants |going forth| into the
roads,
Gathered together all whom they found,
both bad and good,—
And filled was the bride-chamber with
guests.

But the king <entering to view the guests>
Saw there a man, who had not put on a
wedding-garment,—

In. viii. 15. * Ps. xcvi. 23.

12 And saith unto him—
Friend! how camest thou in here, not
having a wedding-garment?
And [he] was put to silence.

18 |Then| the king said unto the ministers—
<Binding him feet and hands>
Cast him forth into the darkness [outside]:
|There| shall be wailing and gnashing of
teeth.

For [many| are |called|, but [few| are |chosen|.

§ 71. Cesar and God. Mk. xii. 13-17; Lu. xx.
20-26.

18 |Then| went the Pharisees and took |counsel,
that they might ensnare him [in discourse].
And they sent forth to him their disciples,
with the Herodians, saying,
Teacher! we know that |true| thou art,
And |the way of God| [in truth] dost
teach,
And it concerneth thee not about anyone,—
For thou lookest not unto the face of men:
Tell us then, how [to thee] it seemeth?
Is it allowable to give tax unto Cesar, or
not?

But Jesus <taking note of their wickedness>
said—
Why are ye tempting me, hypocrites?

Shew me the coin appointed for the tax.
And [they| brought unto him a denary.
And he saith unto them—
|Whose| is this image and the inscription?

They say—Cesar's.
|Then| saith he unto them—
|Render, therefore, |the things of Cesar, unto
Cesar|,—
And |the things of God, unto God|.

22 And, hearing, they marvelled,—and, leaving
him, departed.

§ 72. Marriage and the Resurrection.
Mk. xii. 18-27; Lu. xx. 27-39.

23 |On that'day| there came unto him Sadducees,
who say, there is |no resurrection|,— and they
questioned him,** saying—
Teacher! [Moses| said,
<If any man die not having children> his
brother shall marry his wife, and raise up
seed unto his brother.>

Now there were, with us, seven' brethren;
And [the first| marrying, died, and not
having seed, left his wife unto his
brother.
Likewise |||the second also|, and the
third,—unto the seven|.
And [last of all] died ||the wife|.

In the resurrection, therefore—
|Of which of the seven| shall she be wife?
For [all| had her.

And Jesus answering, said—
Ye are deceiving yourselves.
Knowing neither the Scriptures, nor yet the
power of God.

* Des. xxv. 5; Gen. xxxviii. 8.
30 For [in the resurrection] they neither marry, nor are given in marriage, but [as messengers in the heaven] are they.

31 But [as touching the resurrection of the dead]—

Have ye not read what was spoken unto you by God, saying—

32 [I] am the God of Abraham, and the God of Isaac, and the God of Jacob? a

He is not God of the dead but [of the living].

33 And [the multitudes] hearing, were being struck with astonishment at his teaching.

§ 73. The Greatest Commandment. Mk. xii. 28-31; Lu. x. 25-27.

34 Now [the Pharisees] hearing that he had silenced the Sadducees were brought together with one accord; 35 and one from among them, a lawyer [proposed a question] putting him to the test:

36 Teacher! [which commandment] is greatest in the law?

37 And [he] said unto him—

Thou shalt love the Lord thy God—with all thy heart, and with all thy soul, and with all thy mind: b

38 [This] is the great and first commandment.

39 The second, like it [is] this: Thou shalt love thy neighbour as thyself.

40 [In these two'commandments] [all the law] is contained, [and the prophets].

§ 74. David's Son and Lord. Mk. xii. 35-37; Lu. xx. 41-44.

41 Now <the Pharisees having come together> Jesus questioned them, saying—

42 How [to you] doth it seem, [concerning the Christ]?

|Whose son| is he?

They say unto him— David's.

43 He saith unto them—

How then [doth] David, in spirit, call him Lord, saying—

44 [The Lord] hath said unto [my Lord],—

Sit thou on my right hand, Until I make thy foes thy footstool? a

45 [If then] David calleth him Lord> [How] is he [his son]?

46 And [no one] was able to answer him a word, neither durst anyone [from that day] question him [any more].

§ 75. Alas for the Scribes and Pharisees.

23 [Then] Jesus spake unto the multitudes and unto his disciples, a saying—

[Upon Moses's seat] have sat down, the Scribes and the Pharisees:

3 [All things] therefore, whatsoever they tell you [do and observe],—

But [according to their works] do ye not, For they [say], and do not [perform].

4 But they bind together heavy burdens, and lay upon men’s shoulders,

Whereas [they] with their finger are not willing to move them.

But [all their works] they do, [to be gazed at by men],—

For they make broad their amulets, and make large their fringes.

And clearly love the first couch in the chief meals, and the first seats in the synagogues, and the salutations in the market-places, and to be called by men, Rabbi.

But [ye]—do not be called Rabbi,—

For [one] is your Teacher, and [all ye] are brethren;

9 And [father] be none of you called [upon the earth],

For [one] is your Father [the Heavenly];

Neither be called leaders,

For [your leader] is one [the Christ];

11 And [the greatest of you] shall be to you a minister;

13 And [whosoever shall exalt himself] shall be [exalted],

And [whoever shall abase himself] shall be [abased].

14 But alas for you, Scribes and Pharisees, [hypocrites];

Because ye are locking up the kingdom of the heavens before men,—

For [ye] are not entering, Neither [them who are entering] suffer ye to enter.

15 Alas for you, Scribes and Pharisees, [hypocrites]:

Because ye compass sea and dry land, to make one convert,—

And [when it is done] ye make him a son of gehenna [twofold more than ye].

16 Alas for you, blind guides! that say—

<Whosoever shall swear by the Temple>[It is] nothing,

But <whosoever shall swear by the gold of the Temple> is bound:

Foolish and blind! for which is [greater], The gold, or the Temple that hath hallowed the gold?

And <whosoever shall swear by the altar> it is [nothing],

But <whosoever shall swear by the gift that is upon it> is bound:

19 Blind! a for which is greater The gift, or the altar that halloweth the gift?

20 <He therefore that hath sworn by the altar> Sweareth by it, and by all that is upon it;

21 And <he that hath sworn by the Temple> Sweareth by it, and by him who dwelleth therein;

22 And <he that hath sworn by heaven> Sweareth by the throne of God, and by him who sitteth thereupon.

* Exo. iii. 6.

a Lu. xi. 46.

b Deu. vi. 5.


c Or (WH): "dwell." e Lev. xix. 18.

Omitted by WH.
33 Alas for you, Scribes and Pharisees, hypocrites; Because ye tithe the mint and the anise and the cummin,— And have dismissed the weightier matters of the law—the justice, the mercy, and the faith; Whereas those it was binding to do, And those not to dismiss. * Blind guides! Straining out the gnat, But the camel swallowing. 25 Alas for you, Scribes and Pharisees, hypocrites; Because ye cleanse the outside of the cup and of the dish,— While within they are full of plunder and, intemperance. Blind Pharisee! cleanse first the inside of the cup and of the dish, That the outside thereof may become clean. 27 Alas for you, Scribes and Pharisees, hypocrites; Because ye make yourselves like sepulchres whitewashed, Which indeed appear beautiful, But within are full of dead men’s bones and all uncleanness,— Thus ye also outside indeed appear to men righteous, But within are full of hypocrisy and lawlessness. 29 Alas for you, Scribes and Pharisees, hypocrites; Because ye build the sepulchres of the prophets, And adorn the monuments of the righteous, And say— If we had been in the days of our fathers, We would not have been their partners in the blood of the prophets: So that ye bear witness against yourselves, That ye are sons of them whom ye murdered the prophets. And ye fill ye up the measure of your fathers! Serpents! broods of vipers! how should ye flee from the judgment of Gehenna? For this cause lo! |I| send unto you, prophets and wise men and scribes,— Some from among them ye will slay and crucify, And some from among them ye will— Scourge in your synagogues, And pursue from city to city: That there may come upon you— All righteous blood poured out upon the earth, From the blood of Abel the righteous, Unto the blood of Zachariah, son of Barachiah, whom ye murdered between the Temple and the altar. 36 Verily I say unto you— All these things will have come upon this generation. * Jerusalem! Jerusalem! That slayeth the prophets, And stonesthem that have been sent unto her,— How often would I have gathered thy children, Like as a hen gathereth her chickens under her wings,— And ye would not! Lo! your house is left to you; 32 For I say unto you— In no wise may ye see me henceforth, Until ye say, Blessed is he that cometh in the name of the Lord. * § 76. The Prophecy on Mount Olivet. Mk. xiii. Lu. xxi. 24 And <Jesus coming forth> |from the temple> was taking his departure, when his disciples came forward, to point out to him the buildings of the temple. * But |he| answering, said unto them— Are ye not beholding all these things? Verily I say unto you— In no wise shall there be left here stone upon stone, Which shall not be thrown down. 3 And <as he was sitting upon the Mount of Olives> the disciples came unto him, privately, saying— Tell us, when these things shall be,— And what the sign of thy presence, and the conclusion of the age. * And |answering| Jesus said unto them— Be taking heed, lest anyone deceive you; For |many| will come upon my name, saying— |I| am the Christ,— And will deceive many. Moreover ye will be sure to be hearing of wars, and rumours of wars: Mind! be not alarmed, for it must needs happen,— But |not yet| is |the end|; 7 For there will arise— Nation against nation, And kingdom against kingdom,— And there will be famines and earthquakes in places. But |all| these things are a beginning of birth-pangs. 9 |Then| will they deliver you up into tribulation, and will slay you,— And ye will be hated by all the nations |because of my name; 10 And |then| will many be caused to stumble, And one another will deliver up, And will hate one another; — Or (W.[E]): "left to you;" — Or (W.[E]): "will fill up." — Ap: "Age." — Or (W.[E]): «left to you;» Dem. ii. 26. — Or (W.[E]): «left to you;» Jer. xxil. 6; — Or (W.[E]): «left to you;» Is. xix. 4. — Or (W.[E]): «left to you;» Jer. xiii. 6. — Or (W.[E]): «left to you;» Jer. xiii. 7. — Or (W.[E]): «left to you;» Chap. x. 22; Mk. xiii. 13; — Or (W.[E]): «left to you;» Lu. xxi. 17. — Or (W.[E]): «left to you;» Ps. cviii. 26. — Or (W.[E]): «left to you;» — Ap: "Presence;" — Or (W.[E]): «left to you;» — Or (W.[E]): «left to you;» Dan. xi. 41 (Sep.).
And many false prophets will arise, and deceive many;
And because of lawlessness being brought to the full, the love of the many will grow cold.
But he that hath endured throughout shall be saved.
And this glad message of the kingdom will be proclaimed in all' the inhabited earth, for a witness unto all the nations,—And then will have come, the end.

<Whensoever, therefore, ye shall see the abomination of desolation, that was spoken of through Daniel the prophet, standing in a holy place,—b

He that readeth let him think>

[T]hen| they who are in Judæa, let them flee into the mountains; and he that is on the house-top let him not come down, to take away the things out of his house; c
And he that is in the field, let him not turn back, to take away his mantle.

But alas! for the women with child, and for them that are giving suck in those days;
But be praying that your flight may not happen in winter, nor on sabbath;
For there will be then, great tribulation, such as hath not happened from the beginning of the worlds until the present time, neither in any wise shall happen.

And except those days had been shortened, b no flesh had been saved; But for the sake of the chosen, those days shall be shortened.

[Then] if any unto you say—Lo! here; is the Christ, or there; Do not believe it;
For there will arise, false Christs, and false prophets, and they will show great signs and wonders, a so that, if possible, even the chosen should be deceived:

Lo! I have foretold you.
If therefore they should say unto you—Lo! in the desert he is; Do not go forth;
Lo! in the chambers; Do not believe it;
For there shall be two men in the field,—One is taken near, and one is left behind:
Two women grinding at the mill,—One is taken near, and one is left behind.
Bo watching, therefore,
For ye know not on what manner of day your Lord is coming.
But there is one thing ye know:
That if the householder had known; In what watch the thief was coming;
But if that wicked servant should say in his heart—
My master delayeth,
And begin to be striking his fellow-servants,
And eating and drinking with the drunkens
The master of that servant will have come
On a day when he is not expecting,
And in an hour when he is not observing,—
And will cut him saunder;
And |his part| |with the hypocrites| will appoint:
|There| shall be wailing and gnashing of teeth!*

Then| will the kingdom of the heavens become like unto |ten virgins; Who, taking their torches, went forth to meet the bridegroom.

Now |five of them| were foolish,
And |five| prudent.

For |the foolish||—
Though they took |their torches|,
Took not with them |oil|;
But |the prudent| took oil in their vessels, with their torches.

Now |the bridegroom| |delaying|>
They all became drowsy, and were sleeping.

And |at midnight|| an outcry hath been made—
Lo! the bridegroom!
Be going forth to meet him!

Then| arose all those virgins, and trimmed their torches.
And |the foolish|| unto the prudent |said—
Give us of your oil,
Because |our torches| |are going out|.

But the prudent |answered| |saying—
|Least once, by any means, be not enough for us and you> Be going rather unto them that sell,
And buy for yourselves.</p>

But |as they were going away to buy>
The bridegroom |came|;
And |they who were ready| went in with him, into the marriage-feast,
And |the door was locked|.

But |afterwards| came the other virgins also, saying—
Lord! Lord! open unto us!

* Or: "their food."

And |he| answering, said—
|Verily| I say unto you,
I know* you not.

Be watching, therefore,
Because ye know, neither the day nor the hour.

For it is |just as a man|| who |going from home|
Called his own servants,
And delivered up to them his substance;
And |to one| indeed, gave he five talents,
And |to another| two,
And |to another| one,—
To each according to his particular ability,
And went from home.

|Straightway|| he who |the five talents| had received, went and traded with them,
And gained other five:
|Likewise|| he of the two| gained other two:
But |he who the one| had received| went away, and digged up ground, and hid the silver of his lord.
And |after a long time| cometh the lord of those servants, and reckoneth with them.
And he who the five talents had received |Coming forward| brought other five talents, saying—
Lord! |five talents|| to me thou didst deliver up:
See! |other five talents| I gained.
His lord said unto him—
Well-done! good and faithful servant,—
|Over a few things| wast thou faithful,
|Over many things| will I appoint thee:
Enter into the joy of thy lord.

He also of the two talents |coming forward| said—
Lord! |two talents|| to me didst thou deliver up:
See! |other two talents| I gained.
His lord said unto him—
Well-done! good and faithful servant,—
|Over a few things| wast thou faithful,
|Over many things| will I appoint thee:
Enter into the joy of thy lord.

But he also who |the one talent| had received |Coming forward| said—
Lord I knew thee,
That thou art a |hard| man,
Reaping, where thou hast not sown,—
And gathering, whence thou hast not winnowed;
And |overcome with fear| I went away, and hid thy talent in the ground;
See! thou hast what is thine!
And his lord |answering| said unto him—
O wicked servant, and cowardly,
* Or: "acknowledge."
Knewest thou
That I reap, where I have not sown,
And gather, whence I have not winnowed?

37 [It was binding on thee, therefore] to cast my silver into the money-changers,—
And [I, when I came] might have obtained what was mine, [with interest].
Therefore take away [from him] the talent, and give unto him that hath the ten talents;
For [to every one that hath] shall be given, [And he shall be made to abound];
But [from him that hath not] [Even what he hath] shall be taken away from him:
And [the unprofitable servant] cast ye forth into the darkness [outside]: [There] shall be wailing and gnashing of teeth.

31 But <whenever the Son of Man shall come in his glory,>
And all the messengers with him>—
Then will he sit on his throne of glory;
And there will be gathered before him, all the nations,
And he will separate them one from another,
Just as [the shepherd] separateth the sheep from the goats,—
And he will set [the sheep] indeed, on his right hand,
But [the goats] on the left.

33 [Then] will the king say to those on his right hand:
Come ye, the blessed of my Father! Inherit the kingdom prepared for you from the foundation of the world;
For I hungered, and ye gave me to eat, I thirsted, and ye gave me drink,
[A stranger] was I, and ye took me home, Naked, and ye clothed me, Sick, and ye visited me,
| In prison | was I, and ye came unto me.

35 [Then] will the righteous answer him, saying: Lord! when saw we thee—Hungry, and fed thee,
Or thirsty, and gave thee drink?
And [when] saw we thee—A stranger, and took thee home, Or naked, and clothed thee?
And [when] saw we thee—Sick, or in prison, and came unto thee?
And [answering] the king will say unto them: Verily! I say unto you—<Inasmuch as ye did it unto one of these my least brethren> Unto me ye did it.

41 [Then] will he say unto those also [on his left hand]: Depart ye from me, accursed ones!
Into the age-abiding fire, which hath been prepared for the adversary and his messengers;
For I hungered, and ye gave me not to eat,
[And] I was thirsty, and ye gave me not to drink,
[A stranger] was I, and ye took me not home,
Naked, and ye clothed me not,
Sick, and in prison, and ye visited me not.
[Then will they also] answer, saying: Lord! when saw we thee—Hungry, or thirsty, or a stranger, or naked, or sick, or in prison, And ministered not unto thee?

45 [Then] will he answer them, saying: Verily! I say unto you—<Inasmuch as ye did it not> unto one of these least:
[Neither unto me] did ye it.
And [these] shall go away, into age-abiding correction,
But [the righteous] into age-abiding life.*


26 And it came to pass <when Jesus ended all' these words> he said unto his disciples:
Ye know that [after two' days] the passover shall take place,—And the Son of Man is to be delivered up, to be crucified.

31 Then were gathered together, the High-priests and the Elders of the people, into the court of the High-priest who was called Caiaphas; and they took counsel together, in order that Jesus, by guile they might secure, and slay.
They were saying, however:
Not during the feast,
Lest an uproar arise among the people.
But Jesus <happening to be in Bethany, in the house of Simon the le[>er>7 there came unto him a woman, holding an alabaster- jar of costly perfume, and she poured it down upon his head, as he was reclining. And the disciples [seeing it] were greatly displeased, saying—To what end! this loss?
For this could have been sold for much, and given to the destitute.
But Jesus [taking note] said unto them—Why vex ye the woman? For [a seemly work] hath she wrought for me;
For [always, the destitute] have ye with you,—But [me, not always] have ye;
For [she] pouring this perfume upon my body, so as to prepare me for burial! did it.
[Verily! I say unto you—<Wheresoever this glad-message shall be proclaimed in all' the world> Also what she did, will be told, as a memorial of her.

* Chap. xiii. 12; Mk. iv. 25; b Cp. Lu. xix. 11-27.
Lu. viii. 18. c Zech. xiv. 6.

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a Dan. xii. 2. Or: "noble," "beautiful."
b Jn. xi. 47. c Ap: "Glad-message."
30 MATTHEW XXVI. 14—42.

14 |Then| went one of the twelve, the one called Judas Iscariot, unto the High-priests, 15 and said—

What are ye willing to give unto me? And I |unto you| will deliver him up.

16 And |from that time| was he seeking a favourable opportunity that he might |deliver him up|.

§ 78. The Passover: the Old Feast and the New. Mk. xiv. 12-26; Lu. xxii. 7-23.

17 And <on the first of the days of unleavened bread> the disciples came unto Jesus, saying—

Where wilt thou that we make ready for thee to eat the passover? 18 And |he| said—

Go your way into the city, unto such a one, and say to him,

|The teacher| saith,

[My season| is| near],

[With thee| will I keep the passover, with my disciples.

19 And the disciples did, as Jesus directed them, and made ready the passover. 20 And <when |evening| came> he was reclining with the twelve [disciples]; 21 and, as they were eating, he said—

|Verily| I say unto you,

[One among you|will deliver me up. And |being exceedinglygrieved| they beganto

besaying to him, each one—

|Can it be |I| Lord? 23 And |he! answering, said—

<He who hath dipped with me his hand in the bowl> |thesame| will deliver me up.

21 |The Son of Man| indeed, goeth his way, according as it is written concerning him,— But alas! for that man, through whom the Son of Man is being delivered up:

|Well| had it been for him, if |that man| had not been born!

25 And Judas, who was delivering him up, |answering| said—

|Thou| hast said.

26 And |as they were eating| Jesus |taking a loaf and blessing| brake,—and |giving to his disciples| said—

|Take, eat! |this| is |my body|. 27 And <taking a cup, and giving thanks> he gave unto them, saying—

Drink of it, all of you; For |this| is |my blood of the covenant b which |for many| is to be poured out, for remission of sins.

28 Moreover, I say unto you—

|In nowise| will I drink, henceforth, of this produce of the vine, until that day, whencesoever I shall drink it with you |new| in the kingdom of my Father. 30 And, having sung praise, they went forth unto the Mount of Olives.

§ 79. Peter’s Denial foretold. Mk. xiv. 27-31; Lu. xxii. 31-34; Jn. xiii. 36-38.

31 |Then| Jesus saith unto them—

|All| ye| will find cause of stumbling in me, during this night;

For it is written,

|I will smite the shepherd,

And |the sheep of the flock| will be scattered abroad; 33 But |after my arising| I will go before you into Galilee.

34 Now Peter |answering| said unto him—

<Though |all| shall find cause of stumbling in thee>

[I| shall never find cause of stumbling.

35 Jesus saith unto him:

|Verily| I say unto thee—

<During this night, before a cock crow> |Thrice| wilt thou deny me. 36 Peter saith unto him:

<Even though it be needful for me |with thee| to die>

|In nowise| will I deny thee. 37 Likewise| all the disciples also| said.


38 Then Jesus cometh with them, into a place called Gethsemane,—and he saith unto his disciples, Sit ye here, while I go yonder and pray.

39 And <taking with him, Peter and the two sons of Zebedee> he began to be grieved and to be in great distress. 40 |Then| saith he unto them: |Encompassed with grief| is my soul, d |unto death|:

Abide ye here, and be watching with me.

41 And |going forward a little| he fell upon his face, offering prayer, and saying—

My Father! If it is possible |let this cup pass from me,—|Nevertheless| not as |I| will, but as |thou| wilt.

42 And he cometh unto his disciples, and findeth them sleeping, and saith unto Peter—|Thus| powerless are ye |one hour| to watch with me? 43 Be watching and praying, that ye may not enter into temptation:

|The spirit| indeed, is| eager, but |the flesh| weak|.

44 |Again, a second time| departing he prayed, saying:

My Father! |If it is impossible for this to pass, except I| drink| it> 45 Accomplished d be |thy will|.

* Zech. xili. 7. 1 Co. xii. 23-25. 4 New kind; not merely new-made.

4 |Exo. xxi. 8; Zech. ix. 11. 4 New in kind; not merely new-made. * At every point and pore, as it were, of his susceptibility, sorrow was pressing in,—"Morison.

* Zech. xii. 7. 1 Co. xii. 8. 4 CP. Ps. xiii. 5. 4 The very word used in chap. vi. 10.
And coming, he again found them sleeping, for their eyes had become heavy. 43 And, leaving them, he again departed, and prayed a third time, [the same word] saying [again]. 44 Then cometh he unto the disciples, and saith unto them,—

Lo! the hour hath drawn near, and [the Son of Man] is being delivered up into the hands of sinners. 45 Arose! let us be going,—

Lo! [he that delivereth me up] hath drawn near.

§ 81. The Betrayal and Arrest. Mk. xiv. 43-54; Lu. xxii. 47-54.

And <while yet he was speaking> lo! Judas, one of the twelve! came, and, with him [a large multitude] [with swords and clubs, from the High-priests and Elders of the people]. 47 And [he who was delivering him up] gave them a sign, saying—<Whomsoever I shall kiss> [he] it is,—secure him.

And <; straightway coming unto Jesus> he said—

Joy to thee! Rabbi, and eagerly kissed him. 49 But [Jesus] said unto him—

Friend! wherefore art thou here? Then, coming forward, they thrust their hands upon Jesus, and secured him. 50 And lo! one of those with Jesus! stretching forth his hand, grasped his sword, and smiting the servant of the High-priest, cut off his ear. 51 Then Jesus saith unto him —

Put back thy sword into its place, For <all those who take asword> by asword shall perish. 52 Or thinkest thou that I cannot call upon my Father, And he will set near me, even now. more than twelve’ legions of messengers!

How then should the Scriptures be fulfilled. That it must needs come to pass? Then [the High-priest rent asunder his garments, saying—

He hath spoken profanely! What further need have we, of witnesses? 55 And the High-priest [arising] said unto him— [Nothing] answerest thou? What are these, against thee bearing witness? 56 But [Jesus] was silent.

And [the High-priest] said unto him:

[Thou hast said]; Moreover; I say unto you—— [Hereafter] ye will see the Son of Man, Sitting on the right hand of power, And coming upon the clouds of heaven.

Then [the High-priest rent asunder his garments, saying—

He hath spoken profanely! What further need have we, of witnesses? 57 And they answering, said: [Guilty of death] he is.

Then] spat they into his face, and buffeted him; and others struck him smartly, saying— Prophecy unto us, O Christ! Who is he that struck thee?

§ 82. Jesus before the High-priest. Mk. xiv. 55-65.

Now [the High-priests and all the High-council] were seeking false-witness against Jesus, that they might [put him to death]; 58 and found not any, though many came forward as false-witnesses. [At length] however, there came forward two, 59 and said:

This man said—

I am able to pull down the shrine of God, And [in three days] to [build] it. 60 And the High-priest [arising] said unto him— [Nothing] answerest thou? What are these, against thee bearing witness?

But [Jesus] was silent.

And [the High-priest] said unto him:

I put thee on oath, by the Living God, that [to us, thou say]—

Whether [thou] art the Christ, the Son of God.

Jesus saith unto him:

[Thou hast said]; Moreover; I say unto you—— [Hereafter] ye will see the Son of Man, Sitting on the right hand of power, And coming upon the clouds of heaven.

Then [the High-priest rent asunder his garments, saying—

He hath spoken profanely! What further need have we, of witnesses? 65 And they answering, said: [Guilty of death] he is.

Then] spat they into his face, and buffeted him; and others struck him smartly, saying— Prophecy unto us, O Christ! Who is he that struck thee?


Now [Peter] was sitting without, in the court; and there came unto him a certain female servant, saying—

[Thou also] wast with Jesus, the Galilean. 66 But [he] denied before all, saying—

I know not what thou sayest. 67 And <when he went out into the porch> another female saw him, and said unto them who were there—

This one was with Jesus the Nazarene.

And [again] he denied [with an oath]—

I know not the man.

And <after a little> the by-standers [coming forward] said unto Peter: [Truly you also] art [from among them], For [thy very speech] maketh thee [manifest]. 69 Then] began he to be cursing and swearing—

I know not the man.

And <straightway> a cock crowed. 70 And

Or (WH): "Hast thou..." Or: "liable to," "worthy said?"
Peter was put in mind of the declaration of Jesus, of his having said—

||Before a cock crow|| thrice| wilt thou utterly deny me;||

and, going forth outside, he wept bitterly.

§ 84. Jesus taken before the Roman Governor.

Mk. xv. 1; Lu. xxiii. 1; Jn. xvi. 28.

27 Now when morning came, all the high-priests and elders of the people took counsel against Jesus, so as to put him to death; and binding him, they led him away, and delivered him up unto Pilate the governor.

§ 85. The Remorse and End of Judas.

Ac. i. 15-20.

3 Then Judas who had delivered him up, seeing that he was condemned, being smitten with remorse, returned the thirty pieces of silver unto the high-priests and elders, saying—

I have sinned, in delivering up righteous* blood.

But they said—

What is that to us? thou shalt see to it for thyself.

And, <throwing the pieces of silver into the temple>, he withdrew, and going away, hanged himself.

But the high-priests and elders [taking counsel] said—

It is not allowed, to cast them into the treasury; since a price of blood they are.

And [taking counsel] they bought with them, the field of the potter, as a burial-place for strangers. Wherefore that field hath been called Field of Blood, until this day.

Then was fulfilled, that which was spoken through Jeremiah the prophet, saying:

And they took the thirty pieces of silver,

As the value of him whom they had valued,

Whom they had valued of Israel's sons,—

And gave them for the field of the potter,

As the Lord directed me.''

§ 86. Jesus before Pilate.

Mk. xv. 1-15; Lu. xxiii. 1-7, 13-25; Jn. xviii. 29-40; xix. 1-16.

11 Now Jesus stood before the governor; and the governor questioned him, saying—

|Thou| art the king of the Jews?

And Jesus said—

|Thou| sayest.

And while he was being accused by the high-priests and elders, he answered nothing. Then Pilate saith unto him—

Hearkest thou not how many things against thee they are bearing witness?

And he answered him |no not so much as a single word|, so that the governor was marveling exceedingly.

But [feast by feast] the governor had been wont to release one unto the multitude, a prisoner whom they were desiring. Now they had at that time a distinguished prisoner,

called |Barabbas|. They therefore having come together |Pilate| said to them—

Whom will I release unto you? Barabbas?

Or Jesus, who is called Christ?

For he knew that |for envy| they had delivered him up.

And <as he was sitting upon the judgment seat> his wife sent unto him, saying:

Have thou nothing to do with that righteous man, for |many things| have I suffered this day, by dream, because of him.

But |the high-priests and the elders| persuaded the multitudes, that they should claim Barabbas, but |Jesus| should |destroy|.

Now the governor [answering] said unto them—

Which of the two desire ye I should release unto you?

And they said—

Barabbas!* And Pilate saith unto them—

What then shall I do unto Jesus, |who is called Christ|?

They all say—

Let him be crucified!

But |he| said—

Indeed! what evil hath he done?

But |they, vehemently| were crying aloud, saying—

Let him be crucified!

And Pilate [seeing that |nothing| it availed, but rather a tumult was arising] taking water, washed his hands of it before the multitude, saying—

|Innocent| am I, of the blood of this man,—

|Ye| shall see to it for yourselves.

And all 'the people, answering, said—

His blood be upon us and upon our children!

Then released he unto them Barabbas, but, scourging |Jesus|, delivered him up, that he might be crucified.

§ 87. Jesus mocked by the Roman Soldiers.

Mk. xv. 22-41; Lu. xxiii. 26-49; Jn. xix. 17-37.

Then the soldiers of the governor, taking Jesus aside into the judgment-hall, gathered unto him all the band; and, unclothing him, a scarlet scarf put they about him, and |plaiting a crown out of thorns|, put it upon his head, and a reed in his right hand,—and |kneeling before him| began to mock him, saying—

Joy to thee, King of the Jews!

And spitting upon him they took the reed, and began striking upon his head. And when they had mocked him, they put off him the scarf, and put on him his garments, and led him away unto the crucifying.

And <as they were going forth> they found a man of Cyrene, |by name| Simon,—the same |they impressed| to bear his cross.

§ 88. The Crucifixion.

Mk. xxv. 22-41; Lu. xxiii. 33-49; Jn. xix. 17-37.

And <coming into a place called Golgotha,> called |Barabbas|. They therefore having come together |Pilate| said to them—

Whom will I release unto you? Barabbas?

Or Jesus, who is called Christ?

For he knew that |for envy| they had delivered him up.

And <as he was sitting upon the judgment seat> his wife sent unto him, saying:

Have thou nothing to do with that righteous man, for |many things| have I suffered this day, by dream, because of him.

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Now the governor [answering] said unto them—

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They all say—

Let him be crucified!

But |he| said—

Indeed! what evil hath he done?

But |they, vehemently| were crying aloud, saying—

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And Pilate [seeing that |nothing| it availed, but rather a tumult was arising] taking water, washed his hands of it before the multitude, saying—

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And all 'the people, answering, said—

His blood be upon us and upon our children!

Then released he unto them Barabbas, but, scourging |Jesus|, delivered him up, that he might be crucified.

§ 87. Jesus mocked by the Roman Soldiers.

Mk. xv. 22-41; Lu. xxiii. 26-49; Jn. xix. 17-37.
that is to say, Skull-place> 34 they gave him to drink, wine | with gall | mingled, and | tasting | he would not drink. 35 And | having crucified him | they parted among themselves his garments, casting a lot; 36 and, being seated, were watching him there. 37 And they put up, over his head, his accusation, written—

| THIS | is JESUS, the KING of the JEWS. |

38 | Then | are crucified with him, | two robbers, | one on the right hand, and one on the left. 39 And | they who were passing by | were reviling him, shaking their heads; 40 and saying—

- The man that taketh down the shrine and in three days buildeth it!:
  - Save | thyself!
  - If thou art God's Son, come down from the cross.
  
39 | Then | are crucified with him, | two robbers, | one on the right hand, and one on the left. 39 And | they who were passing by | were reviling him, shaking their heads; 40 and saying—

40 And | about the ninth hour | Jesus uttered a cry, with a loud voice, saying—

Eloi! Eloi! lema sabacthani?

that is,

My God! My God! to what end hast thou forsaken me?

41 Now certain of them who were there standing, when they heard, began to say—

- This man calleth | his Father!

42 And | the same thing | the robbers also, who were crucified with him | were casting in his teeth.

43 Now | from the sixth hour | darkness came upon all the land—until the ninth hour.

44 And | about the ninth hour | Jesus uttered a cry, with a loud voice, saying—

Eloi! Eloi! lema sabacthani?

that is,

My God! My God! to what end hast thou forsaken me?

45 Now certain of them who were there standing, when they heard, began to say—

- This man calleth | his Father!

46 And | the same thing | the robbers also, who were crucified with him | were casting in his teeth.

47 Now | from the sixth hour | darkness came upon all the land—until the ninth hour.

48 Now | from the sixth hour | darkness came upon all the land—until the ninth hour.

49 And | about the ninth hour | Jesus uttered a cry, with a loud voice, saying—

Eloi! Eloi! lema sabacthani?

that is,

My God! My God! to what end hast thou forsaken me?

50 Now certain of them who were there standing, when they heard, began to say—

- This man calleth | his Father!

51 And | the veil of the Temple | was rent, from top to bottom, into two; and | the earth | was shaken, and | the rocks | were rent; 52 and | the tombs | were opened and | many bodies of the holy ones who had fallen asleep arose,— 53 and | coming forth out of the tombs

after his arising> entered into [the holy city], and plainly appeared unto many.

54 Now [the centurion, and those with him watching Jesus] <seeing the earthquake and the things coming to pass> were violently affrighted, saying—

Truly | God's Son | was | he! |

55 Now there were there, many women, | from afar | beholding, who indeed had followed Jesus from Galilee, ministering unto him; 56 among whom was Mary the Magdalene, also Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

§ 80. The Burial. Mk. xv. 42-47; Lu. 50-56; Jn. xix. 38-42.

57 And <when evening arrived> there came a rich man from Arimathea, whose name was Joseph, who also | himself | had been disciple unto Jesus. 58 The same | going unto Pilate | claimed the body of Jesus. 59 Then | Pilate commanded it to be given up. 60 And Joseph, taking the body, wrapped it up in a clean Indian-cloth, 61 and laid it in his new tomb, which he had hewn in the rock, and <rolling near a large stone unto the door of the tomb> departed. 62 Now there were there, Mary the Magdalene, and the other Mary, sitting over against the sepulchre.

§ 90. The Sepulchre sealed and guarded.

63 And <on the morrow, which is after the preparation> the High-priests and the Pharisees were gathered together unto Pilate, saying—

Sir! we have been put in mind that | that deceiver | said, while yet living,—

| After three days | will I arise.|

64 Command, therefore, that the sepulchre be made secure until the third day,—lest once the disciples| should come and steal him, and say unto the people,

He hath arisen from the dead!

and | the last | deception | shall be | worse than the first!.

65 Pilate saith unto them—

Ye have a guard:

Go your way, secure it for yourselves, as ye know how.

66 And | they | went and secured for themselves the sepulchre, sealing the stone, with the guard.

§ 91. The Resurrection. Mk. xvi. 1-14; Lu. xxiv. 1-48; Jn. xx. 1-18; Ac. i. 3; 1 Co. xiv. 1-4.

68 And <late in the week, when it was on the point of dawning into the first of the week> came Mary the Magdalene, and the other Mary, to view the sepulchre. 69 And lo! | [a great'] commotion occurred,—for | [a messenger| of the Lord | descending out of heaven, and coming near] had rolled away the stone, and was sitting upon it. 70 Now [his appearance] | was | as lightning, and | [his clothing] | white as snow; 71 and | for fear of him| they who were keeping watch

E.N.T.

* Or: "began to cast": 72 Ps. lix. 21. 73 Ps. xxii. 19. 74 "Robber," distinguished from "thief": Js. x. 1. 75 Ps. xxxii. 7; dix. 29. 76 Ps. xxii. 8. 77 Ps. lix. 21. 78 Or (WH): "his disciples." 79 Ap: "Messenger." 80 Ap: "Sabbath."
were thrown into a commotion, and became as dead men. But the messenger answering said unto the women—

Be not ye afraid! For I know that [Jesus the crucified] ye are seeking:

8 He is not here, for he hath arisen, as he said. Come! see the place where he lay;

8 And quickly going tell his disciples—He hath arisen from the dead, And lo! he is going before you into Galilee;—

9 And quickly going tell his disciples—He hath arisen from the dead, And lo! he is going before you into Galilee;—

8 And <departing quickly from the tomb with fear and great joy> they ran to bring tidings unto his disciples. And lo! Jesus met them, saying—

Joy to you! And they going forward, held his feet, and worshipped him. Then Jesus saith unto them—

Be not afraid! Go your way, bear tidings unto my brethren, that they may depart into Galilee; And there shall they themselves see me.

§93. The Story of the Soldiers. Now as they were going! certain of the guard went into the city and reported unto the High-priests all the thing that had come to pass; and if this were reported unto the governor we will persuade him, and will make [you] free from care.

8 And they taking the pieces of silver, did as they were instructed. And this account was spread abroad among the Jews... until this [very] day.

§ 92. The Great Commission. Mk. xvi. 15-20; Lu. xxiv. 44-49; Jn. xx. 21-23.

And the eleven disciples went into Galilee, unto the mountain which Jesus had appointed them; and seeing him they worshipped, but some doubted. And Jesus speaking unto them, saying—

All authority, in heaven and on earth, hath been given unto me;

Go ye, therefore, and disciple all the nations, Immersing them into the name of the Father, and of the Son, and of the Holy Spirit,—

Teaching them to observe all things whatsoever I myself have commanded you, And lo! I am with you, all the days, until the conclusion of the age.
unto him; and a voice [came] out of the heavens—
|Thou| art my Son, the Beloved,—
|In thee| I delight.


12 And [straightway] [the Spirit] urgeth him forth into the wilderness; 13 and he was in the wilderness forty days, tempted by Satan, and was with the wild beasts,—and |the messengers| were ministering unto him.


14 And <after John was delivered up> Jesus came into Galilee, proclaiming the glad-message of God, 15 [and saying]—
The season is fulfilled,
And the kingdom of God hath drawn near,—
Repent ye, and have faith in the glad-message.

16 And <passing by near the sea of Galilee> he saw Simon, and Andrew the brother of Simon, casting a net in the sea,—for they were fishers; 17 and Jesus said unto them—
Come after me,
And I will make you become fishers of men ;
18 and <|straightway| leaving the nets> they followed him. 19 And <going forward a little|> he saw James the son of Zebedee, and John his brother, and them who were in the boat putting in order the nets; 20 and |straightway| he called them,—and<leaving their father Zebedee in the boat, with the hired men> they came away after him.

§ 5. In Capernaum Jesus teaches, and expels an Impure Spirit. Lu. iv. 31-37.

21 And they journey into Capernaum. And <|straightway|, on the Sabbath| entering into the synagogue> he went into the house of Simon and Andrew, with James and John. 22 Now |the mother-in-law of Simon| was lying in a fever, and |straightway| the messengers were ministering unto him.


22 And <straightway out of the synagogue, going forth> he went into the house of Simon and Andrew, with James and John. 23 Now |the mother-in-law of Simon| was lying in a fever, and |straightway| they speak to him concerning her; 24 and, coming near, he raised her up, grasping her hand,—and the fever left her, and she began ministering unto them.

25 And <evening arriving, when the sun went in> they were bearing unto him all' who were sick, and them who were demonized; 26 and all' the city was gathered unto the door; 27 and he cured many' that were sick with divers' diseases, and |many demons| he cast out, and suffered not the demons to be talking,—because they knew him [to be Christ].

28 And |very early by night arising| he went out [and departed] into a desert' place, and |there| was praying; 29 and Simon, and they who were with him, went in quest of him, 30 and found him, and say unto him—
|All| are seeking thee ;
and he saith unto them—
Let us be going elsewhere, into the neighbour' ing' country-towns, in order that |there also| I may be making proclamation,—for |to this end| came I forth ;

30 and he came, making proclamation, into their synagogues, throughout the whole of Galilee,— and |was casting the demons out|.


40 And there cometh unto him, a leper, beseeching him [and kneeling],—saying unto him—
|If thou be willing| thou canst cleanse me ;
41 and |moved with compassion| he stretched forth the hand, and touched him, and saith unto him—
I am willing, Be cleansed !
42 and |straightway| the leprosy departed from him, and he was cleansed; 43 and |strictly charging him|| straightway| he urged him forth ; 44 and saith unto him—
Mind! [unto no one] say [taught],—but withdraw, [thyself] show unto the priest, and offer for thy cleansing what things Moses enjoined [for a witness unto them].

45 But [he] going forth, began to be proclaiming many things, and blazing abroad the story, so that [no longer] was it possible for him [openly]| into a city| to enter,—but [outside, in desert places] [was he], and they were coming unto him from every quarter.
§ 8. Forgive and Heals a Paralytic. Mt. ix. 2—8; Lu. v. 18—20.

2 And <entering again into Capernaum, after some days> it was heard say—

He is in a house; 2

2 and many were gathered together, so that [no longer] was there room [even in the approaches to the door];—and he began speaking unto them the word; 3 and they come, bearing unto him a paralytic, upborne by four;—and <not being able to get near him, by reason of the multitude> they uncovered the roof where he was, and [having broken it up] they began letting down the couch whereon the paralytic was lying; 2

and [Jesus, seeing their faith] saith unto the paralytic—

Child! forgiven are thy sins!

* Now there were certain of the Scribes there, sitting and deliberating in their hearts,—

7 Why doth this man thus talk! he is speaking profanely!

Who can forgive sins save one, [God]? 4

And Jesus, straightway taking note in his spirit, that thus they were deliberating within themselves, saith [unto them]—

Why these things are ye deliberating in your hearts?

Which is easier—

To say unto the paralytic. Forgiven are thy sins,

Or to say, Rise, and take up thy couch, and be walking?

But [that ye may know that the Son of Man hath authority to be forgiving sins upon the earth]> be saith to the paralytic:

[to thee] I say, Rise, take up thy couch, and be going thy way unto thy house.

And he arose, and straightway taking up the couch went forth before all,—so that all were beside themselves, and were glorifying God, [saying]—

Thus we never saw it!

§ 9. Calls Levi. Mt. ix. 9—13; Lu. v. 27—32.

And it came to pass, that he [on the Sabbath] was passing through the cornfields, and his disciples began to go forward, plucking the ears of corn. 23 And [the Pharisees] were saying—

See! why are they doing, on the Sabbath, what is not allowed?

And he saith unto them—

Have ye never read, what [David] did, when he had need and hungered,—he, and they who were with him: 28 How] he entered into the house of God, while [Abiathar] was High-priest, and [the presence-bread] did eat,—which it is not allowed to eat, save unto the priests, —and gave [unto them also who were with him]?

And he was saying unto them—

The Sabbath is for man was made, and not man for the Sabbath:

So that the Son of Man is [Lord] even of the Sabbath.

§ 10. Then will they fast. Mt. ix. 14—17; Lu. v. 33—38.

18 And the disciples of John and the Pharisees were fasting; and they came and say unto him—

[For what cause] do [the disciples of John and the disciples of the Pharisees] fast, whereas [thy disciples] fast not?

19 And Jesus said unto them—

Is it possible for the sons of the bridechamber [while the bridegroom is with them] to be fasting?

<So long as they have the bridegroom with them> it is impossible to fast. 20 But there will come days when the bridegroom shall be taken from them> and [then] will they fast [in that day].

21 No one seweth a patch of unshrunk cloth upon [an old] mantle,—otherwise, at least the shrinking teareth away from it—the new from the old—and a worse rent is made.

22 And no one poureth [new wine] into [old skins],—otherwise, at least] the wine will burst the skins, and [the wine] is lost, and [the skins]. [But new wine is for unused skins.]

§ 11. Disciple pluck Ears of Corn on Sabbath. Mt. xii. 1—8; Lu. vi. 1—5.

23 And it came to pass, that he [on the Sabbath] was passing through the cornfields, and his disciples began to go forward, plucking the ears of corn. 24 And [the Pharisees] were saying—

See! why are they doing, on the Sabbath, what is not allowed?

And he saith unto them—

Have ye never read, what [David] did, when he had need and hungered,—he, and they who were with him: 25 How] he entered into the house of God, while [Abiathar] was High-priest, and [the presence-bread] did eat,—which it is not allowed to eat, save unto the priests, —and gave [unto them also who were with him]?

And he was saying unto them—

The Sabbath is for man was made, and not man for the Sabbath:

So that the Son of Man is [Lord] even of the Sabbath.

§ 12. Withered Hand healed on Sabbath. Mt. xii. 9—13; Lu. vi. 6—11.

3 And he entered again into a synagogue, and there was there, a man having [his hand] withered;—and they were narrowly watching him, whether [on the Sabbath] he would cure him, that they might accuse him. 3 And he
MAEK III. 4—35 ; IV. 1—4.

1 And saith unto the man who hath [his hand withered]—

Arise into the midst !

Is it allowed [on the Sabbath] [to do good, or to do evil]?

To [save] life, or [to slay]?

but they remained silent. And [looking round upon them with anger, being at the same time grieved on account of the hardening of their heart] he saith unto the man—

Stretch forth thy hand !

and he stretched it forth, and his hand [was restored].

6 And [the Pharisees, going out straightway with the Herodians] were giving counsel against him, that they should [destroy] him.


7 And [Jesus, with his disciples] retired unto the sea; and [a great throng from Galilee] followed, [also from Judea, and from Jerusalem, and from Idumaea, and beyond the Jordan, and around Tyre and Sidon] [a great throng] [hearing whatsoever things he was doing] came unto him.

9 And he spake unto his disciples, that [a little boat] might attend him, because of the multitude,—that they might not be pressing upon him. 10 For he cured [many], so that they were besieging him, that they might touch him—as many as had plagues; and [the impure spirits, as soon as they beheld him] were falling down to him, and crying aloud, [while he was speaking]—

[Thou art the Son of God !]

u and sternly was he rebuking them, lest they [manifest] him.

§ 14. Twelve appointed. Lu. vi.12-16. (Mt. x. 1-4.)

And he goeth up into the mountain and calleth near whom [he] pleased,—and they went away unto him; 14 and he appointed [twelve, whom also he named] Apostles,—that they might be with him, and that he might be sending them forth to make proclamation, 15 and to have authority to cast out the demons; 16 and he appointed the twelve (and imposed a name on Simon)—Peter, 17 and James the son of Zebedee, and John the brother of James (and imposed on them a name—Boanerges, that is, sons of thunder); 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddaeus, and Simon the zealot; 19 and Judas Iscariot, who also delivered him up.

§ 15. Charged with casting out Demons in Beelzebul. Mt. xii.22-37 ; Lu. xi.14-23.

And he cometh into a house; 20 and the multitude come together again, so that they could not eat [bread]. 21 And they who were near to him [hearing of it] went out to secure him,—for they were saying—

He is beside himself !

22 And [the Scribes who from Jerusalem' had come down] were saying—

He hath [Beelzebul]; and—

In the ruler of the demons casteth he out the demons.

23 And, calling them near, [in parables] began he to say unto them—

How can [Satan] cast [Satan] out?

24 And [if a kingdom against itself] be divided > that kingdom cannot be made to stand ;

25 And [if a house against itself] be divided > that house shall be unable to stand ;

26 And [if Satan hath risen up against himself, and become divided] he cannot stand, but hath [an end].

27 But [no one is able into the house of the mighty one to enter, and [his spoils] to carry off] unless [first] the mighty one [be bound, and then] his house will he plunder !

28 And [Satan hath risen up against himself, and become divided] he cannot stand, but hath [an end].

29 But [first two things] shall he make unto the sons of men,—

The sins and the profanities wherewithal they shall profane ;

30 But [whosoever shall revile against the Holy Spirit]

Hath no forgiveness, unto times age-abiding,—

But is guilty of [an age-abiding] sin :

31 And [he was saying—]

[An impure spirit] he hath !

§ 16. Who are my Mother and my Brethren ?

Mt. xii.46-50 ; Lu. viii.19-21.

And there come, his mother and his brethren, and, standing [outside] they sent unto him, calling him. 31 And there was sitting around him a multitude, and they say unto him—

Lo ! [thy mother and thy brethren] [outside] are seeking thee !

32 And, answering them, he saith—

Who are my mother and my brethren ?

33 And [looking around on them who about him, in a circle] were sitting] be saith—

See ! my mother and my brethren !

34 And [looking around on them who about him, in a circle] were sitting] be saith—

See ! my mother and my brethren !

35 [Whosoever shall do the will of God] [the same] is my brother and sister and mother.*

§ 17. Parable of the Sower. Mt. xiii.1-9 ; Lu. viii.4-8.

4 And again began he to be teaching by the sea; and there come together unto him a very great multitude, so that [he, into a boat] entering, was sitting upon the sea,—and [all] the multitude were [near the sea upon the land].

4 And he began to teach them, in parables, many things, and was saying unto them, in his teaching—

Hearken ! Lo ! the sower went forth to sow;

And it came to pass [as he sowed].

* No article: = "a brother  
  * Or (WH): "a,"  
  * Lit: "in."
And he was saying unto them—

Doth the lamp a come, that under the measure it should be put, or under the couch? Is not that upon the lampstand it may be put? 22 For it is not hidden, but that it may be made visible; neither did it get hidden away, but that it might come into a place where it could be seen.

If any one hath ears to hear let him hear.

And he was saying unto them—

Be taking heed, what ye are hearing:—

With what measure ye mete it shall be measured unto you, and added unto you:

And he that hath not shall be taken from him.

And he saith unto them—

Know ye not this parable? How then will ye get to know all the parables?

The sower soweth the word; and these are they beside the pathway, where the word is sown, and as soon as they hear, straightway cometh Satan, and snatcheth away the word which hath been sown into them;

And these are likewise they upon the rocky places sown, who as soon as they hear the word, straightway, with joy receive it, and have no root in themselves, but only for a season are, afterwards, when there ariseth tribulation or persecution by reason of the word, straightway they find cause of stumbling:

And others are they who among thorns are sown, so these are they who hear the word, and the anxieties of the age, and the deceit of wealth, and the covetings about the remaining things entering in, choke up the word, and unfruitful it becometh;

And those yonder are they who on the good ground are sown, who indeed, hear the word, and accept it, and bear fruit—thirtyfold and sixtyfold and a hundredfold.


§ 20. First the Blade.


and dismissing the multitude they take him with them, as he was in the boat, and other boats were with him. And there arose a great tempest of wind, and the waves were dashing over into the boat, so that it was already being filled was the boat. And he was in the stern on the cushion sleeping. And they arouse him, and say unto him,
Teacher! carest thou not that we perish?
And he said unto them—
|Why are ye |fearful?|
|Not yet| have ye faith?
And they were caused to fear a great fear, and were saying one to another—
Who then is this, that both the wind and the sea give ear unto him?
And they came unto the other side of the sea, into the country of the Gerasenes. And when he went forth out of the boat there met him from amongst the tombs a man, in an impure spirit: who had his dwelling among the tombs, and not even with a chain, any longer was anyone able to bind him,—because of his having been many times, with fetters and chains bound, and the chains having been plucked asunder by him, and the fetters smashed, and no one was mighty enough to tame him; and continually, night and day, in the tombs and in the mountains was he crying aloud, and cutting himself in pieces with stones. And seeing Jesus from afar he ran and bowed down to him; and crying out with a loud voice saith—
What have I in common with thee, O Jesus, Son of God Most High?
I adjure thee by God,—Do not torment me! Go forth thou impure spirit, out of the man; and he was questioning him—
What is thy name?
and he saith to him—
|Legion| is my name, because we are |many|;
and he was beseeching him much, that he would not send them outside the country.
Now there was there, near the mountain, a large herd of swine, feeding; and they besought him, saying—
Send us into the swine, that into them we may enter;
and he suffered them. And the impure spirits going out entered into the swine, and the herd rushed down the cliff into the sea, about two thousand, and were choked in the sea. And they who had been feeding them fled, and bare tidings into the city and into the fields,—and they came to see what it was that had happened.
And they come unto Jesus, and view the demonized man, clothed and of sound mind, him who had had the legion,—and they were struck with fear. And the beholders narrated to them, how it happened to the demonized man, and concerning the swine. And they began to beseech him to depart from their bounds.
And as he was entering into the boat he who had been demonized was beseeching him, that with him he might be. And he suffered him not, but saith unto him—
Withdraw into thy house, unto thine own, and bear tidings unto them, how many things the Lord for thee hath done, and hath had mercy on thee.
And he departed, and began proclaiming, in the Decapolis, how many things Jesus had done for him,—and all were marvelling.
And Jesus crossing over in the boat again unto the other side there was gathered a large multitude unto him, and he was by the sea.
And there came one of the synagogue-rulers, by name Jairus, and seeing him, fell as he passed, and beseecheth him much, saying—
My little daughter is at her last!—that, coming, thou wouldest lay thy hands upon her, that she may be made well, and live;
and he departed with him. And there was following him a large multitude, and they were pressing upon him.
And |a woman | who had had a flow of blood twelve years, and suffered much, from many physicians, and spent all her means, and profited nothing,—but had rather become worse;| hearing the things about Jesus came in the crowd from behind, and touched his mantle; and for she was saying—
|If I can touch so much as his mantle| I shall be made well;
and straightway the fountain of her blood was dried up, and she knew, in her body, that she was healed from the plague. And straightway Jesus taking note, in himself, of the power which out of him went forth—turning round in the crowd was saying—
Who hath touched my garments?
and his disciples were saying to him—
Thou seest the crowd pressing upon thee,—and sayest thou— Who hath touched me?
and he was looking round to see her who this thing had done. And the woman |overcome with fear, and trembling, knowing what had happened to her| came, and fell down before him, and told him all the truth. And he said to her—
Daughter! thy faith hath made thee well:
Withdraw into peace, And be whole from thy plague.
While yet he is speaking they come from the synagogue-ruler's, saying—
Thy daughter is dead! Why |further| annoy the teacher
40 But [Jesus] overhearing the word being spoken saith unto the synagogue-ruler—

Do not fear, only have faith!

38 And they entered, he saith unto them—

Why are ye making a tumult, and weeping?

The child is not dead, but is sleeping.

41 and they were driving him. But [he] thrusting all forth, took with him the father of the child, and the mother, and them who were with him,—and entereth where the child was; and grasping the hand of the child he saith unto her—

Talitha, koum!

which is, when translated—

O damsel! to thee I say. Arise!

42 And straightway the damsel arose, and was walking about; for she was twelve years of age.

And they were beside themselves, straightway, with a great trans


And when it was Sabbath he began to be teaching in the synagogue, and the greater part [as they heard] were being struck with astonishment,

Whence hath this man these things?—and—

What the wisdom which hath been given to this man?—and—

Such mighty works as those [through his hands] are coming to pass!

Is not this the carpenter? the son of Mary, the brother of James and Joses and Judas and Simon?

And are not his sisters here with us?—

and they were finding cause of stumbling in him.

And Jesus was saying unto them—

A prophet is not without honour, [save in his own city, and among his kinsfolk, and in his house];

and he could not there do, so much as a single mighty work, [save on a few sick] he laid his hands, and cured them. And he marvelled, because of their unbelief.

§26. The Twelve sent forth. Mt. x.;

Lu. ix. 1-6, 10, 11.

And he was going round the villages, in a circuit, teaching. And he calleth near the twelve, and began to be sending them forth, two and two, and was giving them authority over the impure spirits: and charged them that they should take [nothing] for a journey,

save a staff only,—no bread, no satchel, no copper [for the belt]; but having bound on light sandals, and not to put on [two tunics];

and he was saying unto them—

<Wheresoever ye shall enter into a house> [there] abide, until ye go forth from thence;

And <whatsoever place shall not welcome you nor hearken unto you> [when ye are going forth from thence] shake off the dust that is under your feet [for a witness against them].

And they went forth, and made proclamation, in order that men should repent; and [many demons] were they casting out,—and were anointing with oil [many sick], and were curing them.

§27. John the Immerser beheaded. Mt. xiv. 1-12;

Lu. ix. 7-9.

And King Herod heard,—for his name had become his; and he was saying—

[John the Immerser] hath arisen from among the dead, and [for this cause] are the powers working mightily in him;

But [others] were saying—

It is Elijah, and others were saying—

A prophet, like one of the prophets!

But when Herod heard he was saying—

[Ho whom I beheaded—John] said I to him;

and he had married. For John had been saying to Herod—

It is not allowed thee to have [the wife of thy brother].

And [Herodias] was cherishing [a grudge] against him, and wishing [to slay] him,—and could not; for [Herod] stood in fear of John, knowing him to be a man righteous and holy,—and was keeping him safe; and when he heard him he paid earnest heed, and [with pleasure] used to listen to him.

And <an opportune day [arriving] when Herod on his birth-day made a feast] for his nobles, and for the rulers of thousands, and for the first men of Galilee, when the daughter of this very Herodias came in and danced; she pleased Herod and those reclining together, and [the king] said unto the damsel—

<Ask me what thou wilt> and I will give it thee;

and he took an oath to her—

<Whateoessoever thou shalt ask me> I will give thee [unto half my kingdom].

And [going out] she said unto her mother—

What shall I ask?

and she said—

[The head of John the Immerser];

And <coming in straightway, with haste, unto the king> she asked, saying—

I desire, that [forthwith] thou give me,
upon a charger, [the head of John the Immerser].

30 And <though the king was very grieved> yet <by reason of the oaths, and of them who were reclining> he would not refuse her. 27 And the king <straightway> sending off a guard gave orders to bring his head. 28 And, departing, he beheaded him in the prison, and brought his head upon a charger, and gave it unto the damest, and [the damest] gave it unto her mother. 29 And, hearing of it, [his disciples] went, and took away his corpse, and laid it in a tomb.


28 And the apostles gather themselves together unto Jesus, and reported unto him all things, as many as they had done, and as many as they had taught. 29 And he saith unto them—

Come [ye yourselves] apart, into a desert place, and rest yourselves a little. For they who were coming and they who were going [were many], and [not even to eat] were they finding fitting opportunity. 30 And they departed, in the boat, into a desert place [apart]. 31 And many saw them going away, and took note of it, and [asfoot, from all the cities] ran they together thither,—and outwent them. 32 And, coming forth, he saw [a great multitude] and was moved with compassion towards them, because they were like sheep having no shepherd, and he began to be teaching them many things.

33 [And] [already] [a late hour] having arrived> his disciples came unto him and were saying—

[A desert] is the place, and it is [already] a late hour: dismiss them, that [departing into the surrounding hamlets and villages] they may buy themselves something to eat.

34 But [he] answering said to them—

[Ye]l [give them] to eat. And they say unto him—

Shall we depart, and buy two hundred denaries' worth of loaves, and give them to eat?

35 And [he] saith unto them—

[How many loaves] have ye? Go, see! And, getting to know, they say—

Five, and [two fishes].

36 And he gave them orders, that all should be made recline [in parties, upon the green grass]. 37 And they fell back [in companies], by hundreds and by fifties. 38 And [taking the five' loaves, and the two' fishes] [looking up into heaven] he blessed, and brake up the loaves, and began giving unto the disciples, that they might set before them, and [the two' fishes] divided he [unto all]. 39 And they did all eat, and were filled. 40 And they took up broken pieces, twelve' baskets [full measure], and from the fishes. 41 And they who did eat the loaves were [five thousand' men].

§ 29. Jesus walketh upon the Lake. Mt. xiv. 22-36; Jn. vi. 16-21.

42 And [straightway] constrained he his disciples, to enter into the boat, and he going forward to the other side, unto Bethsaida,—while [he] was dismissing the multitude. 43 And, bidding them farewell, he departed into the mountain to pray. 44 And [when evening] came> the boat was in the midst of the sea, and [he, alone] on the land. 45 And [seeing them distressed in the rowing, for the wind was against them]> about the fourth'watch of the night' he cometh unto them, walking upon the sea,—and was wishing to pass by them. 46 But [they] [seeing him] [upon the sea walking] supposed that it was [an apparition], and cried out aloud; 47 for [all] saw him, and were troubled. But [he, straightway] talked with them, and saith unto them—

Take courage! it is [I],—be not afraid!

48 And he went up unto them, into the boat,—and the wind lulled. And exceedingly, within themselves were they astonished; 49 for they understood not by the loaves,—but their heart had been hardened.

§ 30. Jesus in Gennesaret.

50 And crossing over unto the land [they came unto Gennesaret, and cast anchor near. 51 And [when they had] [come forth] out of the boat> [straightway] recognizing him, the people ran round the whole' of that country, and began to be carrying round [upon couches, them who were sick] wherever they heard that he was. 52 And [wheresoever he was entering into villages, or into cities, or into hamlets > in the marketplaces] laid they the sick, and were beseeching him, that [only the fringe of his mantle] they might touch, and [as many soever as touched it] were being made well.


7 And the Pharisees and certain of the Scribes who have come from Jerusalem gather themselves together unto him; 2 and <observing certain of his disciples, that with defiled' hands, that is unwashed [they are eating bread]—

3 for [the Pharisees] and all' the Jews [unless with care they wash their hands] eat not, holding fast the tradition of the elders; 4 and coming from market, [unless they sprinkle themselves] they eat not,—and [many other things] there are, which they have accepted to hold fast,—immersions of cups and measures and copper vessels,—and so the Pharisees and the Scribes [question] him—

For what cause do thy disciples not walk according to the tradition of the elders, but with defiled' hands] eat bread?

6 But [he] said unto them—

Gr: phantasma.  

Or (WH): "immerse themselves."
Well prophesied Isaiah concerning you, ye hypocrites, as it is written—

"This people| with the lips| do |honour| me,  
While |their heart| far off |holdeth from me,—

But |in vain| do they pay devotions unto me,  
Teaching |for teachings| the commandments of men;*

<Having dismissed the commandment of God> ye hold fast the tradition of men.

And he was saying to them—

|Well| do ye set aside the commandment of God, that |your own tradition| ye may observe;

For |Moses| said—

Honour thy father and thy mother,  
and—

||He that revileth father or mother|| let him surely die,—*

But |ye| say—

<If a man shall say to his father or his mother, Korban!| that is, A gift, whatsoever |out of me| thou mightest be profited>

|no longer| do ye suffer him to do |saught| for his father or his mother,—* cancelling the word of God, by your tradition which ye have delivered. And |many such similar things| are ye doing!

And |again calling near the multitude| he was saying unto them—

Hearken to me, all! and understand:

|Nothing| is there, |from without the man| entering into him, which can defile him;
But <the things which |out of the man| come forth> are the things that defile the man. [16]

And |again calling near the multitude| he was asking them—

Hearken to me, all! and understand:

|Nothing| is there, |from without the man| entering into him, which can defile him;
But <the things which |out of the man| come forth> are the things that defile the man. [16]

And <when he entered into a house from the multitude> his disciples began to question him as to the parable;

And he saith unto them—

|Thus| are |ye also| without discernment? Perceive ye not, that <nothing >|from without| entering into the man| can defile him;  
19 because it entereth not into his |heart|, but into his |stomach|, and |into the draught| is passed—purifying all foods?

And he was saying—

|That which |out of the man| cometh forth |[that]| defileth the man;

For <from within, out of the heart of men> the base designs come forth,—fornications, thefts, murders, adulteries, covetousnesses, knaveries, deceit, wantonness, an evil eye, profane speaking, foolishness,—||[all these| wicked things]| from within| come forth, and defile the man.

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§ 32. Canaanite Woman's Daughter healed.
Mt. xv. 21-28.

34 And |from thence arising| he departed into the bounds of Tyre [and Zidon]. And |entering into a house| he was wishing |no one| to know it, and yet could not escape notice,—| but straightway| <a woman hearing about him, whose daughter had an impure spirit> she came and fell down at his feet. * Now |the woman| was a Grecian, a Syrophoenician by race,—and she was requesting him that |the demon| he would cast forth out of her daughter. * And he was saying to her—

Suffer |the children| first| to be fed; for it is not seemly to take the bread of the children, and |unto the little dogs| to cast it;

but she answered and saith to him—

|Yes, Lord, and yet |the little dogs| under the table| do eat of the crumbs of the children;  
and he said to her—

|Because of this| word| go thy way, the demon hath gone forth out of thy daughter;  
and, departing unto her house, she found the child laid prostrate on the couch, and the demon gone forth.

§ 33. A Deaf Stammerer healed.

31 And <again coming forth out of the bounds of Tyre> he came unto the sea of Galilee, through the midst of the bounds of Decapolis. 2 And they bring to him one deaf and stammering, and beseech him that he would lay upon him his hand. 20 And <taking him away from the multitude apart> he thrust his fingers into his ears, and, spitting, touched his tongue; 2 and |looking up into the heavens| sighed deeply, and saith unto him—

Ephphatha! |that is, Be opened!  
and his ears opened, and the string of his tongue was loosed,—and he was speaking correctly.

30 And he charged them that they should be telling |no one|,—but <as much as |to them be given charge> they| should exceed more abundantly| were making proclamation. 2 And |superabundantly| were they being struck with astonishment, saying—

|Well| hath he |all things| done,—  
Both |the deaf| he causeth to hear, and |the dumb| to speak.

§ 34. Four Thousand fed.
Mt. xv. 29-38:
ep. ch. vi. 32, etc.

8 <In those| days, there being |again|a large multitude| and they not having anything to eat|> |calling near the disciples| he saith unto them—

I am moved with compassion towards the multitude, because |already| three days| abide they with me, and they have nothing to eat; 2 and |if I dismiss them fasting unto their home| they will be exhausted in the way,—and |certain of them| are |from afar|.

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* Is. xxix. 18; He. v. 1.  
Ex. xx. 12; Deu. v. 16.  
Or: |"Sewer."  
Exo. xxv. 17.  
Lev. i. 2; Exe. xl. 43; cp.  
* WH omit ver. 16.
And his disciples answered him—

Whence shall anyone be able |here| to fill |these|| with bread |in a desert|

And he was questioning them—

|How| many |loaves| have ye ?
and |they | said— Seven.

And he sendeth word to the multitude, to fall back upon the ground. And <taking the seven’ loaves, giving thanks> he brake, and was giving unto his disciples, that they might be setting before them; and they set before the multitude. 7 And they had a few small fishes; and |blessing them| he bade them set |these also| before them. 8 And they did eat, and were filled, and took up remainders of broken pieces |seven' hampers| . 9 Now they were about four thousand; and he dismissed them.

§ 35. A Sign refused. Mt. xvi. 1–4: cp. Mt. xii. 38–40; Lu. xii. 34–56.

And < |straightway | entering into the boat with his disciples> he came into the parts of Dalmanutha; 11 and forth came the Pharisees, and began discussing with him, seeking of him |a sign from the heaven | testing him. 12 And |deeply sighing in his spirit| he saith—

|Why| doth this generation seek |a sign |?
|Verily| I say—

There shall |not be given| to this generation |a sign|.

§ 36. Beware of the Leaven. Mt. xvi. 5–12.

And < |leaving them, |again| embarking> he departed unto the other side. 14 And they forgot to take loaves, and |save one' loaf| they had nothing with them in the boat. 15 And he began charging them, saying—

Mind ! beware of the leaven of the Pharisees,b and of the leaven of Herod !

And they began deliberating one with another, because they had no |loaves|. 17 And he began charging them, saying—

Eyes |having, see ye not ?
And |ears| having, hear ye not ?
And remember ye not 18 <when |the five' loaves| I brake unto the five thousand> how many baskets, full |of broken pieces| ye took up?

They say unto him— Twelve,—

|When the seven, unto the four thousand|> how many hampers |full measure | of broken pieces, ye took up?
And they say unto him— Seven.

And he was saying unto them—

|Not yet| do ye understand ?

§ 37. Blind Man by Degrees recovers Sight.

And they come into Bethsaida. And they bring unto him one blind, and beseech him that him, he would touch. 20 And <laying hold of the hand of the blind man> he brought him forth outside the village, and <spitting into his eyes, laying his hands upon him> he was asking him—

Anything, seest thou ?

|looking up| he was saying—

I see men, because ||like trees|| I behold them walking !

Then again| put he his hands upon his eyes, and he saw clearly, and was restored, and was seeing distinctly |in broad splendour| |all things together|.

And he sent him away unto his house, saying—

Not even into the village| mayest thou enter.

§ 38. Peter confesses Jesus to be the Christ.

And forth went Jesus and his disciples, into the villages of Cæsarea of Philip. And |in the way| he was questioning his disciples, saying unto them—

|Who| are men saying that I am ?
And they answered him, saying—

John the Immerser, and |others| Elijah,— and |others| One of the prophets.

And |he| went on to question them—

But |who| say |ye| that I am ?
Peter |answering| saith unto him—

|Thou| art ||the Christ|.

And he straitly charged them, that |no one| they should tell, concerning him.


And he began to be teaching them—

The Son of Man |must needs suffer many things |, and |rejected by the Elders and the High-priests and the Scribes,— and be slain; and |after three' days| |arise|.

And |openly| was he speaking the word. And Peter |taking him aside| began to rebuke him. 26 But |he| <turning round and looking upon his disciples> rebuked Peter, and saith—

Withdraw behind me, Satan ! because thou art not regarding the things |of God| but the things |of men|.

And <calling near the multitude with his disciples> he said unto them—

<If anyone willeth |after me| to come> let him deny himself, and take up his cross, and be following me.

But <whosoever willeth |his own' life| b to save> shall lose it,

But <whosoever shall lose his life for the sake |of me and} of the glad-message > shall save it; c

§ 40. The Glad-message. Mt. x. 21; Lu. xvii. 63; Jn. xii. 50.

(To be continued.)
For what doth it profit a man [to gain the whole world, and be made to forfeit his life]?  
For what can a man [give] in exchange for his life?  
For whosoever shall be ashamed of me and of my words [in this adulterous and sinful generation] the Son of Man also will be ashamed of him, whosoever he shall come, in the glory of his Father, with the holy messengers.  
And he was saying to them:  

Verily I say unto you—There are certain of those here standing, who shall in nowise taste of death, until they see the kingdom of God, already come in power.

Mt. xvii.1-13; Lu. ix.28-36: cp. 2 P.i.16-18.  
And after six days Jesus taketh with him Peter and James and John, and bringeth them up into a high mountain alone,—and he was transformed before them; and his garments became brilliant, exceeding white; such as no fuller on the earth is able to whiten.  
And there appeared unto them, Elijah, with Moses,—and they were conversing with Jesus.  
And Peter answering saith unto Jesus—Kabbi! it is delightful for us to lie here,—let us therefore make three' tents, for thee one, and for Moses one, and for Elijah one; for he knew not what he should answer, for greatly affrighted had they become.  
And there came a cloud, overshadowing them, and there came a voice, out of the cloud,—This is my Son, the Beloved; Be hearkening unto him.  
And suddenly looking round, I no longer saw they any one, save Jesus only.  
And as they were coming down out of the mountain> he charged them, that unto no one they should narrate what they had seen, save when the Son of Man [from among the dead should arise].  
And the word they held fast unto themselves, discussing what was the rising from among the dead.  
And they began to question him, saying—The Scribes say that Elijah must needs come first!  
And he said unto them—Elijah indeed, coming first; restoreth all things!  
And yet, how is it written, regarding the Son of Man, that many things he must suffer, and be set at nought  
But I say unto you—Elijah also hath come, and they have done with him whatsoever they pleased;—According as it is written regarding him.

§ 41. Jesus cures One whom the Disciples could not cure.  
Mt. xvii.14-21; Lu. ix.37-42.  
And [coming unto the disciples] they saw a large multitude around them, and Scribes discussing with them.  
And straightway all the multitude, seeing him were greatly amazed, and [running near] began saluting him.  
And he questioned them—What are ye discussing with them?  
And one out of the multitude answered him—Teacher! I brought my son unto thee, having a dumb spirit; and <wheresoever he seizeth him> it teareth him, and he foameth, and grindeth his teeth, and weareth himself out;—and I spake to thy disciples, that they should cast it out, and they could not.  
But he answering saith—O faithless generation! how long shall I be with you! how long shall I bear with you! Bring him unto me!  
And they brought him unto him. And seeing him, [the spirit] straightway [tare him], and [falling upon the ground] he wallowed, foaming.  
And he questioned his father—How long a time is it, that [this] hath befallen him?  
and he said—From childhood; and [many times] hath it cast him both into fire and into waters, that it might destroy him; but [if anything be possible to thee] help us, having compassion upon us.  
And [Jesus] said unto him—As for this, [If it be possible to thee] All things are possible to him who hath faith.  
[Straightway crying out] the father of the child was saying—I have faith! help my [want] of faith.  
And Jesus [seeing that a multitude is running together] rebuked the impure spirit, saying unto it—Thou dumb and deaf spirit! I [the spirit] give orders unto thee: Come forth out of him, and do not any more enter into him.  
And [crying out, and greatly mangling him] it came forth; and he became as if dead, so that the more part were saying—He is dead!  
But [Jesus] grasping his hand] raised him, and he stood up.  
And [when he had gone into a house] [his disciples, privately] were questioning him—Why were we not able to cast it out?  
And he said unto them—This kind by nothing can come out, save by prayer.  

§ 42. Jesus instructs his Disciples as to his Sufferings.  
Mt. xvii.22, 23; Lu. ix.43-45.  
And from thence going forth, they were journeying through Galilee,—and he was not

Note the emphasis. reading WH add: "and As a notable rejected fasting."
wishing that any should get to know it; for he was teaching his disciples and saying [unto them],

"The Son of Man\ will be delivered up [unto the hands of men], and they will slay him,— and being slain | after three days, will he arise."

22 But they were not understanding the declaration, and feared | to question | him.

§ 43. How to be Great. Mt. xviii. 1-5; Lu. ix. 46-48.

32 And they came into Capernaum. And | happening to be | in the house|> he was questioning them—

| What | in the way | were ye discussing?

34 And they were silent; for | with one another) they had discussed in the way, | whoso should be greatest. 33 And | taking a seat | he addressed the twelve, and saith unto them—

<If anyone willeth to be first> He shall be | least of all, | and | minister of all>. 2 And | taking a child | he set it in the midst of them,— and | folding it in his arms | said unto them—

<If anyone willeth to be first>

He shall be | least of all,

And | minister of all>. 4 And | taking a child | he set it in the midst of them,— and | folding it in his arms | said unto them—

37 Whosoever | unto [one of] these' children | shall give welcome, | upon my name>| unto me | giveth welcome;
And | whosoever | unto me | giveth welcome
not | unto me | giveth welcome, but | unto him that sent me.| 5 And | taking a seat | he addressed the twelve, and saith unto them—

<If anyone willeth to be first>

He shall be | least of all,

And | minister of all>. 4 And | taking a child | he set it in the midst of them,— and | folding it in his arms | said unto them—

§ 44. Forbid him not: Value of Small Services: Mt. x. 42. Cause none to stumble: Mt. xviii. 6; Lu. xvii. 2. Be not caused to stumble: Mt. v. 30; xvi. 8.

38 John said unto him—

Teacher! we saw someone | in thy name | casting out demons; and we forbade him, because he was not following with us.

39 But | Jesus| said—

Do not forbid him!
For | no one| is there, who shall do a work of power in my name, and have power | soon | to revile me; 40 For | whosoever is not | against us | is | for| us; 41 For | whosoever shall give you to drink a cup of water | in name that | Christ's| ye are| Verily! I say unto you—

In nowise| shall lose his reward.
And | whosoever shall cause to stumble one of these little ones that believe>
It is | seemly| for him, rather, if there is hung a large millstone about his neck, and he is cast into the sea.

And | if thy hand shall cause thee to stumble> cut it off.—
It is | seemly| for thee, | maimed| to enter into life,
Rather than having | the two' hands| to depart into the gehenna, | into the fire that is not quenched; [42] 42 And | if thy foot be causing thee to stumble> Cut it off,—
It is | seemly| for thee, to enter into life| [43]| Rather than having | the two' feet| to be cast into the gehenna; [43] 43 And | if thine eye be causing thee to stumble>
Thrust it out,—
It is | seemly| for thee, | one-eyed| to enter into the kingdom of God,* Rather than having | two' eyes| to be cast into the gehenna, —

Where | their worm | dieth not,
And | the fire | is not quenched, 44 For | everyone | with fire | shall be salted.
Salt is | good; | but | if | salt | become | saltless|> wherewith will you | prepare | it? | Have | within yourselves | salt, | and be at peace | one with another.

§ 45. Concerning Divorce. Mt. xix. 1-12.

10 And | from thence| arising, he cometh into the bounds of Judea and beyond the Jordan,— and there come together again, multitudes unto him, and | as he had been won't | again| was he teaching them. 2 And Pharisees coming near were* questioning him—Whether it is allowed a husband | to divorce a wife, testing him.
3 But | he| answering, said unto them—

What unto you' did | Moses| command?
4 And | they| said—

Moses permitted, to write | a roll of dismissal, | and to divorce. 5 But | Jesus| said unto them—

In view of your hardness of heart | wrote he for you this commandment; 6 But | from the beginning of creation>
| Male and female| made he | them; 7 | For this cause| shall a man leave behind his father and mother, | and | the two| shall become | one flesh; 8 <What then| God|hathyoked together> let | a man| not put asunder.

10 And | [coming again] the disciples, concerning this| were questioning him; 11 and he saith unto them—

<Whosoever shall divorce his wife, and marry another> committeth adultery against her; 12 And | if she| divorcing her husband, marry another> she committeth adultery. 1


13 And they were bringing unto him children, that he might | touch| them,— | the disciples| however, were rebuking them. 14 But | Jesus| seeing it| was greatly displeased, and said unto them—

Suffer the children to come unto me,—do not hinder them; For | of such| is the kingdom of God.

* NB: "Life" and | "the •Orsimply (WH): "And kingdom" synonymous, entrance future. • Deu. xxiv. 1. 1
* Omitted by WH. • Gen. i. 27. 2
b Lu. xvi. 24. • Gen. ii. 24. 3
* Mt. v. 32; Lu. xvi. 19. 4
b WH omit. 1
* Or simply (WH): "And they were."
Verily | I say unto you—

<Whosoever shall not welcome the kingdom of God | as a child> in nowise shall enter thereinto.

And | folding them in his arms | he was blessing them, having laid his hands upon them.

§ 47. A Rich Ruler. "WE have left all."
Mt. xix. 16-30; Lu. xviii. 18-30.

And | as he was going forth into a road> | one, running, and kneeling before him | was questioning him—

Good Teacher! | what shall I do that | life age-abiding | I may inherit?!

Why callest thou me | good? | None | is good | save one |— ||God||.

The commandments | thou knowest, —
Do not commit murder;
Do not commit adultery,
Do not steal;
Do not bear false witness,
Do not defraud,
Honour thy father and mother.*

And | he | said unto him—

Teacher! ||all these things | have I kept | from my youth|.

The disciples | were in amazement, because of the words. But | Jesus | again answering said unto them—
Children! | how difficult | it is, to enter | into the kingdom of God! |
It is | easier | for a camel | through the eye of a needle | to pass, than for | a rich man | into the kingdom of God | to enter.
And | they | were being exceedingly struck with astonishment, saying unto him—

|Who| then, can | be saved|?
|With men | impossible, but not | with God|; for | all things| are possible | with God.|* 

Peter began to be saying unto him—

Lo! ||we| have left all, and followed thee!

Jesus said—

|Verily| I say unto you—

There is | no one | <who hath left house, or brethren, or sisters, or mother, or father, or children, or lands> | for the sake of me and | for the sake of the glad-message | who shall not receive a hundredfold, now.

in this season | <houses, and brethren and sisters, and mothers,* and children, and lands,—|with persecutions>| and | (in the age that is coming) | life age-abiding.

But | many | shall be—
First-last, and | the last.|

§ 48. Jesus foretells his Sufferings. Mt. xx. 17-19; Lu. xviii. 31-34.

Now they were in the way, going up unto Jerusalem, and Jesus was going on before them,—and they were in amazement; and | they who followed | were in fear. And | taking unto himself, again, the twelve> he began to be saying unto them, | as to the things about to befall him—

Lo! | we are going up unto Jerusalem;
And | the Son of Man | will be delivered up, unto the Chief-priests and the Scribes,—
And they will condemn him to death, And deliver him up unto the nations; 
And | they will mock him, and spit upon him, and scourge him, and | slay; — And | after three days | will he | arise.


And there come near unto him, James and John, the | two> sons of Zebedee,— saying unto him—

Teacher! | we desire |
That | whatsoever we shall ask thee! thou wilt do for us.

But | he| said unto them—

What desire ye, I should do for you!

And | they | said unto him—

Grant us, that | one on thy right hand, and one on thy left> we may sit, in thy glory.

But | Jesus | said unto them—

Ye know not what ye are asking: Are ye able to drink the cup that ||I am to drink?
Or to be immersed | with the immersion wherewith ||I am to be immersed:

And | they | said unto him—

We are able.

And | Jesus | said unto them—

The cup which | I will drink | ye shall drink,
And <with the immersion wherewith ||I am to be immersed> shall ye be immersed;
But <to sit on my right hand and on my left> is not mine to give, (except unto them for whom it hath been prepared).

And the ten | hearing | began to be sorely displeased, concerning James and John. And Jesus | calling them near | saith unto them—
Yo know that | they who think to rule the nations | lord it over them, And | their great ones | wield authority over them;

But | not so | is it. among you:
But <whosoever desireth to become great among you> shall be | your minister.|

* Or | WII. : "mother."
44 And <whosoever desireth, among you, to be first> shall be servant of all; * 

45 For [even the Son of Man] came not to be ministered unto, but to minister,—and to give his life a ransom instead of many. 


And they come into Jericho. And as he was journeying forth from Jericho, and his disciples, and a considerable multitude [the son of Timeæus, blind Bar-Timæus, a beggar], was sitting beside the road. 47 And <hearing that it was Jesus the Nazarene> he began to be crying aloud, and saying— 

O Son of David! Jesus! have mercy on me. 

48 And many were rebuking him, that he might hold his peace; but [he] so much the more was crying aloud— 

O Son of David! have mercy on me. 

49 And [coming to a stand] Jesus said— 

Call him! 

And they call the blind man, saying unto him— 

Take courage! rise! he calleth thee! 

50 And [he] <throwing off his mantle—springing to his feet> came unto Jesus. 51 And [answering him] Jesus said— 

What desirest thou, I should do for thee? 

And [the blind man] said unto him— 

Rabboni! that I may recover sight. 

And Jesus said unto him— 

Go thy way! thy faith hath saved thee. 

And straightway he recovered sight, and was following him in the road.

§ 51. The Triumphal Entry. Mt. xxi. 1-11; Lu. xix. 45; Jn. xii. 12-15. 

11 And <when they are drawing near unto Jerusalem, unto Bethphage and Bethany, towardsthe Mount of Olives> he sendeth forth two of his disciples,— and saith unto them— 

Go your way into the village that is over against you, and straightway, as ye are entering it ye shall find a colt tied, upon which no man yet hath sat: 

Loose him, and bring him. 

And <if anyone, unto you should say—> 

Why are ye doing this?> 

say— 

[The Lord] of him hath need; 

and straightway he sendeth him off again here. 

4 And they departed, and found a colt, tied unto a door outside, on the street,—and they are loosing him. 6 And [certain of them that were there standing] were saying unto them— 

What are ye doing, loosing the colt? 

6 And [they] said unto them, as [Jesus] said,—and they let them go. 7 And they bring the colt unto Jesus, and throw upon him their mantles,—and he took his seat upon him. 8 And many spread out [their mantles] along the way, and [others] young branches,—cutting them out of the fields. 

9 And [they who were going before, and they who were following after] were crying aloud— 

 Hosanna! a 

[|Blessed| is he that is coming in the name of the Lord! b 

10 [|Blessed| is the coming' kingdom of our father David! 

Hosanna in the highest! 

11 And he entered into Jerusalem, into the temple, and looking round on all things, late already being the hour he went out into Bethany, with the twelve.

§ 52. The Barren Fig-tree cursed. Mt. xxi. 18, 19. (See § 54.) 

And <on the morrow, when they came forth from Bethany> he hungered; 12 and <seeing a fig-tree from afar, having leaves> he came... if, therefore, he should find aught in it, and [coming up to it] nothing found he, save [leaves]; for it was not [the season] of figs. 14 And [answering] he said unto it— 

[No more] unto times age-abiding, let anyone of thee [eat fruit]. And his disciples were listening.


15 And they come into Jerusalem. And entering into the temple, he began to cast out them who were selling and them who were buying in the temple, and <the tables of the money-changers, and the seats of them who were selling doves> he overthrew,— and was not suffering that anyone should carry a vessel through the temple; 17 and was teaching, and saying—

Is it not written, 

[|My house| a house of prayer| shall be called [for all the nations]| but ye| have made it, 

A den of robbers. 1 

18 And the High-priests and the Scribes [heard] it, and began seeking how they might [destroy] him,—for they were fearing him; for [all] the multitude were being struck with astonishment at his teaching. 19 And [as soon as it became late'] they were going forth outside the city. 

§ 54. The Cursed Fig-tree Withered. Mt. xxi. 19-22. (See § 52.) 

20 And [passing by early] they saw the fig-tree [withered from its roots]; 21 and [put in mind] Peter saith unto him— 

Rabbi! see! [the fig-tree which thou didst curse] is withered. 

22 And [answering] Jesus saith unto them— 

Have faith in God.

a Ps. cxviii. 25. Ps. cxviii. 26. 

b Is. lvi. 7. Jer. vii. 11. 

c Or add (WH): "unto
23 Verily I say unto you—
<Whosoever shall say unto this mountain,
    Be lifted up, and cast into the sea,
and shall not doubt in his heart but shall believe that
what he speaketh| cometh to pass> it shall be his.
24 For this cause I say unto you—
<All things, whatsoever ye are praying for
and asking> believe that ye have received,
and they shall be yours.
25 And when ye stand praying| forgive, if
aught ye have against any,— that your
Father also, who is in the heavens| may forgive you
your offences. [25]b

27 And they come again into Jerusalem. And
<as he is walking| in the temple|> the High-
priests and the Scribes and the Elders come
unto him, 28 and were saying unto him—
By what' authority| [these things] art thou
doing?
And who to thee hath given this authority,
that [these things] thou shouldst be doing?
29 But [Jesus] said unto them—
I will question you, as to one' matter, and
answer me,—
And I will tell you |by what' authority|
[these things] I am doing:
30 The immersion by John|
 Of heaven| was it, or |of men|?
Answer me!
31 And they were deliberating among themselves,
saying—
<If we say, Of heaven>
He will say, Wherefore [then] did ye
not believe him?
32 But <should we say, Of men . . . >
they were in fear of the multitude, for [one and
all] were holding John |in very deed| that he
was |a prophet|. 33 And |making answer
unto Jesus| they say—
We know not;
and Jesus saith unto them—
Neither do I| tell you, |By what' authority|
[these things] I am doing.

§ 56. The Vineyard's Fruits Demanded.
Mt. xxi. 33-46; Lu. xx. 9-19.
12 And he began to be speaking unto them |in
parables|—
A man planted |a vineyard|,
And put round it a wall,
And digged a wine-vat,
And built a tower,—
And let it out to husbandmen;
And left home.
13 And he sent forthunto the husbandmen, in
the season, a servant, that |from the hus-
bondmen| he might receive of the fruits of
the vineyard; 2 and, taking him, they
beat him, and sent him away |empty|.
4 And |again| sent he forth to them, another
servant; and |him| they smote on the
head, and diaboloured.
5 And |another| sent he forth; and |him|
y they slew.
And many' others; |some| indeed beating,
and |others| slaying.
6 Yet one' had he, [a son beloved]: he sent
him forth last unto them, saying—
They will pay deference unto my son !
7 But [these' husbandmen| unto themselves|
said—
|This| is |the heir|:
Come! let us slay him,
And |ours| shall be |the inheritance|.
8 And, taking, they slew him, and cast him
forth outside the vineyard.
9 What will the lord of the vineyard do? He
will come, and destroy the husbandmen,
and let the vineyard unto others.
10 Have ye not |this scripture| read—
||A stone which the builders rejected'
|The same| hath become head of the corner!
11 |From the Lord| hath this come to pass,
 And is marvellous in our eyes?  
12 And they were seeking to secure| him,— and
were in fear of them that |against them| the parable he had
spoken. And, leaving him, they departed.

§ 57. Caesar and God. Mt xxii. 15-22; 
Lu. xx. 20-26.
13 And they send forth unto him, certain of the
Pharisees and of the Herodians, that they might
|catch| him |in discourse|.
14 And, coming, theysayunto him—
Teacher! we know that |true| thouart,
And it concerneth thee not about anyone,—
For thou lookest not unto the face of men;
But |in truth| the way of God| dost
Teach:—
Is it allowable to give tax unto Caesar, or not?
Should we give, or should we not give?
15 But |he| knowing their hypocrisy| said unto
them—
Why are ye |tempting| me?
Bring me a denary, that I may see it.
16 And |they| brought one. And he saith
unto them—
|Whose| is this image, and the inscription?
And |they| said unto him—
Cesar's.
17 And |Jesus| said—
||The things of Cesar| render |unto Cesar|,
And |the things of God| unto God|.
And they were marvelling at him.

§ 58. Marriage and the Resurrection.
Mt. xxii. 23-33; Lu. xx. 27-33.
18 And there come Sadducees unto him,—|who
indeed say— |Resurrection| there is none!
and they were questioning him, saying—

a Mt. vi. 14. b Is. v. 1 f.
Jesus does not say: "I"
Teacher! Moses wrote for us, that—

If one's brother die, and leave behind a wife, and leave no child,

That his brother should take his wife, and raise up seed unto his brother.

Seven brethren there were;
And the first took a wife, and, dying, left no seed,—
And the second took her, and died, not leaving behind seed,—
And the third likewise,—
Left of all the woman also died:—
In the resurrection—
Of which of them shall she be wife? For the seven had her to wife.

Jesus said unto them—
Are ye not for this cause deceiving yourselves, knowing neither the Scriptures, nor the power of God? For when from among the dead they rise, they neither marry, nor are given in marriage, but are like messengers in the heavens.

But as touching the dead; that they do rise,—
Have ye not read in the book of Moses, at the bush, How God spake unto him, saying—
I am the God of Abraham, and God of Isaac, and God of Jacob:—He is not a God of dead men, but of living.

Greatly are ye deceiving yourselves.

The Greatest Commandment. Mt.xxii.34-40.

And one of the Scribes, hearing them discussing, seeing that well he had answered them, began to question him—Which is the chief commandment of all?

Jesus answered—
The chief is:
Hear! O Israel,—
The Lord our God is one Lord;—
There shall be no other God before him,
And thou shalt have no other gods set up beside the name of the Lord thy God.

Thou shalt not make unto thee any graven image, nor any molten image, whether of gold, or silver, or stone, or wood.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Thou shalt keep the sabbath day to sanctify it, as the Lord thy God commanded thee.

Six days shalt thou labor, and do all thy work:
But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any of thy beasts, nor any stranger that is within thy doors.

For in six days the Lord made heaven and earth, the sea, and all that is therein, and all the host of heaven; and on the seventh day he rested from all his work.

And blessed the seventh day, and hallowed it, because that in it he rested from all his work that he had made and done.

These are theCommandments which the Lord our God commanded thee to keep:—

The second is this—
Thou shalt love thy neighbour as thyself.

Greater than these the other commandment is there none.

The Scribe said unto him—
Well! Teacher! in truth hast thou said—
He is One; and there is none other (than he).

And <to love him, with all the heart, and with all the understanding,—and with all the might*; and to love one's neighbour as one's self> is abundantly more than all the whole burnt offerings and sacrifices.

And Jesus answering was saying as he taught in the temple—
How say the Scribes that (the Christ) is the Son of David? [David himself] hath said [by the Holy Spirit]—
The Lord hath said unto my Lord,
Sit thou on my right hand,
Until I put thy foes beneath thy feet. [David himself] calleth him [Lord]: whence, then, is he [his own son]?
[The great multitude] was hearing him gladly.

Judgment denounced against the Scribes. Cp. Mt.xxiii.6; Lu.xi.43; xx.46,47.

And in his teaching he was saying—Beware of the Scribes. Who desire [in robes] to be walking about, And salutations in the markets, And first seats in the synagogues, And first couches in the chief meals,—Who devour widows' houses, And [for a pretense] are long in prayer: [These] shall receive a more surpassing judgment.


And taking his seat over against the treasury he was observing how [the multitude] was casting in copper into the treasury, and [many rich] were casting in [much]. And there came one destitute [widow], and cast in two mites, which are [a farthing]. And [calling near his disciples] he said unto them—Verily I say unto you, This destitute widow [more than they all] hath cast in [of those casting into the treasury]; For [they all] [out of their surplus] cast in, But [she] [out of her deficiency] [all, as much as she had] cast in,—[the whole] of her living.

The Prophecy on Mount Olivet. Mt.xxiv.; Lu.xxi.

And as he was going forth out of the temple one of his disciples saith unto him—
Teacher! see what manner of stones, and what manner of buildings!
And Jesus said unto him—

Art thou beholding these great buildings? In nowise shall there be left here [stone upon stone] which shall [in any wise] not be thrown down.

And as he was sitting within the Mount of Olives, over against the temple, Peter and James and John and Andrew were questioning him [privately]—

Tell us, When these things shall be, and What the sign when all these things shall be about to be concluded.

And Jesus began to be saying unto them— Beware, lest anyone deceive you;

For many will come on my name, saying, I am he; and will deceive many.

And when ye shall hear of wars, and rumours of wars— Be not alarmed—it must needs come to pass,

But not yet is [the end].

For there will arise— Nation against nation, and Kingdom against kingdom;— There will be earthquakes in places, There will be famines:

A beginning of birth-pangs are these things.

But be [ye] taking heed unto yourselves: They will deliver you up into high-councils, And in synagogues shall ye be beaten, And before governors and kings shall ye be set.

For my sake, [for a witness unto them].

And unto all the nations, first must needs be proclaimed [the glad-message];

And when they are leading you, as they are delivering you up—

Be not beforehand anxious, what ye shall speak;

But whatsoever shall be given you in that hour;

[The same] speak,— For [ye] are not the speakers, but the Holy Spirit.

And [brother] will deliver up [brother] unto death, and [father] [child], And [children] will rise up [against parents]:— and put them to death:—

And ye will be men hated by all, because of my name;

But [the] that hath endured throughout [the same] shall be saved.

But when ye shall see the abomination of desolation, 

Standing where it ought not, [He] that readeth let him [think];— Then they who are in Judaea, Let them flee into the mountains;

[He that is on the house-top];

Let him not come down, neither let him enter, to take away anything out of his house;—

And [he that hath gone into the field] Let him not turn back unto the things behind, [to take away his mantle].

But alas! for the women with child, and for them who are giving suck,— [in those days].

But be praying, that it may not happen in winter.

For in those days shall be a tribulation— Such that there hath not happened [the like] [from the beginning of creation which God created, until the present time].

[And shall in nowise happen].

And save that the Lord hath shortened the days;

No flesh should be saved;

But for the sake of the chosen of whom he hath made choice—

He hath shortened the days.

And [then] if any unto you say— See! [here] is the Christ! See! [there] Do not believe it;

For there will arise, false Christs, and false prophets; And they will show signs and wonders;

So as to deceive, if possible, [the chosen].

But [ye];— beware: I have foretold you [all things].

But in those days, after that tribulation—

The sun shall be darkened, And the moon will not give her brightness, And the stars will out of the heavens be falling;— And the powers which are in the heavens will be shaken;

And then will they see the Son of Man— Coming in clouds, [with great power and glory].

And then will he send forth the messengers, And they will gather together his* chosen— Out of the four winds,* From utmost bound of earth, unto utmost bound of heaven.*

Now [from the fig-tree] learn ye [the parable]:— When [already] her young branch becometh tender, And the leaves are sprouting—

Ye observe that [near] is [the summer]:

[Thus] [ye also] when ye shall see these things coming to pass—

Observe ye, that [near] he is, [at the doors].

[Verify] I say unto you— In nowise shall this generation pass away, Until all these things shall happen:

[The heaven and the earth] shall pass away, But [my words] shall not pass away:

But concerning that day or hour—

[No one] knoweth, Neither the messengers in heaven,

2 And Jesus said unto him—

Art thou beholding these' great buildings? In nowise shall there be left here [stone upon stone] which shall [in any wise] not be thrown down.

3 And as he was sitting within the Mount of Olives, over against the temple, Peter and James and John and Andrew were questioning him [privately]—

Tell us, When these things shall be, and What the sign when all these things shall be about to be concluded.

4 And Jesus began to be saying unto them— Beware, lest anyone deceive you;

For many will come on my name, saying, I am he; and will deceive many.

5 And when ye shall hear of wars, and rumours of wars— Be not alarmed—it must needs come to pass,

But not yet is [the end].

6 For there will arise— Nation against nation, and Kingdom against kingdom;— There will be earthquakes in places, There will be famines:

A beginning of birth-pangs are these things.

But be [ye] taking heed unto yourselves: They will deliver you up into high-councils, And in synagogues shall ye be beaten, And before governors and kings shall ye be set.

For my sake, [for a witness unto them].

7 And unto all the nations, first must needs be proclaimed [the glad-message];

And when they are leading you, as they are delivering you up—

Be not beforehand anxious, what ye shall speak;

But whatsoever shall be given you in that hour;

[The same] speak,— For [ye] are not the speakers, but the Holy Spirit.

8 And [brother] will deliver up [brother] unto death, and [father] [child], And [children] will rise up [against parents]:— and put them to death:—

And ye will be men hated by all, because of my name;

But [the] that hath endured throughout [the same] shall be saved.

9 But when ye shall see the abomination of desolation, 

Standing where it ought not, [He] that readeth let him [think];— Then they who are in Judaea, Let them flee into the mountains;

[He that is on the house-top];

Let him not come down, neither let him enter, to take away anything out of his house;—

10 And he that hath gone into the field Let him not turn back unto the things behind, [to take away his mantle].

11 But alas! for the women with child, and for them who are giving suck,— [in those days].

12 But be praying, that it may not happen in winter.

13 And in those days shall be a tribulation— Such that there hath not happened [the like] [from the beginning of creation which God created, until the present time].

[And shall in nowise happen].

14 And save that the Lord hath shortened the days;

No flesh should be saved;

But for the sake of the chosen of whom he hath made choice—

He hath shortened the days.

15 And [then] if any unto you say— See! [here] is the Christ! See! [there] Do not believe it;

For there will arise, false Christs, and false prophets; And they will show signs and wonders,

So as to deceive, if possible, [the chosen].

But [ye];— beware: I have foretold you [all things].

16 But in those days, after that tribulation—

The sun shall be darkened, And the moon will not give her brightness, And the stars will out of the heavens be falling;— And the powers which are in the heavens will be shaken;

And then will they see the Son of Man— Coming in clouds, [with great power and glory].

And then will he send forth the messengers, And they will gather together his* chosen— Out of the four winds,* From utmost bound of earth, unto utmost bound of heaven.*

Now [from the fig-tree] learn ye [the parable]:— When [already] her young branch becometh tender, And the leaves are sprouting—

Ye observe that [near] is [the summer]:

[Thus] [ye also] when ye shall see these things coming to pass—

Observe ye, that [near] he is, [at the doors].

[Verify] I say unto you— In nowise shall this generation pass away, Until all these things shall happen:

[The heaven and the earth] shall pass away, But [my words] shall not pass away:

But concerning that day or hour—

[No one] knoweth, Neither the messengers in heaven,
Nor the Son,—

"Save the Father II.

33 Be taking heed, be watching,

For ye know not when the season is:

As a man from home—

Having left his house,

And given his servants the authority,

'To each one his work,

And unto the porter hath given command, that he should watch:

35 Be watching, therefore,

For ye know not when the master of the house is coming—

Whether at even, or at midnight, or at cock-crowing,—or at early morn;

Lest comingsuddenly he find you sleeping!

36 But what unto you I say unto all I say:

Be watching.

§ 64. The Anointing in Bethany, and the Conspiracy to Betray. Mt. xxvi. 1-16; Lu. xxii. 1-6; Jn. xii. 1-8: cp. Lu. vii.36 ff.

14 Now it was the Passover and the Unleavened cakes, after two days. And the High-priests and Scribes were seeking, how with guile they might secure, and slay him; for they were saying—

Not in the feast, lest there be an uproar of the people.

And he being in Bethany, in the house of Simon the leper, as he was reclining there came, a woman, holding an alabaster-jar of perfume, pure spikenard, very costly; and breaking the jar she was pouring down the perfume upon his head. But there were some much displeased among themselves—

To what end hath this waste of the perfume happened? For this perfume could have been sold for above three hundred denaries, and given unto the destitute!

But [Jesus] said—

Let her alone! Why are ye reproaching her? A seemly work hath she wrought in me;

For always have ye the destitute; and whensoever ye please, unto them, at any time, do well!

But [Jesus] said not always have ye.

What she had she used,—She took it beforehand to anoint my body for the burial;

And [whosoever ye please] ye can unto them, [at any time] do well!

But [Jesus] said, not always have ye.

What she had she used,—She took it beforehand to anoint my body for the burial;

And [whosoever ye please] ye can unto them, [at any time] do well!

And [verily] I say unto you—<Whosoever the glad-message shall be proclaimed throughout the whole world,> Also what she did will be told for a memorial of her.

30 And [Judas Iscariot, who was one of the twelve] went away unto the High-priests, that, him, he might deliver up unto them. 

Now when they heard they rejoiced, and promised to give him [silver]; and he was seeking how [at a favourable opportunity] he might deliver him up.


12 And <on the first day of the unleavened cakes,> when the passover they were slaying> his disciples say unto him—

Where wilt thou, we depart and make ready, that thou mayest eat the passover?

And he sendeth forth two of his disciples, and saith unto them—

Go your way into the city, and there will meet you a man [a jar of water bearing,—]follow him; and [whosoever he shall enter] say ye unto the householder—

'The teacher saith, Where is my lodging, where the passover, with my disciples I may eat?'

And he [unto you] will show a large upper-room, spread ready, and [there] make ye ready for us.

And the disciples went forth, and came into the city, and found, according as he had said unto them,—and they made ready the passover.

And [when evening arrived] he cometh, with the twelve. And [as they were reclining and eating> Jesus said—

Verily I say unto you—

One from among you will deliver me up, he that is eating with me.]

They began to be grieved, and to be saying unto him, [one by one],—

Can it be [I]?

And [he] said unto them—

One of the twelve, that is dipping with me into the one bowl:

Because the Son of Man indeed, goeth his way,—According as it is written concerning him; But alas! for that man, through whom the Son of Man is being delivered up,—

[Well for him if that man had not been born!]

And as they were eating] [taking a loaf], he blessed and brake, and gave unto them, and said—

Take! this is my body;

And [taking a cup] he offered thanks, and gave unto them; and they [all] drank of it. And he said unto them—

This is my blood of the covenant that is to be poured out in behalf of many.

Verily I say unto you—

No more will I in any wise drink of the fruit of the vine, until that day, when I shall be drinking it new, in the kingdom of God.]

Ps. xli.9. Or: "Why unto her about in the feast, after are ye offering insults all (reproaches):"* Cp. Mt. xxvi. 29, n. 

Ex. xxiv. 8; Zech. ix.11.
26 And having sung praise, they went forth unto the Mount of Olives.

§ 66. Peter's Denial foretold. Mt. xxvi. 31-35; Lu. xxii. 31-34; Jn. xiii. 36-38.

27 And Jesus saith unto them—
Ye all will find cause of stumbling.
Because it is written,—
I will smite the shepherd,
And the sheep will be scattered abroad*

28 But after my arising I will go before you into Galilee.

29 And Peter said unto him—
<Even if all shall find cause of stumbling> Certainly not.

30 And Jesus saith unto him—
<Verily I say unto thee, this day, before that twice a cock crow> Thrice will I deny thee.

31 But he most vehemently was saying—
<Even though I must needs die with thee> I will deny thee.

32 Likewise indeed, were all besides saying.


33 And they come into an estate the name of which is Gethsemane, and he saith unto his disciples—
Sit ye here, while I pray.

34 And he taketh Peter and James and John with him, and began to be exceedingly amazed, and in great distress; and he saith unto them—
Encompassed with grief is my soul unto death:

Abide ye here, and be watching.

35 And [going forward a little] he fell upon the ground, and was praying that if it were possible the hour might pass from him; and wassaying—
Abba! O Father! All things are possible to thee.

But what [I will, But what [thee], likewise indeed, were [all besides saying.

§ 68. The Betrayal and Arrest. Mt. xxvi. 47-58; Lu. xxii. 47-54; Jn. xviii. 1-12.

42 But [he was silent, and answered nothing. And the High-priest was questioning him, and saith unto him—
Art thou [the Christ the Son of the Blessed]?* Or add (WH): “unto b [Thou] art the him.”

43 Lo! [he that is delivering me up] hath drawn near.

50 And they [all] forsook him, and fled.

51 And [a certain young man] was following with him, having cast about him a fine Indian cloth over his naked body,—and they are securing him; but [he] leaving behind the cloth [fled naked].


54 And [Peter] afar off] followed him, as far as within, into the court of the High-priest; and wassitting with the attendants, and warming himself by the light.

56 And [the High-priests, and all the High-council] were seeking, against Jesus [testimony], with the intent to put him to death,—and were not finding any; for [many] were bearing false-witness against him, and the testimonies were not [agreed]. And some, standing up, were bearing false-witness against him, saying—

58 And [he] heard him saying,
[I will pull down this shrine, the one made by hand], and [in three days another, not made by hand] will I raise.

61 But [he] was silent, and answered nothing.

62 And [the High-priest rising up into the midst] questioned Jesus, saying—

63 Answerest thou [nothing]?

What are these, against thee, witnessing?

64 And [not even so] was the testimony [agreed].

And [the High-priest was questioning him, and saith unto him—

Art [you] the Christ the Son of the Blessed?* Or add (WH): “unto b [Thou] art the him.”
And Jesus said—

"I am; and ye shall see the Son of Man—
Sitting on the right hand of Power,
And coming with the clouds of heaven."

And the High-priest, having rent his inner-garments, said—

"What further need have we of witnesses?"

And they all condemned him to be worthy of death. And some began to be spitting at him, and covering up his face, and to be buffetting him, and saying to him—

"Prophecy!" And the attendants, with smart blows, took him.

§ 70. Peter’s Denial. Mt. xxvi. 69-75; Lu. xxii. 54-62; Jn. xviii. 16-27; cp. ver. 54, ante.

But Peter, being below in the court, there came one of the maid-servants of the High-priest; and seeing Peter warming himself, having looked at him, said—

"And thou wast with the Nazarene—; with Jesus!" But he denied, saying—

"I neither know [him], nor do I well understand what thou sayest; and went out into the porch."

And [the maid-servant] seeing him again began [again] to be saying unto the by-standers—

"This one is from among them."

But [he] again was denying. And after a little again the by-standers were saying unto Peter—

"Truly thou art from among them; for thou art [a Galilean] also."

And he began to be cursing and swearing—

"I know not this man, of whom ye are speaking!"

And straightway, a second time, a cock crowed; and Peter was reminded of the declaration, how Jesus had said to him—

"Before a cock twice crow, thrice wilt thou deny me."

And [when he thought thereon] he began to weep.

§ 71. Jesus before Pilate. Mt. xxvii. 1, 2, 11-26; Lu. xxiii. 1-7; Jn. xix. 1-16.

15 And straightway, early, when they had made a council, the High-priests, with the Elders, and Scribes, and all the High-council, binding Jesus, led him away, and delivered him up unto Pilate. And Pilate questioned him—

"Art thou the king of the Jews?"

And he answering him, saith—

"Thou sayest."

3 And the High-priests began to accuse him of many things. And Pilate [again] was questioning him, saying—

"Answerest thou nothing? See! of how many things they are accusing thee!"

3 But [Jesus] no further answered anything, so that Pilate began to marvel.

11 But the High-priests stirred up the multitude, that rather Barabbas he should release unto them.

12 But Pilate [again answering] was saying unto them—

"What then shall I do with him whom ye call the King of the Jews?"

13 And [they] again cried out—

"Cruify him!"

14 But Pilate was saying unto them—

"Why? what evil hath he done?"

And they vehemently cried out—

"Cruify him!"

And Pilate being minded to do what would satisfy the multitude, released unto them Barabbas, and delivered up Jesus, having scourged him, that he should be crucified.

§ 72. Mocked by Roman Soldiers. Mt. xxvii. 27-32; Jn. xix. 2 ff.

18 And the soldiers led him away, into the court, which is a judgment-hall, and called together the whole band; and they arrayed him in purple, and set upon him, when they had plaited it, a crown of thorns, and bowed their knees, were doing him homage. And when they had mocked him they put off him the purple, and put on him his own garments. And they lead him forth, that they may crucify him.

21 And they impress a certain passer-by, Simon a Cyrenian, coming from a field, the father of Alexander and Rufus,—that he may carry his cross.


22 And they bring him unto the Golgotha’s place, which is, being translated, Skulldo. And they would have given him myrrhed wine,—who, however, received it not. And they crucify him, and part asunder his garments, casting a lot upon them,—who should have anything. And it was the third hour,
and they crucified him. And the inscription of his accusation had been inscribed—

**The King of the Jews.**

27 And with him they crucify two robbers, one on his right hand, and one on his left. And the inscription of his accusation had been inscribed—The King of the Jews.

28 And when it was the sixth hour, darkness came over all the land until the ninth hour; and at the ninth hour Jesus uttered a cry, with a loud voice:

*Eloi! Eloi! lamas barynei?* which is, being translated—My God! My God! why hast thou forsaken me?

29 Likewise the high-priests also mocking one to another, with the scribes were saying—*Others!* he shall save! himself!* he cannot save!

30 Likewise the high-priests also mocking one to another, with the scribes were saying—Others!* he shall save! himself!* he cannot save!

31 Likewise the high-priests also mocking one to another, with the scribes were saying—He is the Christ, the King of Israel!*—Lest him come down now from the cross, that we may see and believe.

32 And they who had been crucified with him were casting it in his teeth. And when it was the sixth hour, darkness came over all the land until the ninth hour; and at the ninth hour Jesus uttered a cry, with a loud voice:

*Eloi! Eloi! lamas barynei?* which is, being translated—My God! My God! why hast thou forsaken me?

34 And getting to know from the centurion; he presented the corpse unto Joseph. And buying a fine Indian cloth, he took him down, and wrapped him about with the cloth, and laid him in a tomb, which had been hewn out of a rock, and rolled near a stone upon the door of the tomb.

47 Now Mary the Magdalene, and Mary the mother of James, and Salome were viewing how he had been laid.

§ 75. The Resurrection. Mt. xxviii. 1-10; Lu. xxiv. 1-43; Jn. xx. 1-28; cp. Ac. i. 3; 1 Co. xv. 1-8.

16 And [the Sabbath having passed] Mary the Magdalene, and Mary the mother of James, and Salome bought spices, that, coming, they might anoint him. And very early, on the first of the week they are coming towards the tomb—when [the sun] arose. And they were saying one to another—Who shall roll away for us the stone, out of the door of the tomb?

4 And [looking up] they observe that the stone hath been rolled up,—for it was exceeding great. And [entering into the tomb] they saw a young man, sitting on the right, clothed with a white robe,—and they were greatly alarmed. But [he] saith unto them—Be not alarmed! Jesus ye are seeking the Nazarene, the crucified: He hath arisen!—he is not here. See! the place where they laid him!

7 But go your way, tell his disciples [and Peter]—He is going before you into Galilee: there shall ye yourselves see him,—According as he said unto you.

8 And, going out, they fled from the tomb, for trembling and transport were holding them; and unto no one said they [anything]: for they were afraid.

10 [And <arising early, on the first of the week> he was manifested, first, unto Mary the Magdalene, from whom he had cast seven demons. She] going her way, bare tidings unto them who had come to be with him, [as they were mourning and weeping. And] they <hearing that he was living, and had been looked upon by her> [disbelieved].

12 But [after these things] unto two from among them, as they were walking [was he manifested, in a different form] as they were going unto a country place; and [they] departing, bare tidings unto the rest,—but even them they believed not. But [afterwards] unto the eleven themselves, as they reclined [was he manifested, and he upbraided their disbelief and hardness of heart.]

*WH thus express their judgment, that the text here was abruptly broken off. See Ap. "Mark."*
among the dead] | they believed not; 15 and he said unto them—

Go ye into all the world, and proclaim the glad-message | to the whole 'creation |
16 ||He that hath believed, and been immersed1] shall be saved; but | he that hath disbelieved] shall be condemned : 
17 |Signs| moreover, shall follow | them who have believed|—these:— 
|In my name| shall they cast |demons| out, |With tongues| shall they speak,— 
|And |in their hands| shall they take up |serpents| ;
And <if |any deadly thing| they have drunk> |in nowise | shall it |hurt |them: 
|Upon sick persons| shall they lay |hands| , and |well| shall they remain. 
19 ||The Lord [Jesus]; therefore, on the one hand, 
* Or (WH) : “ With new tongues.”

|after talking with them| was taken up into heaven,* and sat down on the right hand of God:

20 ||They| on the other hand, going forth, proclaimed on every side, |the Lord| co-working, and confirming |the word| through |the closely following signs|.| 21

OTHERWISE.
||All the things given in charge unto the companions of Peter| they concisely reported. But |after these things | ||Jesus also, himself|| <from east even unto west> sent forth |through them | ||the sacred| and incorruptible| proclamation of the age-abiding' salvation.||

THE GOSPEL ACCORDING TO

LUKE.

§ 1. The Prologue.
1 <Seeing, indeed, that |many| had taken in hand to re-arrange for themselves a narrative, concerning the facts which have been fully confirmed amongst us,— 'Jaccording as they who from the beginning became eye-witnesses and attendants of the Word delivered them unto us>, it seemed good |even to me| <having closely traced from the outset all things accurately> to write unto thee |in order |, most excellent Theophihus : * that <as touching the matters which thou hast been taught by word of mouth > thou mightest obtain full knowledge |of the certainty|.

§ 2. Zachariah and Elizabeth.
2 It came to pass |in the days of Herod, king of Judæa| that there was a certain priest, by name Zachariah, of the daily course of Abia ; and that he had a wife of the daughters of Aaron, and |her name| was Elizabeth. 4 Now they were both righteous before God, walking in all the commandments and righteous appointments of the Lord, blameless ; 7 and they had no child, inasmuch as Elizabeth was barren, and ||both| had become |advanced in their days|.

But it came to pass <as he was doing priestly service in the order of his daily course, before God, according to the custom of his priesthood> it fell to his lot to offer incense, entering into the Temple of the Lord ; 10 and |all the throng of the people| was praying outside, at the hour of the incense offering. 11 And there appeared unto him a messenger* of the Lord, standing on the right hand of the altar of incense ; 12 and Zachariah was troubled when he beheld, and |fear| fell upon him. 13 But the messenger said unto him—

Do not fear, Zachariah !
Inasmuch as thy supplication hath been hearkened to,—
And |thy wife Elizabeth| shall bring forth a son to thee, 
And thou shalt call his name |John| ;
And there shall be joy to thee and exulting,
And |many| over his birth |shall rejoice| ;
For he shall be great before the Lord,
And |wine and strong drink| in nowise may he drink. 14
And |with Holy Spirit| shall he be filled, |already' from his mother's womb|;
And |many| of the Sons of Israel| shall he turn towards the Lord their God ;
17 And ||he| shall go before him |in the spirit and power of Elijah|,—

To turn the hearts of fathers unto children, And the unyielding, into the prudence of the righteous,

Ap: “Messenger.”

Mal. iv. 5 f.
And to prepare, for the Lord, [a people made ready].

28 And Zachariah said unto the messenger—

[Whereby] shall I know this? for [I am aged], and [my wife] advanced in her days.

29 And the messenger, answering, said unto him—

[I am Gabriel],—he that standeth near before God; and have been sent forth to speak unto thee, and to deliver the joyful message unto thee, as touching these things.

30 And lo! thou shalt be silent, and not able to speak until the day when these things shall come to pass; because thou didst not believe in my words,—the which shall be fulfilled for their season.

31 And the people were expecting Zachariah, and began to marvel that he should tarry in the Temple; 32 and when he came forth he was not able to speak unto them, and they perceived that a vision he had seen in the Temple,—and he continued making signs unto them, and remained dumb.

33 And it came to pass [when the days of his public ministration were fulfilled] that he departed unto his house. 34 And [after these days] Elizabeth his wife conceived, and she disguised herself five months, saying—

Thus is it with me, the Lord hath wrought,—In the days in which he looked upon me, to take away my reproach among men.

§ 3. The Message of Gabriel to Mary.

26 Now in the sixth month was the messenger sent forth from God, into a city of Galilee, the name of which was Nazareth,—unto a virgin, betrothed to a man whose name was Joseph, of the house of David; and [the name of the virgin] was Mary; 28 and entering into her, he said—

Joy to thee, favoured one! The Lord is with thee! And she was greatly troubled, and began to deliberate of what kind this salutation might be. 29 And the messenger said unto her—

Do not fear, Mary, For thou hast found favour with God,—And lo! thou shalt conceive in thy womb, And shalt call his name Jesus: 30 And [Son of God] shall be called, And [Son of the Most High] shall be called, And the Lord God will give unto him the throne of David his father,—And he shall reign over the house of Jacob unto the ages; And of his kingdom there shall be no end.

34 But Mary said unto the messenger—

How shall this thing be, Seeing that [a man] I know not?

35 And, answering, the messenger said unto her—

The Holy Spirit shall come upon thee, And the power of the Most High shall overshadow thee; Wherefore [even that which is to be born] shall be called, Son of God.

36 And lo! [Elizabeth thy kinswoman, even she] hath conceived a son [in her old-age];—And this month is the sixth to her, the so-called 'barren one';

Because no declaration from God shall be void of power.

37 And Mary said—

Lo! the handmaid of the Lord! Might it come to pass unto me, according to thy declaration.

And the messenger departed from her.

§ 4. Mary visits Elizabeth. Mary's Song of Triumph.

39 And Mary, arising, in these days, journeyed into the hill country with haste, into a city of Judah,—and entered into the house of Zachariah, and saluted Elizabeth. 40 And it came to pass that [as Elizabeth heard the salutation of Mary] the babe leapt in her womb, and Elizabeth was filled with Holy Spirit;—and lifted up her voice with loud exclamation, and said—

Blessed art thou among women, And blessed is the fruit of thy womb; And whence to me is this, That the mother of my Lord should come unto me! 41 For lo! as the sound of thy salutation came into mine ears, The babe in my womb leapt in exultation.

And [hap]py is she who hath believed, that there shall be a perfecting of the things which have been spoken to her from the Lord!

46 And Mary said—

My soul doth magnify the Lord,

And my spirit hath exulted upon God my saviour; Because he hath looked upon the humbling of his handmaid; For lo! [from the present time] all the generations will pronounce me happy. Because he that is mighty hath done for me great things, And [holy] is his name; And his mercy is unto generations and generations, To them who reverence him; 47 He hath wrought strength in his arm, He hath scattered men arrogant in the intention of their heart; He hath deposed potentates from thrones, And uplifted the lowly;

53 The hungry hath he filled with good things, and the wealthy he hath sent empty away;
54 He hath laid hold of Israel his servant, To be mindful of mercies:
55 According as he spake unto our fathers,— To Abraham, and to his seed,— Unto times age-abiding.
56 And Mary abode with her about three months, and returned unto her house.

§5. John's Birth and Zachariah's Song of Triumph.
57 And to Elizabeth was the time fulfilled, that she should be bringing forth,—and she gave birth to a son. And her neighbours and kinsfolk heard, that the Lord had magnified his mercy with her, and they were rejoicing with her.
58 And it came to pass on the eighth day that they came to circumcise the child, and were calling it, after the name of its father, Zachariah. And his mother, answering, said—

Nay! but he shall be called John.
59 And they said unto her— There is no one from among thy kindred who is called by this name!
60 And they began making signs unto his father, as to what he might be wishing it to be called.
61 And [asking for a small tablet] he wrote, saying—

John is his name!
62 And they marvelled all. And his mouth was opened instantly, and his tongue loosed, and he began to speak, blessing God.
63 And fear came upon all the neighbours themselves; and throughout all the hill-country of Judea, were all these matters being much talked of: and all who heard laid them up in their hearts, saying—

What then shall this child be for, even the hand of the Lord was with him.
64 And [Zachariah his father] was filled with Holy Spirit, and prophesied, saying:

Blessed be the Lord, the God of Israel! Because he hath visited and wrought redemption for his people,
65 And hath raised up a horn of salvation for us,

In the house of David his servant:
66 According as he hath spoken by mouth of his holy ancient prophets—

Of salvation from among our foes, and out of the hand of all that hate us:
67 To perform mercy with our fathers, And to be mindful of his holy covenant,—

The oath which he swears unto Abraham our father,
68 To be rendering divine service unto him, in lovingkindness and righteousness Before him, all our days.
69 And [even thou, child!] a prophet of the Most High shall be called,—

For thou shalt march on before the Lord, to prepare his ways.
70 Giving a knowledge of salvation unto his people, By a remission of their sins.

Because of the yearning compassion of the mercy of our God,
Wherein shall visit us a day-dawn from on high.
71 To shine on them who in the darkness and shade of death are sitting,

To guide our feet into a way of peace.
72 And the child went on growing, and being strengthened in spirit, and was in the deserts, until the day he was pointed out unto Israel.

§6. The Birth of Jesus.
2 Now it came to pass in those days that there went forth a decree from Caesar Augustus, for all the inhabited earth to be enrolled:

But this enrolment first was made, while Cyrenius was governor of Syria; and all were journeying to be enrolled, each one unto his own city.
4 And Joseph also went up from Galilee, out of a city Nazareth, into Judaea, into the city of David which is called Bethlehem; because he was of the house and family of David:
5 to enrol himself, with Mary who was betrothed to him, [she being with child].
6 And it came to pass while they were there that the days were fulfilled for her to give birth; and she gave birth to her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
8 And there were shepherds in the same country, dwelling in the fields, and keeping the watches of the night over their flock.
9 And a messenger of the Lord stood over them, and a glory of the Lord shone round about them; and they feared a great fear.
10 And the messenger said unto them—

Be not afraid!
For lo! I bring you good tidings of a great joy,
The which shall be for all the people:
11 That there hath been born unto you, this day, [a saviour],— Who is Christ the Lord—

In the city of David;!
12 And [this] to you is [a sign]: Ye shall find a babe, wrapped in swaddling clothes, and lying in a manger.

And suddenly there came to be, with the messenger, the throng of the heavenly host, praising God, and saying—

Glory to God in the highest, Peace on earth to men of good will.
14 For behold, I bring you glad tidings of a great joy Which shall be for all the people:
15 In that city of David shall be born [a saviour], [Who is Christ the Lord]— Who is Christ the Lord—

In the city of David;!
16 And [this] to you is [a sign]: Ye shall find a babe, wrapped in swaddling clothes, and lying in a manger.
17 And [the child] went on growing, and being strengthened in spirit, and was in the deserts, until the day he was pointed out unto Israel.

To be rendering divine service unto him, in lovingkindness and righteousness Before him, all our days.

And [even thou, child!] a prophet of the Most High shall be called,—

For thou shalt march on before the Lord, to prepare his ways.

Giving a knowledge of salvation unto his people, By a remission of their sins.

Because of the yearning compassion of the mercy of our God,
Wherein shall visit us a day-dawn from on high.

To shine on them who in the darkness and shade of death are sitting,

To guide our feet into a way of peace.

And the child went on growing, and being strengthened in spirit, and was in the deserts, until the day he was pointed out unto Israel.
14 Glory, in the highest, unto God!
And on earth peace, among men of good-will.

15 And it came to pass when the messengers had departed from them into heaven that the shepherds began to say one to another—
Let us go forthwith as far as to Bethlehem, and see this thing which hath come to pass, which the Lord hath made known to us.

16 And they came, with haste, and found both Mary and Joseph, and the babe lying in the manger.

17 And when they beheld them they made known concerning the thing which had been told them as to this child.

18 And all who heard marvelled concerning the things which had been told by the shepherds unto them; but Mary was closely observing all these things, putting them together in her heart.

20 And the shepherds returned, giving glory and singing praise unto God, over all things which they had heard and seen, according as it had been told unto them.


21 And when eight days were fulfilled for circumcision him then was his name called Jesus,—which it was called by the messenger, before he was conceived in the womb.

22 And when the days of their purification, according to the law of Moses, were fulfilled—\( \text{they took him up into Jerusalem, to present him unto the Lord—} \)

\( \text{Every male that is a firstborn} \)
\( \text{Holy unto the Lord shall be called,} \)

23 and to give a sacrifice, according to that which is said in the law of the Lord—
\( \text{A pair of turtle-doves, or two young pigeons.} \)

24 And lo! there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, awaiting the consolation of Israel, and Holy Spirit was upon him; and it had been intimated to him by the Holy Spirit, that he should not see death, before he had seen the Christ of the Lord. And he came, in the Spirit, into the temple; and when the parents brought in the child Jesus, that they might do according to that which was customary by the law concerning it—\( \text{even he welcomed it into his arms, and blessed God, and said—} \)

25 \( \text{Now dost thou dismiss thy servant, O Sovereign,} \)
\( \text{According to thy declaration—in peace;} \)
\( \text{Because mine eyes have seen thy salvation.} \)

26 Which thou hast prepared in face of all the peoples:
\( \text{A light for the unveiling of nations,} \)
\( \text{And the glory of thy people Israel.} \)

33 And his father and mother were marvelling over the things which were being spoken concerning him. And Simeon blessed them, and said unto Mary his mother—

\( \text{Lo! [this one] is being set for the falling and rising of many in Israel,} \)
\( \text{And for a sign to be spoken against;} \)

35 And [though] [through thy very soul] shall pass a sword,
That [reasonings] may be revealed, out of many hearts.

36 And there was one Anna, a prophetess, daughter of Phanuel, of the tribe of Asher;—the same advanced in many days; having lived with a husband seven years from her virginity, and she had been a widow for as long as eighty-four years,—who left not the temple, with fastings and supplications rendering divine service night and day;—and [in that very hour] coming near, she began to give thanks unto God, and to speak concerning him unto all who were waiting for the redemption of Jerusalem.

39 And when they had finished all things that were according to the law of the Lord they returned into Galilee, into their own city, Nazareth.

40 And the child went on growing, and waxing strong, becoming filled with wisdom; and the favour of God was upon it.

§ 8. Jesus, at twelve years of age, found in the Temple.

41 And his parents used to journey yearly into Jerusalem, at the feast of the passover. And when he became twelve years, and they went up, according to the custom of the feast, and completed the days, and then were returning—the boy Jesus remained behind in Jerusalem—and his parents noticed it not; but supposing him to be in the company, went a day's journey, and then began to seek for him among their kinsfolk and acquaintances, and not finding him returned unto Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting amidst the teachers,—both hearkening unto them, and questioning them. Now all who heard him were beside themselves, because of his understanding and his answers. And when they beheld him they were astounded, and his mother said unto him—

Child! why hast thou dealt with us thus? Lo! [thy father and I] in anguish were seeking thee.

49 And he said unto them—Why was it that ye were seeking me? Perceived ye not, that in the courts of my Father I must needs be?

50 And they understood not the thing which he spake to them. And he went down with them, and came to Nazareth, and was submitting himself unto them. And his mother was closely observing all these things in her heart.

52 And [Jesus] went on ad-
vancing in wisdom, and in stature, and in favour with God and men.

§ 3. The Ministry of John the Immerser, and the Immersion of Jesus. Mt. iii.; Mk. i. 2-11; Jn. i. 19-34.

3 Now <in the fifteenth year of the supremacy of Tiberius Caesar,—Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and |Philip his brother| tetrarch of Ituraea and the country of Trachonitis, and Lysanius, tetrarch of Abilene,— in the High-priesthood of Annas and Caiaphas> came a word of God unto John the son of Zachariah; in the desert; and he came into all the country about the Jordan, proclaiming an immersion of repentance into remission of sins:

4 as it is written in the book of the discourses of Isaiah the prophet:—

| A voice of one crying aloud! |
| In the desert, prepare ye the way of the Lord, |
| Straight be making his paths; |
| Every chasm shall be filled, |
| And every mountain and hill shall be made low; |
| And the crooked places shall become straight, |
| And the rugged places smooth ways; — |
| And all flesh shall see the salvation of God. |

7 He was saying, therefore, unto the multitudes who were going forth to be immersed by him—

Broods of vipers! who suggested to you to flee from the coming wrath?

8 Bring forth, therefore, fruits worthy of repentance, and do not begin to be saying within yourselves—

| As our father we have "Abraham; |
| For, I say unto you—God is able | out of these stones | to raise up children unto Abraham. |

9 And [already] [even the axe] unto the root of the tree' is being laid, | [even every] tree therefore, not bringing forth good fruit, | is to be hewn down, and | into fire | to be cast.

10 And the multitude began to question him saying—

| What? then shall we | do? |

11 And answering, he said unto them—

| He that hath two tunics! let him share with him that hath none; and | he that hath food; | in like manner | let him be doing. |

12 And there came | even tax-collectors | to be immersed; and they said unto him—

| Teacher! what shall we | do? |

13 And | he | said unto them—

| Nothing more than what is appointed you | exceeds. |

14 Then were questioning him | soldiers also | saying—

| Whaut shall we | even we | do? |

And he said unto them—

Molest ye not one', neither accuse falsely; and be content with your supplies.

15 Now <as the people were in expectation and all were deliberating in their hearts, concerning John,—whether by any means | he | might be the Christ>> 10 John answered, saying unto all—

| If indeed | with water | I am immersing you; but he that is mightier than I | comes, | the thong of whose sandals I am not worthy to unloose, — he | will immerse you in Holy Spirit and fire; | whose fan is in his hand, to clear out his threshing-floor, and to gather the wheat into his granary; but | the chaff will he burn up with fire unquenchable. |

16 So then indeed <as to many things and various things> he exhorted and continued telling his glad-message unto the people. 19 But | Herod the tetrarch * | being reproved by him concerning Herodias, the wife of his brother, and concerning all the wicked things Herod had done> added this also unto all,—| he locked up John in prison. |

21 Now it came to pass <when one and all the people were immersed> | Jesus also | <having been immersed, and being at prayer> heaven was opened; 22 and the Holy Spirit descended, in bodily appearance, as a dove, upon him,—

| Thou art my Son, the Beloved, | in thee | I delight. |

§ 10. The Genealogy of Jesus. Mt. i. 1-17; 1 Ch. i. 1 ff; ii. 1 ff; iii. 1 ff; Ru. iv. 18-22; Gen. v. 3 ff; xi. 10 ff.

33 And Jesus himself was, when he began, about thirty years of age, being the son, as was supposed—

| of Joseph, |
| of Osmam,— |
| of Elmadam, |
| of Levi, |
| of Melchi,— |
| of Levi: |
| of Amos, |
| of Nahum,— |
| of Levi: |
| of Amos,— |
| of Symeon, |
| of Judas, |
| of Joseph,— |
| of Jonas, |
| of Maath, |
| of Mattathias,— |
| of Menna, |
| of Mattathias,— |
| of Martina, |
| of Messan, |
| of Joseph, |
| of David: |
| of Zerubbabel,— |
| of Boaz,— |
| of Salmon,— |
| of Joshua: |
| of Addi,— |
| of Ammiadab. |

* Mt. xiv. 8: Mk. vi. 17. 

* Remarkable rejected reading (WH): "|My Son | art | thou.| #1: | this day | have been taken thee."

* Or: "a divine word." * Or: "Men on military duty." * Or: "against the root of the trees is lying."
§ 11. The Temptation. Mt. iv. 1-11; Mk. i. 12, 13.

4 And [Jesus, full of Holy Spirit] returned from the Jordan, and was led in the Spirit in the desert, 40 forty days,— being tempted by the adversary; and he did eat nothing in those days,— and when they were concluded; he hungered. 3 And the adversary said to him—

"If thou art God's [Son]: speak unto this stone, that it become bread." 4 And Jesus made answer unto him—

"It is written:

Not [on bread alone] shall [man] live." 5 And leading him up, he shewed him all the kingdoms of the inhabited earth, in a moment of time. 6 And the adversary said to him—

"Unto thee I will I give this authority, all together, and their glory; because [unto me] hath it been delivered up, and [unto whomever I please] I give it: Thou therefore, if thou wilt worship before me, it shall all [be thine]."

8 And, answering, Jesus said to him—

It is written:

The Lord thy God [shall] shew to thee; And [unto thee] will I give this authority, all together, and their glory; because [unto me] hath it been delivered up, and [unto whomever I please] I give it; 9 Thou therefore, if thou wilt worship before me, it shall all [be thine].

8 And, answering, Jesus said to him—

It is written:

The Lord thy God shall shew to thee; And [unto thee] will I give this authority, all together, and their glory; because [unto me] hath it been delivered up, and [unto whomever I please] I give it; 9 Thou therefore, if thou wilt worship before me, it shall all [be thine].


16 And he came into Nazareth, where he had been brought up, and entered, according to his custom, on the sabbath day, 6 into the synagogue,— and stood up to read. 17 And there was handed to him a scroll of the prophet Isaiah; and unfolding the scroll, he found the place where it was written:

[The Spirit of the Lord] is upon me, Because he hath anointed me—

To tell glad tidings unto the destitute; He hath sent me forth—

To proclaim, to captives, a release, And, to the blind, a recovering of sight,—

To send away the crushed, with a release; To proclaim the welcome year of the Lord. 19 And [folding up the scroll] he handed it to the attendant, and sat down; and [the eyes of all] in the synagogue were intently fixed upon him; 20 and he began to be saying to them—

This day, is fulfilled this scripture [in your ears].

11 And Jesus answered, said to him—

It is said:

Thou shalt not put to the test the Lord thy God. 12 And [having concluded every temptation] the adversary departed from him until a fitting season. 13 And Jesus returned, in the power of the
The Sabbath being now past, as if they had waited for this.

And he was proclaiming in the cities of Judaea. a

§ 13. In Capernaum he cast out a Demon. 21

And he came down into Capernaum, a city of Galilee. And he was teaching them on the sabbath; 22 and they were seeking after him, and they came unto him. 23 But as the sun was going in, they one and all, as many as had any sick with divers diseases, brought them unto him, and it left her; and instantly arising, she began to minister unto them. 24 But as the sun was going in, 25 they one and all, as many as had any sick with divers diseases, brought them unto him, and he rebuked the fever, and it left her, and instantly arising, she began to minister unto them.

And rising up, 26 from the synagogue he went out into the desert place; and the multitudes! were washing their nets. 27 And a noise concerning him began to go out into every place of the country around.

§ 14. Cures the Mother-in-law of Simon and many others. Proclaims the Kingdom throughout Galilee. Mt. viii. 14–16; Mk. i. 29–30.

And rising up, 28 from the synagogue he went into the house of Simon. Now the mother-in-law of Simon was in distress with a great fever; and they made request to him concerning her. 29 And standing over her, he rebuked the fever, and it left her; and instantly arising, she began to minister unto them. 30 But the demon, throwing him into the midst, went forth from him, doing him no hurt.

And amazement came upon all,—and they began to converse one with another, saying—What is this word, that with authority and power he giveth orders unto the impure' spirits, and they go forth? 31 And a noise concerning him began to go out into every place of the country around.


And it came to pass, 32 while the multitude was pressing upon him, and was hearing the word of God; 33 and he saw two boats placed near the lake, and the fishers! having gone away from them, were washing their nets. 34 And entering into one of the boats, which was Simon's, he requested him to put off from the land, a little; and, taking a seat, 35 out of the boat, began he teaching the multitudes. 36 And when he ceased speaking, he said unto Simon—

Put off into the deep, and let down your nets for a draught. 37 And Simon, answering, said—

Master! although through the whole night we tossed > we took nothing; howbeit at thy bidding I will let down the nets. 38 And when this' they had done, they enclosed a very large number of fishes, and their nets began to break. 39 And they made signs to their partners in the other boat, to come and help them; and they came, and filled both the boats, so that they began to sink. 40 And Simon beholding fell down at the knees of Jesus, saying,—

Depart from me! Because I a sinful man am I, O Lord! 41 And Simon answering said—

Master! if thou be willing thou canst cleanse me. 42 And he answering said unto him—

I am willing: Be cleansed! And straightway he cleansed him. 43 And they entreated him, saying—

Show thyself to the priest, and offer for thy cleansing, according as Moses enjoined. 44 And he was proclaiming in the cities of Judaea. 45 Or: "sabbaths": Ap: "Sabbath." 46 What to us and to thee! 47 Notable rejected reading (W & W): "Galilee."
§ 17. A Paralytic let down through the Roof, forgiven and healed. Mt. ix. 2-8; Mk. ii. 1-12.

17 And it came to pass, on one of the days, that [he] was teaching, and there were sitting Phari-see\(s\) and Teachers of the law, who had come out of every village of Galilee and Judas, and from Jerusalem; and [the power of the Lord] was there, that he might heal. 18 And lo! men bearing, upon a couch, one who was paralyzed, and they were seeking to bring him in, and lay him before him. 19 And <not finding by what means they might bring him in, because of the multitude, going up on the house-top, through the tiling, let they him down, with the little-couch, into the midst before Jesus. 20 And beholding their faith, he said—

O man! thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying—

Who is this that speaketh profanities? Who can forgive sins, save God alone?

22 And Jesus, taking note of their reasonings, answering, said unto them—

Why are ye reasoning in your hearts?

23 Which is easier, To say—Thy sins are forgiven thee; or to say—Arise and be walking?

24 But, <that ye may know that [the Son of Man] hath [authority] upon the earth to forgive sins—>

he said to the paralyzed man—

To thee I say, Arise, and taking up thy couch, be going thy way unto thy house.

25 And [instantly arising before them] he took up that whereon he had been lying, and departed unto his house, glorifying God. 26 And astonishment seized one and all, and they began glorifying God, and were filled with fear, saying—

We have seen unaccountable things, to-day!

§ 18. Levi called. Mt. ix. 9-13; Mk. ii. 13-17.

27 And, after these things, he went forth, and looked upon a tax-collector, by name Levi,—presiding over the tax-office; and he said to him—

Be following me!

28 And forsaking all, he arose, and was following him. 29 And Levi made a great reception for him in his house, and there was a great multitude of tax-collectors, and others,—who were with them reclining. 30 And the Pharisees and their Scribes began murmuring unto his disciples, saying—

Wherefore, with the tax-collectors and sinners, ye are eating and drinking?

31 And answering, Jesus said unto them—

[No need] have I of the whole of a physician, but they who are sick.

32 I have not come to call righteous men, but sinners, unto repentance.

* MI: "little couch," as in ver. 19.

§ 19. "Then will they fast." Mt. ix. 14-17; Mk. ii. 18-22.

33 But [they] said unto him—

The disciples of John, do fast much, and supplications do make,—likewise also the disciples of the Pharisees; but [the] time do eat and drink!

34 Jesus, however, said unto them—

[Can] ye make [the sons of the bride-chamber] fast, while the bridegroom is with them?

35 But there will come days, [even when the bridegroom shall be taken from them], then will they fast, in those days.

36 Moreover, he went on to speak [a parable also] unto them—

[No one] rending a patch from a new mantle, patcheth it upon an old mantle; otherwise, at least, both [the new] he will rend, and with the old [the patch which is from the new] will not agree.

37 And [no one] poureth new wine into old skins; otherwise, at least, the new wine will burst the skins, and will itself be poured out, and the skins be destroyed.

38 But [new wine] into unused skins must be poured.

39 [No one] having drunk old, desireth new; for he saith, The old is mellow.

§ 20. The Disciples pluck Barley of Corn on Sabbath. Mt. xii. 1-8; Mk. ii. 23-28.

6 And it came to pass, on a Sabbath, that he was passing along through cornfields, and his disciples were plucking and eating the ears of corn, rubbing them with their hands. 7 But [certain of the Pharisees] said—

Why are ye doing what is not allowed on the Sabbath?

8 And, making answer unto them, Jesus said—

Have ye never read [even this], what David did when he hungered, [he] and they who were with him—How he entered into the house of God, and the presence-bread receiving, did eat, and gave to them who were with him, which it is not allowable to eat, save alone, to the priests?

9 And he was saying to them—

The Son of Man is [Lord of the Sabbath].

§ 21. A Withered Hand healed on Sabbath. Mt. xii. 9-13; Mk. iii. 1-6.

6 And it came to pass, on another Sabbath, that he entered into the synagogue, and was teaching, and there was a man there, and [his right hand] was withered. 7 Now the Scribes and the Pharisees were narrowly watching him, whether [on the Sabbath] he healeth,—that they might find whereof to accuse him. 8 But [he] knew their reasonings, and said to the man who had the withered hand—

Arise, and stand forward in the midst!

* Remarkable rejected

reading (WH): "second-first."

3 See Ap: "Sabbath."

4 Or: "secretly."
And, arising, he stood forward.

I ask you, whether it is allowed on the Sabbath [to do good or to do harm], [to save] or [to destroy].

And looking round upon them all, he said unto them:

Stretch forth thy hand!

And he did so, and his hand was restored.

But they were filled with folly, and began conversing one with another, as to what they might do with Jesus.

§ 22. Twelve Apostles chosen. Mk. iii. 13-19:

And it came to pass in these days that he went forth into the mountain to pray, and was spending the night in the prayer-house of God. And when it became day, he called his disciples, and chose from them twelve, whom also he named Apostles. — Simon, whom also he named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; and Matthew and Thomas; and James, son of Alphaeus, and Simon, who was called Zealot; and Judas, son of James, and Judas Iscariot, who became betrayer; — and coming down with them he stood upon a level place, also a great multitude of his disciples, — and a great throng of the people, from all Judea and Jerusalem and the sea-coast of Tyre and Sidon, who had come to hearken unto him and to be healed from their diseases; and they who were molested by impure spirits were being cured; and all the multitude were seeking to touch him, because [power] from him was coming forth, and healing all.

§ 23. The Sermon on a Level Place.

And he lifting up his eyes towards his disciples was saying:

Happy ye destitute, for yours is the kingdom of God.

Happy ye that hunger now, for ye shall be filled.

Happy ye that weep now, for ye shall laugh.

Happy are ye, whosoever men shall hate you, and whosoever they shall separate you, and reproach you, and cast out your name as evil [for the sake of the Son of Man]; be rejoiced in that day, and leap for joy! your reward is great in heaven; for [according to the same things] were their fathers doing unto the prophets.

But also for you, ye wealthy, for ye are dully receiving your consolation.

Alas! for you, ye who are filled full now, for ye shall hunger.

Alas! ye that laugh now, for ye shall mourn and weep.

Alas! whosoever all men shall speak well of you, for [according to the same things] were their fathers doing unto the false prophets.

But unto you I say, who are hearkening:

Be loving your enemies; Be doing [good] unto them that hate you; Be blessing them that curse you; Be praying for them that wantonly insult you.

To him who is smiting thee upon the one cheek > be offering [the other also];

To every one asking thee > give,

And from him who is taking away thy mantle > thy tunic also do not forbid;

To every' one asking thee > give,

And from him that taketh away thy possessions > ask them not back.

And according as ye desire that men be doing unto you > be ye doing unto them in like manner.

And if ye love them that love you > what sort of thanks are there for you? for [even sinners] love such as love them.

[For] if ye even do good unto them that do good unto you > what sort of thanks are there for you? [Even sinners] the same are doing.

And if ye lend to them from whom ye are hoping to receive > what sort of thanks are there for you? [Even sinners] unto sinners do lend, that they may receive back [as much].

But love your enemies, and do good and lend, hoping for [nothing] back; and your reward shall be [great], and ye shall be sons of the Most High,— for he is gracious unto the ungrateful and wicked.

Become ye compassionate, according as [your Father] is [compassionate];

And do not judge, and in nowise shall ye be judged;

And do not condemn, and in nowise shall ye be condemned;

Release, and ye shall be released;

Give, and it shall be given unto you: <good measure, pressed down, shaken together, running over> will they give into your lap; for <with what measure ye mete> shall it be measured back unto you.

He spake, moreover, a parable also unto them:

Can [the blind] guide [the blind]? will not [both] fall into [a ditch]?

A disciple is not above the teacher; but when trained: every one shall be as his teacher.

But why beholdest thou the mote that is in the eye of thy brother, while [the beam that is in thine own] eye thou dost not con-
How canst thou say to thy brother—

Brother! let me cast out the mote that is in thine eye,—

[thysel]f [the beam in thine own eye] not beholding? Hypocrite! cast out [first] the beam out of thine own eye, and [then] shalt thou see clearly, to cast out [the mote that is in the eye of thy brother].

For a good tree doth not produce worthless fruit, neither again doth [a worthless tree] produce good fruit. 44 For [every tree] by its own fruit becometh known. For not [of thorns] do they gather figs, neither [of a bramble-bush] do they gather [a bunch of grapes]. 45 [The good man] out of the good treasure of the heart bringeth forth that which is good; and [the wicked man] [out of the wicked heart] bringeth forth that which is wicked; for [out of an overflowing of heart] speaketh [his mouth].

And why calle me Lord! Lord! and not doth the thingsthat Isay! 47 <Every one coming unto me, and hearkening unto my words, and doing them> I will suggest to you, whom he is like: 49 He is like unto a man building a house, who digged and deepened, and laid a foundation upon the rock,—[and a flood] coming, the stream burst against that house, and was not strong enough to shake it, because it had been [well] built.

But [he that hath heard and not done] is like unto a man having built a house upon the earth, without a foundation,—against which the stream burst, and [straightway] it fell: and it came to pass, that [the crash of that house] was [great].

7 <After he had completed all his sayings within the hearing of the people> he entered into Capernaum. 8 And [a certain centurion's servant] being sick, was on the point of dying,—who was by him [highly prized]. 9 But [hearing about Jesus] he sent forth unto him elders of the Jews, requesting him that he would come and bring his servant safely through. 10 And [they] coming near unto Jesus began beseeching him earnestly, saying—

|Worthy| is he for whom thou mayest do this, for he loveth our nation, and |the synagogue| [has] built for us.

And |Jesus| was journeying with them. But [he by this time] being not far from the house] the centurion sent friends, saying unto him. 12 Lord! do not trouble thyself, for I am of no consideration, that |under my roof| thou shouldst enter. 13 Wherefore, neither deemed

I |myself| worthy to come unto thee,—but speak with a word, and let my servant be healed.

8 For |I too| am a man ranked [under authority], having [under myself] soldiers; and |I say to this one— Go! and he goeth, and to another— Come! and he cometh,—and to my servant— Do this! and he doeth it.

9 And [hearing these things] Jesus marvelled at him; and [turning to the multitude following him] said—

I tell you, [Not even in Israel] [such faith as this] have I found!

10 And they who were sent, returning unto the house, found the servant [well].

§ 25. The Son of the Widow of Nain is raised from the dead.

And it came to pass thereafter, that he journeyed unto a city called Nain, and there were journeying with him, his disciples and a great multitude. 12 Now [as he drew near unto the gate of the city] then lo! there was being brought forth, one dead, the only-begotten son of his mother,—and [she] was a widow; and [a considerable multitude of the city] was with her. 13 And [beholding her!] [the Lord] was moved with compassion over her, and said to her—

Be not weeping!

And [going forward] he touched the coffin, and the bearers stood still; and he said—

Young man! to thee I say, Arise!

And the dead man sat up, and began to speak; and he gave him to his mother. 18 And fear seized them [all], and they began to glorify God, saying—

[A great prophet] hath been raised up amongst us!

And—

God hath visited his people!

And this report went forth throughout the whole of Judæa, and all the surrounding country.

§ 26. John sends Disciples to question Jesus.

Mt. xi. 1–19.

And John's disciples carried tidings unto him concerning all' these things. 19 And [calling unto him] certain two of his disciples| John sent unto the Lord, saying—

Art [thou] the Coming One, or [a different one] are we to expect? 20 And [coming near unto him] the men said—

|John the Immerser; hath sent us unto thee, saying, Art [thou] the Coming One, or [another] are we to expect? 21 In that very' hour] he cured many from diseases, and plagues, and wicked spirits; and [unto many blind] gave he the favour to see.

And, answering, he said unto them—

* Mt. vii. 6.  
* Mt. vii. 9-27.  
* Same Or. word as in  
* Mt. xii. 34, 35.  
* Ac. xxvii. 44 and 1 P. iii. 20.
Go and bear tidings unto John, as to what ye have seen and heard:

*The blind* are receiving sight,
*The lame* walk,
*Lepers* are cleansed, and *the deaf* hear—
*The dead* are raised,
*The destitute* are told the glad-message;

What went ye forth into the desert to gaze at? A reed, by a wind, shaken?

And what went ye forth to see? *A prophet*! Yea! I say unto you,—

And abundantly more than a prophet.

This is he concerning whom it is written—Lo! I am sending my messenger before thy face.

Who that prepareth thy way before thee.

I say unto you—

*Greater* among them that are born of women than John is there none; but he that is least in the kingdom of God is greater than he.

And all the people, when they heard, and the tax-collectors justified God, having been immersed with the immersion of John; but *they* not having wherewith to pay > he forgave both.

Which of them, therefore, will love him more?

Simon! I have unto thee something to say.

He then—

Teacher, speak!—saith he.

And unto Simon he said—

Seest thou this woman? I entered into thy house: water to me, on my feet thou didst not give,—but she with her tears hath wetted my feet, and with her hair wiped off the tears. *A kiss, to me* thou didst not give,—but she with perfume hath anointed my feet.

For which cause I say unto thee—Her many sins have been forgiven, because she hath loved much; but *he* to whom little is forgiven little loveth.

And he said unto her—

*Thy sins have been forgiven.*

And they who were reclining together, began to be saying within themselves—

Who is this, that even forgiveth sins?

But he said unto the woman—

*Thy faith* hath saved thee,—Go thy way into peace.

§ 22. *Carrying the Joyful Message from place to place, Women minister unto him.*

And it came to pass [in due course] that he was passing through, city by city and village by village, proclaiming, and delivering the glad-message of the kingdom of God,—and the
twelve were with him; 2 and certain women, who had been cured from evil spirits and infirmities.—Mary, the one called Magdalene, from whom seven demons had gone forth, 3 and Joanna, wife of Chuza steward of Herod, and Susanna, and many others,—who indeed were ministering unto them out of their possessions.


4 And seeing that a great multitude were coming together, and they who from every city were journeying forth unto him: he spake through means of a parable—

5 The sower went forth to sow his seed,—and some indeed, fell beside the pathway, and was trodden down; and the birds of heaven devoured it.

6 And other fell upon the rock; and, growing, was withered, because it had not moisture.

7 And other fell midst thorns; and, growing together, the thorns choked it.

8 And other fell into good ground; and, growing, brought forth fruit [a hundred-fold].

These things saying, he went on to cry aloud—

He that hath ears to hear let him hear.


9 But his disciples began to question him—

What might this very parable be?

10 And he said—

Unto you hath it been given, to get to know the sacred secrets of the kingdom of God; but unto the rest in parables,—in order that, seeing, they may not see, and hearing, they may not understand.

11 Now the parable is this:—The seed is the word of God. 12 And those beside the pathway are they who have heard; afterwards cometh the adversary, and catcheth away the word from their heart, lest believing they should be saved. 13 And those upon the rock are they who, as soon as they hear, with joy welcome the word; and [these] not having root are they who [for a season] believe,—and [in a season of testing] draw back. 14 And [that which in among the thorns fell] [these] are they who have heard; and by anxieties and wealth and pleasures of life being born along are choked up, and bear not to perfection.

But that in the good ground [these] are they who indeed [in a noble and good heart having heard the word] hold fast, and bear fruit with endurance.

15 And no one having lit a lamp' coverrth it up with a vessel, or [beneath a couch] putteth it; but [upon a lamp-stand] putteth it, that [they who come in] may see the light. 17 For there is no secret, which shall not be made [manifest]; neither a hidden thing, which shall in any wise not be made known, or not come [where it can be seen].

18 Be taking heed therefore how ye hear; for [whosoever shall have] it shall be given unto him; and [whosoever shall not have] (even what he seemeth to have) shall be taken from him.

§ 31. "My Mother and My Brethren." Mt. xii. 46-50; Mk. iii. 31-35.

19 And his mother and brethren came near unto him, and were unable to reach him, because of the multitude. 20 And it was reported to him—

Thy mother and thy brethren are standing outside, desiring to see thee.

21 But he answering, said unto them—

My mother and my brethren are those, who the word of God are hearing and doing.

§ 32. A Storm rebuked. Mt. viii. 23-27; Mk. iv. 35-41.

22 And it came to pass, on one of the days, that [he] entered into a boat, and his disciples; and he said unto them—

Let us pass over unto the other side of the lake.

And they set sail. 23 Now as they were sailing he fell asleep. And there came down a hurricane of wind upon the lake, and they began to be filled [and to be in peril]. 24 And coming near they roused him up, saying—

Master! Master! we perish! 25 And he, roused up, rebuked the wind, and the surging of the water; and they ceased, and it became a calm. 26 But they marvelling said one to another—

Who then is this—unto the wind [he giveth orders] and unto the water, they hearken unto him.

§ 33. A Gerasene Demoniac delivered. Mt. viii. 28-34; Mk. v. 1-20.

26 And they sailed down into the country of the Gerasenes, which is over against Galilee.

27 And when he went forth upon the land there met him a certain man, out of the city, having demons; and [for a considerable time] he had put on no garment; and [in a house] would not abide, but among the tombs. 28 But seeing Jesus he cried out aloud, and fell down before him, and [with a loud voice] said—

What have I in common with thee, O Jesus Son of [God] the Most High?

I beg of thee—Do not torment me!—

a Mt. v. 21; chap. xi. 33.  b Mt. x. 26; Mk. iv. 22; chap. xii. 2.  c Or: "mantele."  d Or: "indoors."  e Or: "A mother of mine and brothers of mine, are."  f Or: "are on the point of perishing."  g Note the present tense: here="are on the point of perishing."
Now when Jesus returned, the multitude was there, a herd of a good many swine, feeding in the mountain; and they besought him, that he would suffer them [into those] to enter; and he suffered them. And the demons, going forth from the man, entered into the swine; and the herd rushed down the cliff, into the lake, and were choked. Now there was there, a herd of a good many swine, feeding in the mountain; and they besought him, that he would suffer them [into those] to enter; and he suffered them. And the demons, going forth from the man, entered into the swine; and the herd rushed down the cliff, into the lake, and were choked.

And they who had been feeding them [seeing what had happened] fled, and carried tidings into the city, and into the country-places. And they went forth to see what had happened; and came unto Jesus, and found the man from whom the demons' had gone forth [sitting], clothed, and of sound mind, near the feet of Jesus,—and they were struck with fear. And they who had seen it [reported unto them] how the demonized man was saved. And one and all of the throng of the surrounding country of the Gerasenes [requested him, to depart from them]; because [with a great fear] they were oppressed. And though the demons, going forth from the man, entered into the swine; and the herd rushed down the cliff, into the lake, and were choked.

Now when Jesus returned, the multitude welcomed him back, for they were all expecting him. And lo! there came a man, whose name was Jairus, and [the same] was [a ruler of the synagogue],—and [falling down near the feet of Jesus] he began beseeching him to enter into his house; because he had [an only-begotten daughter], about twelve years old, and [she] was dying. Now [as he withdrew] [the multitudes] were hemming him in. And [a woman] [with a flow of blood of twelve years standing, who indeed could, from no one, be cured] [coming near behind] touched the fringe of his mantle; and [instantly] was stayed the flow of her blood. And Jesus said—

"Who is it that touched me?"

And when all were denying Peter said—"Master! [the multitudes] are hemming thee in, and pressing along." But [Jesus] said—

"Some one touched me, for [I] took: note of power, gone out from me." And [the woman seeing that she had not escaped notice] trembling, came, and [falling down before him] reported before all the people [for what cause she had touched him] and how she was healed instantly! And [he] said to her—

"Daughter! [thy faith] hath saved thee: Go thy way into peace."

§ 35. The Twelve sent forth. Mt. x. 1-14 ff; Mk. vi. 1-13. And [calling together the twelve] he gave them power and authority over all the demons, and to be curing [diseases]; and sent them forth, to be proclaiming the kingdom of God, and to be healing; and said unto them—"Nothing: take ye for the journey,—

Neither staff, nor satchel, nor bread, nor silver, Nor to have [two] tunics. And [into whatsoever house ye enter] [There] abide, and [thence] be going forth. And [as many soever as shall not welcome you] [In going forth from that city] [the dust of your feet] shake ye off [for a witness against them]. And they went forth, and were passing through, along the villages,—delivering the glad-message, and effecting cures in every direction.

§ 36. Herod at a loss about Jesus. Mt. xiv. 1-12; Mk. vi. 14-29. Now Herod the tetrarch heard of all the things which were coming to pass, and was utterly at a
loss, because of its being said | by some|, that |John| had been raised from the dead; 9 and |by some|, that |Elijah| had appeared; and |by others| that |some prophet of the ancients| had arisen. 8 But Herod said—

||John||I myself| beheaded; but |who is| this|, concerning whom I am hearing such things as these?

And he was seeking to see him.


10 And the Apostles [returning] related to him what great things they had done. And [taking them aside] he retired privately, into a city called Bethsaida. 11 But [the multitudes] [getting to know] followed him; and [giving them welcome] he began speaking unto them concerning the kingdom of God,— and [them that had need' of cure] he healed. 12 And [the day] began to decline; and the twelve [coming near] said to him—

Dismiss the multitude, that <going into the surrounding' villages and hamlets> they may lodge, and find provisions; because |here, in a desert' place| are we.

13 But he said unto them—

Give [ye] them to eat.

[They] however, said—

We have not more than five loaves, and two fishes,—unless perhaps [we] should go, and buy food |for all' this people|.

14 For there were about five thousand men.

And he said unto his disciples—

Make them recline, in companies of about fifty each.

15 And they did so,—and made [one] and all| recline. 16 And <taking the five' loaves, and the two' fishes> [looking up into heaven] he blessed them, and brake [them] up, and went on giving to the disciples, to set before the multitude; 17 and they did all' eat and were filled.

And that which remained over to them |was taken up|,—of broken pieces| twelve baskets.


18 And <it came to pass, when he was praying in solitude> [the disciples] were with him. And he questioned them, saying—

Who do the multitudes say that I am?

19 And they, answering, said—

John the Immerser;

But some, Elijah,

And others, |some prophet of the ancients| hath arisen. 20 And he said to them—

But who say |ye| that I am?

And [Peter] answering, said—

The Christ of God!

21 |He| however, sternly admonishing them, gave charge that |unto no one| should they be telling this; 22 saying—

The Son of Man must needs' suffer |many things| and be rejected by the Elders and High priests and Scribes, and be slain,—and |on the third' day| | arise|.

§ 39. Taking up the Cross. Mt. xvi. 24-28; Mk. viii. 34-38.

23 And he was saying |unto all|—

<If any one intendeth after me' to come> Let him deny himself, and take up his cross daily,—and be following me.

24 For <whosoever intendeth [his life] to save> Shall lose it;

But <whosoever shall lose his life for my sake|[The same] shall save it.

25 For what doth a man profit.

Who hath gained the whole world.

But hath lost, or been made to forfeit, [himself]? 26 For <whosoever shall be ashamed of me, and of my words> [of him] |the Son of Man| will be ashamed, whencesoever he shall come in his glory, and that of the Father, and of the holy' messengers.

27 But I tell you of a truth—

There [are] some of those [here] standing, who shall in nowise taste of death, |until they see the kingdom of God|.

§ 40. The Transformation of James. Mt. xvi. 24-28; Mk. viii. 34-38.

28 And it came to pass <after these words> |taking with him Peter and John and James> he went up into the mountain to pray. 29 And it came to pass |while he was praying| that |the appearance of his face| was changed, and |his clothing| became white, |effulgent|.

30 And lo! |two men| were conversing with him, who, indeed, were Moses and Elijah,— 31 who |appearing in glory| were speaking as to his departure, which he was about to fulfil in Jerusalem. 32 Now |Peter, and they who were with' him| had become heavy with sleep; but |waking up| they saw his glory, and the two| men who were standing with him.

33 And it came to pass |when they were being parted from him| Peter said unto Jesus—

Master! it is |delightful| for us to be |here:

Let us, therefore, make three tents, one for thee, and one for Moses, and one for Elijah:—

not knowing what he said. 34 Now |while he was saying these things| there came a cloud, and it began to overshadow them,—and they were overcome with fear as they entered into the cloud. 35 And [a voice] came out of the cloud, saying—

|This| is my Son |the Chosen One|:

[Unto him] be hearkening.

36 And |when the voice came| there was found |Jesus alone|. And they held their peace, and |unto no one| reported they, in those' days, any of the things which they had seen.
§ 41. Jesus cures a Demoniac whom the Disciples could not cure. Mt. xvii. 14-21; Mk. ix. 11-29.

And it came to pass (on the next day, when they came down from the mountain) that there met him a great multitude. And lo! [a man from the multitude] uttered a cry, saying—

Teacher! I beg of thee, to look upon my son, because [my only begotten] he is. And lo! [a spirit] taketh him, and [suddenly] he crieth out,— and it convulseth him—with foaming, and with difficulty departeth from him, sorely bruising him.

And I begged of thy disciples, that they would cast it out, and they could not.

And, making answer, Jesus said—

O faithless and perverted generation! how long shall I be with you, and bear with you! Bring |hither| thy son.

And while yet he was coming | the demon came | upon him | and mangled him. But Jesus rebuked the impure spirit, and healed the boy, and gave him back to his father. And they were all lying struck with astonishment, at the majesty of God.

§ 42. Jesus warns of His Rejection. Mt. xvii. 22, 23; Mk. ix. 30-32.

And < while all were marvelling at all things which he was doing> he said unto his disciples:

Lay |ye | up in your ears, these words ; for |the Son of Man | is about to be delivered up |into the hands of men |.

But |they | understood not this saying, and it had become veiled from them, that they might not grasp it,— and they were afraid to question him concerning this saying.

§ 43. True Greatness. Mt. xviii. 1-5; Mk. ix. 33-37.

But there entered a reasoning among them, as to who of them should be greatest.

And |Jesus | perceiving the reasoning of their heart> taking a child| placed it near himself,—

< Whosoever shall give welcome unto this child, on my name > |unto me| giveth welcome;

And < whosoever |unto me | giveth welcome > giveth welcome unto him that sent me forth.

For | he who is least among you all || the same | is | great.

But John |answering | said—

Master! we saw some one | in thy name | casting out demons,—and we forbad him, because he followeth not with us.

And Jesus said unto him—

Do not forbid; for | whosoever is not against you| is || for you

§ 44. The Face of Jesus set towards Jerusalem.

And it came to pass, < when the days for taking him up were on the point of being fulfilled > || even he himself || set | his face | to be journeying unto Jerusalem a; and he sent messengers before his face,—and, taking their journey, they entered into a village of Samaritans, | so as to prepare for him|. And lo! [a man from the multitude] uttered a cry, saying—

Teacher! I beg of thee, to look upon my son, because [my only begotten] he is. And lo! [a spirit] taketh him, and [suddenly] he crieth out,— and it convulseth him—with foaming, and with difficulty departeth from him, sorely bruising him.

And I begged of thy disciples, that they would cast it out, and they could not.

And, making answer, Jesus said—

O faithless and perverted generation! how long shall I be with you, and bear with you! Bring |hither| thy son.

And while yet he was coming | the demon came | upon him | and mangled him. But Jesus rebuked the impure spirit, and healed the boy, and gave him back to his father. And they were all lying struck with astonishment, at the majesty of God.

§ 45. Three Would-be Followers put to the Test. Mt. viii. 18-22.

And < as they were journeying on the road > one said unto him—

I will follow thee, whithersoever thou shalt depart.

And Jesus said unto him—

The foxes have | dens|, and | the birds of heaven | | nests|; but | the Son of Man | hath not where | his head | he may recline.

And he said unto another—

Be following me!

But | he | said—

Suffer me, | first | to depart, and bury my father

And he said unto him—

Leave | the dead | to bury theirown' dead;

But | thou | departing, be declaring the kingdom of God.

And | yet another | said—

I will follow thee, Lord.

But | first | suffer me to bid adieu to them that are in my house.

But Jesus said (unto him)—

No one, laying the hand on a plough and looking unto the things behind, is fit for the kingdom of God.

§ 46. The Mission of the Seventy [Two.]

And |after these things | the Lord appointed seventy |two others, and sent themforth, two and two before his face, into every city and place whither | he himself | was about to come.

And he was saying unto them—

The harvestindeed, is | great|,

But | the labourers| | few|;

Beg ye, therefore, of the Lord of the harvest, that he would thrust forth labourers into his harvest.

Withdraw! Lo! I send you forth as lambs amid wolves.

Be not carrying purse, or satchel, or sandals, and |no one along the road | salute ye;

And < into whatsoever house ye enter >

First | say | Peace to this house!

And < if the son of peace be | there >

Your peace shall rest upon it; but | otherwise, at least | unto you | shall it return.

The recurrence of Luke's narrative to the Lord's progress towards Jerusalem is most impressive:

— a question of punctuation.
And in the self-same house abide ye,
Eating and drinking such things as they have;
For worthy is the labourer of his hire:
Be not removing from house to house.

And into whatsoever city ye shall enter, and they bid you welcome,
Be eating such things as are set before you;
And be curing the sick that are therein,
And be saying unto them—
The kingdom of God hath drawn nigh upon you.

But into whatsoever city ye shall enter, and they do not welcome you>
Going forth into the broadways thereof say ye:
Even the dust that cleaveth unto us, out of your city, unto our feet do we wipe off against you;
Nevertheless of this be taking notice—
The kingdom of God hath drawn near.

I tell you, For them of Sodom, in that day more tolerable will it be, than for that city.

Alas for thee, Chorazin!
Alas for thee, Bethsaida!
Because if in Tyre and Zidon had been done the works of power which have been done in you,
Of old, in sackcloth and ashes sitting they would have repented.

Moreover for Tyre and Zidon more tolerable will it be, in the judgment, than for you.

And thou, Capernaum—
Unto heaven shalt thou be uplifted?... Unto hades thou shalt be brought down!

He that hearkeneth unto you unto me doth hearken,
And he that setteth you aside doth set aside;
And he that setteth me aside doth set aside him that sent me.

And the seventy returned, with joy, saying—
I open ly give praise unto thee, Father! Lord of heaven and earth!
In that thou hast hid these things from the wise and discerning,
And hast revealed them unto babes,—
Yea, O Father! that so hath it become a delight before thee.

All things unto me have been delivered up by my Father;
And no one knoweth, who the Son is, save the Father;
And who the Father is, save the Son.
And he to whomsoever the Son may be minded to reveal him.

And turning unto his disciples, privately he said—
Happy the eyes, that see what ye see!

For I tell you—
Many prophets and kings have desired to see what ye see, and they saw not.
And to hear what ye hear, and they heard not.

§ 47. A Lawyer answered: The Good Samaritan.

And lo! a certain lawyer arose, putting him to the test, saying—
Teacher! by doing what shall I inherit life age-abiding?

And he said unto him—
Thou shalt love the Lord thy God, out of all thy heart, and with all thy soul, and with all thy might, and with all thine intention;
And thy neighbour, as thyself.

And he said unto him—
Rightly hast thou answered:
This do, and thou shalt live.

But he wishing to justify himself, said unto Jesus—
And who is my neighbour?

And taking up the question, Jesus said—
A certain man was going down from Jerusalem unto Jericho, and with robbers fell in, who, stripping him, and inflicting wounds upon him, departed, leaving him half dead.

And by chance a certain priest was coming down by that road, and seeing him, passed by.

And in like manner a Levite also coming down to the place, and seeing him, passed by.

But a certain Samaritan going on his journey, came down to him, and seeing him, was moved with compassion;

And setting him on his own beast, brought him into an inn, and took care of him.

In the self-same hour exulted he in the Holy Spirit, and said—
I openly give praise unto thee, Father! Lord of heaven and earth!
In that thou hast hid these things from the wise and discerning,
And hast revealed them unto babes,—
Yea, O Father! that so hath it become a delight before thee.

All things unto me have been delivered up by my Father;
And no one knoweth, who the Son is, save the Father;
And who the Father is, save the Son.
And he to whomsoever the Son may be minded to reveal him.

And turning unto his disciples, privately he said—
Happy the eyes, that see what ye see!

For I tell you—
Many prophets and kings have desired to see what ye see, and they saw not.
And to hear what ye hear, and they heard not.
And on the morrow throwing out two denaries, he gave them to the inn-keeper, and said—

Take care of him, and whatsoever thou shalt further spend when on my way back, will duly pay thee.

Which of these three seemeth unto thee to have become neighbour unto him who fell among the robbers?

And he said—

He who dealt mercifully with him.

And Jesus said unto him—

Be taking thy journey, and in like manner.

§48. Martha and Mary: The Good Part.

And as they were journeying, he entered into a certain village; and a certain woman, named Martha, welcomed him into her house.

And she had a sister, called Mary, who also seating herself at the feet of the Lord was hearing his word. But Martha was distracted about much ministering, and, coming near, said—

Lord! carest thou not that my sister hath left me to ministering all alone? Speak to her, then, that she help me.

But the Lord, answering, said to her—

Martha! Martha! thou art anxious and troubled about many things: of few things is there need, or if of one; Mary in fact, hath chosen the good part, one which shall not be taken away from her.


And it came to pass when he was in certain place praying, as he ceased one of his disciples said unto him—

Lord! teach us to pray, as John also taught his disciples.

And he said unto them—

Whensoever ye are praying say—

Father!

Hallowed be thy name.

Come may thy kingdom,

Our needful bread be giving us, day by day;

And forgive us our sins,

For even we ourselves forgive every one indebted to us;

And bring us not into temptation.

And he said unto them—

Who from among you shall have a friend, and shall go unto him at midnight, and say unto him—

Friend! supply me with three loaves, forasmuch as a friend of mine hath come off a journey unto me, and I have not what I can set before him;

and he from within shall answer, and say—

Be not disturbing me,—already the door hath been fastened, and [my children, with me] are [in bed]: I cannot rise and give thee?

I say unto you—Even though he will not give him, rising because of his being a friend of his, because, at least, of his importunity, he will rouse himself, and give him as many as he needeth.

II: therefore, unto you say—

Be asking, and it shall be given to you, be seeking, and ye shall find,—

Be knocking, and it shall be opened unto you.

For whoever asketh receiveth, and he that seeketh findeth, and to him that knocketh shall it be opened.

But which is the father from among yourselves:

Whom the son will ask for a fish, who instead of a fish will give him a serpent?

Or shall also ask an egg, who will give him a scorpion?

If therefore ye being evil know how to begiving good gifts unto your children, how much rather will the heavenly Father give Holy Spirit unto them that ask him!

§50. Jesus accused of casting out Demons in Beelzebul. Mt. xii. 22-37; Mk. iii. 20-30.

And he was casting out a demon that was dumb; and it came to pass when the demon went out, the dumb began speaking. And the multitudes marvelled; but some from among them said—

In Beelzebul, the ruler of the demons is he casting out the demons;

and others putting him to the test were seeking from him.

But he knowing their thoughts, said unto them—

Every kingdom, against itself divided is laid waste, and a house, against a house divided, falleth;

And if even Satan against himself hath become divided how shall his kingdom stand?

Because ye are saying that in Beelzebul I am casting out the demons.

But if I in Beelzebul am casting out the demons>

In whom are your sons casting them out?

Wherefore they shall be your judges.

But if with the finger of God I cast out the demons>

Then doubtless unawares hath come upon you the kingdom of God.

Whensoever the mighty one, armed may constant supply.

**Or:** "going up again"—i.e., to Jerusalem, a much higher locality.

**A beautiful and suggestive Gr. emendation, made by WH.**
be guarding his own 'dwelling' in peace are his goods; But whenever a mightier than he shall come upon and vanquish him: His panoply he taketh away wherein he was trusting: And his spoils he distributeth. If he that is not with me is against me; And the that gathereth not with me scattereth. " (He that is not with me is against me; And he that gathereth not with me scattereth."

Whensoever the impure spirit goeth out from the man it passeth through waterless places seeking rest; and not finding it: Then it saith— I will return unto my house whence I came out!—

and coming findeth it empty swept, and adorned. Then goeth it, and taketh along with itself, other spirits, more wicked than itself—seven, and entering in, fixeth its dwelling there; and the last state of that man becometh worse than the first! Now it came to pass while he was saying these things: that a certain woman out of the multitude lifting up her voice said unto him— Happy the womb that bare thee!

But he said— Yea rather!—

Happy they who hear the word of God, and observe it!

§ 51. The Sign of Jonah and The Wisdom of Solomon. Mt. xii. 38-42.

And as the multitudes were thronging together he began to say— This generation is a wicked generation: A sign it is seeking, And a sign shall not be given it,— Save the sign of Jonah.

For according as Jonah became unto the Ninevites a sign So shall be the Son of Man also unto this generation.

The queen of the south will rise up in the judgment, with the men of this generation, and will condemn them; Because she came out of the ends of the earth to hear the wisdom of Solomon,— And lo! something more than Solomon here.

Men of Nineveh will rise up in the judgment, with this generation, and will condemn it; Because they repented into the proclamation of Jonah,— And lo! something more than Jonah here.

§ 52. The Lighted Lamp. Cp. chap. viii. 16; Mt. v. 15; Mk. iv. 21.

No one having lighted a lamp putteth it, nor under the measure; but upon the lampstand, that they who enter may see the light.

The lamp of the body is thine eye:

Whensoever thine eye may be single>

Even the whole of thy body is lighted up;

But whenever it may be useless>

Even thy body is darkened.

Be looking to it, therefore, lest the light that is in thee be darkness.

If therefore, thy whole body is lighted up, Not having any part darkened>
The whole shall be lighted up as whenever the lamp, with its radiance may be giving thee light.b

§ 53. "Alas for you, Pharisees and Lawyers!"

Cp. Mt. xxiii.

And when he had spoken a Pharisee was requesting him that he would dine with him; and entering, he reclined. And the Pharisee beholding marvelled that he was not first immersed, before the dinner. And the Lord said unto him:

Now ye, the Pharisees! Because ye tithe the mint, and the rue, and every garden herb, And pass by justice, and the love of God. But these things it was binding to do, And those not to pass by.

Alas for you, the Pharisees!

Because ye love the first seats in the synagogue, And the salutations in the market-places!

Alas for you!

Because ye are as the secret tombs:

Even the men that are walking above them know it not.

And making answer one of the Lawyers saith unto him—

Teacher! these things saying, us also dost thou insult!

And he said—

And (for you, the lawyers) alas!

Because ye lade men with burdens hard to be borne,

And yourselves with one of your fingers touch not the burdens.

Alas for you!

Because ye build the tombs of the prophets, And your fathers slew them!

Hence witnesses are ye, and find consent—

* Or: "court."  
* Or: "different," "diverse."  
Note how the word "sign" rings through this passage.

* Or: "vault," "crypt."  
* Or: "breakfast."  

* Or: "court."  
Mt. vi. 22, 23.
ing pleasure in the works of your
fathers:

Because [they] indeed, slew them,
And [ye] are building [their tombs].

For this cause the Wisdom of God hath
said—

I will send forth, unto them, prophets and
apostles,—
And [some from among them] will they
slay,
And [some] persecute:

That the blood of all the prophets which
hath been shed from the foundation of the
world, may be sought out from this

generation.—

From the blood of Abel, unto the blood of
Zachariah who was destroyed betwixt the
altar and the house;
Yes! I say unto you—
[It shall be sought out from this genera-
tion].

Alas for you, the lawyers!
Because ye took away the key of knowledge:
Yourselves entered not,
And [them who were entering] ye
hindered.

And when [from thence] he came out> the
Scribes and the Pharisees began, with ve-
hemence, to be hemming him in, and trying to
make him speak off-hand concerning many
things,—lying in wait for him, to catch some-
thing out of his mouth.

§ 54. Various Instructions for Disciples and for the
Multitude.

Amongst which things, when the ten
thousands of the multitude were gathered to-
gether, so that they were treading one upon
another, he began to be saying [unto his
disciples]|first|—

Be keeping yourselves free from the leven
of the Pharisees, the which is [hypocrisy].

But [nothing] hath been [covered up]
Which shall not be uncovered,
And hidden
Which shall not be made known.

Because [as many things as in the dark-
ness] ye have said—
[In the light] shall be heard;
And [what to the ear ye spake, in the
chambers]
Shall be proclaimed on the housetops.

And I say unto you |my friends—

Do not be put in fear of them who kill the
body,
And [after these things] have nothing more
uncommon which they can do.

But I will suggest to you, whome ye should
fear—
Fear him who [after killing] hath author-
ity to cast into gehenna,—

Yes! I say unto you—
[ Him] fear ye.

Are not [five] sparrows sold for two farthings?
And [not one from among them] hath been
forgotten before God.*

But [even the hairs of your head] have all'
been numbered:
Be not afraid: [Many] sparrows ye excel.

And I say unto you—

<Whosoever shall confess me before men>
[Even the Son of Man] will confess him,
before the messengers of God;

But [he who denied me before men]
Shall be denied before the messengers of
God.

And <whosoever shall say a word against the
Son of Man>
It shall be forgiven him;
But [unto him who [against the Holy Spirit]
speaketh profanely>
It shall not be forgiven.b

But <whosoever they shall be bringing you
in before the synagogues, and the rulers,
and the authorities> Do not be anxious how [or what] ye shall
answer, or what ye shall say;
For [the Holy' Spirit] shall teach you, in
that very hour, what ye ought to say.c

And one from amongst the multitude said unto
him—

Teacher! bid my brother divide with me the
inheritance.

But [he] said unto him—

Man! who hath appointed me a judge or
divider over you?  

And he said unto them—

Mind and be guarding yourselves from all'
covetousness:
For not [in one's abundance] doth his life
spring out of his possessions.

And he spake a parable unto them, saying—
[A certain rich man's estate] bare well.

And he began to deliberate within himself,
saying—

What shall I do? because I have not
where I can gather my fruits.

And he said—
This will I do,—I will pull down my
barns, and [greater ones] build, and
gather [there] all' my wheat and good
things; and will say to my soul—
Soul! thou hast hast many' good things
Dying by for many years:
Be taking thy rest, eat, drink, I be
making merry!

But God said unto him—

Simple one! [on this very night] they
are asking [thy soul] from thee;
The things, then, which thou hast pre-
pared| whose shall they be?

[So] is he that is laying up treasure for him-
self', and is not rich | towards God.]

And he said unto his disciples—

[For this cause] I say unto you,—

* Not merely "by God."  
* Mt. x. 19, 20; Mk. xiii. 11.  
* The difference is most 
* suggestive.  
* Or (WH): "unto you I
say."
Be not anxious for the life, what ye shall eat, nor yet for the body, what ye shall put on; 23 For the life is more than the food, and the body than the clothing.

Consider well the ravens—That they sow not, neither do they reap, Which have neither chamber nor barn,—And God feedeth them:

By how much do ye excel the birds? If then, not even the least thing ye can do—Why concerning the rest are ye anxious?

Consider well the lilies, how they grow: They toil not, neither do they spin, And yet I say unto you—But even Solomon, in all his glory, was not arrayed like one of these.

But if God thus adornth the grass Which is in a field to-day, and to-morrow is cast—How much rather you, O little of faith?

Therefore, be not seeking what ye shall eat and what ye shall drink, and be not held in suspense; For after all these things do the nations of the world seek, But your Father knoweth that ye need these things.

Notwithstanding, be seeking his kingdom, and these things shall be added unto you.

Be not afraid, the dear little flock! For your Father delighteth to give you the kingdom.

Sell your possessions, and give alms, Make for yourselves purses that wax not old, Treasure unfailing, in the heavens, Where thief doth not draw near, and moth doth not spoil.

For where your treasure is, there will your heart be also.

Let your loins be girded, And your lamps burning, And ye yourselves like unto men awaiting their own lord, once he may break up out of the marriage-feast, That when he cometh and knocketh, straightway they may open unto him.

Happy those servants whom the lord, when he cometh, shall find watching!

Verily, I say unto you—He will gird himself, and make them recline, and coming near will minister unto them.

And if in the second or if in the third watch, he come and find thus!  Happy are they! But of this be taking note—<Had the householder known, in what hour the thief was coming>

He would have watched, and not suffered his house to be digged through.

Ye therefore, be getting ready, Because in what hour ye are not thinking! The Son of Man cometh!

But Peter said—Lord! unto us? this parable speakest thou! Or even unto all?

And the Lord said—Who then is the faithful steward, the prudent one, Whom the lord will appoint over his body of attendants, To be giving, in due season, the measured allowance of wheat?

Happy that servant, whom the lord, when he cometh, shall find doing thus!

Of a truth! I say unto you—Over all his possessions will he appoint him.

But if that servant should say in his heart—My lord delayeth to come! And will cut him asunder, and make himself drunk.

The lord of that servant will have come! On a day when he is not expecting, And in an hour when he is not taking note, And will cut him asunder, And his part with the unfaithful will appoint.

And <that servant, who had come to know the will of his lord, And neither prepared, nor wrought unto his will—>

Shall be beaten with many stripes; Whereas he who had not come to know, And did things worthy of stripes— Shall be beaten with few stripes.

And every one to whom was given much, Shall be sought from him; And he to whom they committed much— For more than common will they ask him.

Fire came I to cast upon the earth,— And what can I wish, if it hath been kindled?

But an immersion have I to be immersed with, And how am I distressed, until it be ended!

Suppose ye, that peace! I am come to give in the earth! Nay, I tell you, but rather division.

For there shall be five in one house divided.—Three against two, and two against three:

There shall be divided—Father against son, and son against father, Mother against daughter, and daughter against the mother,—

Mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law.

<Or (WH: a.)>

* Mt. vi. 25-31.
* Or (WH: the.)

* Mt. vii. 6.
* Cp. Mt. x. 84.

"soul."
And he went on to say—whensoever ye see a cloud springing up from the west—

| Straightway | ye are saying— | A thunder-storm is coming!—
| And it happeneth' thus.

And whensoever a south wind blowing—

Ye say— | A scorching heat will there be!—
| And it cometh to pass.

Hypocrites! | the face of the earth and of the heaven

ye know how to scan;

But || this season || how know ye not to scan?*

Why, moreover, | even from yourselves
judge ye not what is just?

For <as thou art going along with thine adversary unto a ruler>—

| On the way | take pains to get a release from him;
| Lest once he drag thee along unto the judge.
| And | the judge | deliver thee up to the punisher,—
| And | the punisher | cast thee into prison:

I tell thee—

In nowise shalt thou come out from thence,

Until | even the last fraction | thou pay! 

§ 55. All must Repent: The Barren Fig-tree.

Now there were present some | in that very season | bringing tidings to him, concerning the Galileans whose blood Pilate had mingled with their sacrifices. 2 And, answering, he said unto them—

Suppose ye, that || these Galileans || had become sinners beyond all the Galileans, because those things they have suffered?

Nay! I tell you, but || except ye repent || ye all, in like manner shall perish.

Or <those eighteen, upon whom fell the tower in Siloam, and slew them> suppose ye that | they || had become| debtors | beyond all the men who were dwelling in Jerusalem?

Nay! I tell you, but || except ye repent | ye all, in the same way | shall perish.

And he went on to speak this parable:—

A certain man had | a fig-tree, planted in his vineyard, and he came seeking fruit therein, and found none. 7 And he said unto the vine-dresser—

Lo! || three years || I come, seeking fruit in this fig-tree, and find none. Cut it down! Why doth it make | even the ground | useless?

And || he || answering, saith unto him—

Sir! let it alone this year also, until such time as I dig about it, and throw in manure, — and if it may bear fruit for the future ... but || otherwise, certainly | thou shalt cut it down.

§ 56. The Woman bowed together, healed on Sabbath.

And he was teaching in one of the synagogues, on the Sabbath.*

10 And lo! || a woman having a spirit of weakness eighteen years,—and was bowed together, and unable to lift herself up [at all].

12 And, seeing her, Jesus called her and said to her—

Woman! thou art loosed from thy weakness,

and laid on her his hands; and | instantly | she was made straight again, and began glorifying God. 14 But the synagogue-ruler, answering, <being greatly displeased that | on the Sabbath | Jesus had healed> began saying unto the multitude—

|| Six' days || there are, in which men ought to get their work done;
| On them | therefore, come and be healed, and | not on the day of rest.|

The Lord answered him, and said—

Hypocrites! Doth not || each one of you || on the Sabbath | loose his ox or ass from the manger, and leading it away, give it drink?*

But || this woman || <being a daughter of Abraham, whom Satan had bound, lo! eighteen' years> was there not a needs-be b that she should be loosed from this bond || on the day of rest? |

And <as he was saying | these | things> all who had been setting themselves against him were being put to shame; and || all the multitude || were rejoicing over all the glorious things which were being brought to pass by him.

§ 57. The Mustard Seed and the Leaven.

Mt. xiii.31-33; Mk. iv.30-32.

He went on to say, therefore—

|| Whereunto || is the kingdom of God | like? | And | whereunto | shall I liken it?

It is || like | unto a grain of mustard seed, which a man took and cast into his own garden; and it grew, and became a tree, and | the birds of heaven | lodged amongst its branches.

And || again || he said—

| Whereunto | shall I liken the kingdom of God?

It is || like | heaven, which a woman took and hid in three measures of flour, until | the whole | was leavened.

§ 58. The Narrow Door: "Lord! open to us."

And he was journeying on, city by city and village by village, and making | progress | unto Jerusalem.a 23 And one said unto him—

Lord! are they | few | who are being saved?

And || he || said unto them—

Be striving to enter through the narrow door,* for | many | I say unto you, will seek to enter, and will not be able,— and once the householder shall rouse himself, and lock the door, and ye begin to stand outside, and to knock at the door, saying—

Lord! open to us;

* Mt. xvi. 2, 3.  
* Mt. v. 25, 26. 
* Chap. xiv. 5; Mt. xii. 11. 
* The "needs-be" of love. 
* Clearly different from the narrow gate of Mt. vii. 13. 

Chap. xix. 26; Aq: "Sabbath."  
Dan. iv. 12, 21 (Chald.)

The "Sabbath."
and he shall answer and say unto you—
I know you not, whence ye are.

Then will ye begin to say—
We did eat and drink in thy presence,
And [in our broadways] thou didst [teach];
And he will speak, saying unto you—
I know not whence ye are;
Depart from me, all workers of unrighteousness.

There will be weeping and gnashing of teeth, as soon as ye see Abraham and Isaac and Jacob and all the prophets, in the kingdom of God, and [yourselves] being thrust forth outside.

And they shall have come from east and west, and from north and south, and be made to recline in the kingdom of God.

And lo! there are [last], who shall be [first],
And there are [first], who shall be [last].


In that very hour came near certain Pharisees, saying unto him—
Go forth, and be journeying hence, because [Herod] desireth to slay thee.

And he said unto them—
Go and tell this fox,
Lo! I am casting out demons, and [cures] am I finishing, to-day, and to-morrow,—and [on the third] I am to be made perfect.

Nevertheless, I must needs [to-day, and to-morrow, and the following] be journeying on, because it is impossible that a prophet perish [outside Jerusalem].

Jerusalem! Jerusalem! she that slayeth the prophets, and stoneth them that are sent unto her!—How often have I desired to gather together thy children, like as a hen, her own' brood, under her wings,—and ye did not desire!

Lo! your house is left to thee.

And I say unto you—
In nowise shall ye see me, until ye say,—[Blessed is he that cometh in the name of the Lord!]

§ 60. At a Pharisee's on Sabbath Jesus heals one of Dropsy. "Come higher!" The Great Supper.

And it came to pass <when he entered into the house of one of the rulers of the Pharisees, on a Sabbath, to eat bread > that [they] were narrowly watching him. And lo! there was a certain man who had the dropsy, before him. And Jesus, answering, spake unto the lawyers and Pharisees, saying—

Is it allowed, on the Sabbath, to cure, or not? But [they] held their peace.
And taking hold [of him] he healed and dismissed him,—and [unto them] said—

| Which' of you shall have a son or an ox, that [into a pit] shall fall, and will not straightway pull him up [on the day of rest]? |

And they could not return an answer unto these things.
And he went on to speak, unto the invited, a parable,—observing how [the first couches] they were choosing; saying unto them—

<Whensoever thou hast been invited by any one unto a marriage feast> do not recline on the first couch; lest once [it] be more honourable than thou have been invited by him, and he that invited both thee and him' should come, and say unto thee—

Give [unto this one] place!
and [then] thou shouldst begin, with shame, [the last place] to occupy.

But <whensoever thou hast been invited> pass on and fall back into the last' place, that [whensoever he that hath invited thee shall come] he may say unto thee—

Friend! come close up [higher].

[Then] shalt thou have honour before all' who are reclining together with thee.

Because [everyone] who exalteth himself shall be abased;
And [he that abaseth himself] shall be exalted.

Moreover he went on to say [unto him also who had invited him]—

<Whensoever thou mayest be making a dinner or a supper> do not call thy friends, or thy brothers, or thy kinsfolk, or rich neighbours,—lest once [they] also invite thee in return, and it become a recompense unto thee.

But <whensoever [an entertainment] thou mayest be making> invite the destitute, the tried, the lame, the blind; 11 and [happy] shalt thou be, that they have not wherewith to recompense thee, for it shall be recompensed unto thee [in the resurrection of the righteous].

And one of those reclining together [hearing these things] said unto him—

Happy! whoever shall eat bread in the kingdom of God!

But [he] said unto him—

[A certain man] was making a great supper, and invited many; 17 and he sent out his servant, at the hour of the supper, to say unto the invited—

Be coming! because [even now] is it ready.

And they all began, one after another to excuse themselves.

[The first] said unto him—

[A field] have I bought, and have need to go out and see it:
I request thee, hold me excused.

And [another] said—

Ps. vi. 8; cp. Mt. vii. 23.
Mal. i. 11; De. ix. 10.
Mt. xix. 20; xx. 16.
Jer. xxii. 5; xii. 7.
Ps. cxvii. 36. Cp. Mt.
Mt. xxiii. 37-30.
Pr. xxv. 6, 7. 4 Cp. Mt. xxii. 1-14.
LUKE XIV. 20—35; XV. 1—18.

15 But all the tax-gatherers and the sinners were drawing near, to be hearkening unto him; and both the Pharisees and the Scribes were murmuring, saying—

This man draweth sinners, and giveth welcome, and eateth with them.

And he spake unto them this parable, saying—

What man from among you having a hundred sheep, and losing one of them, doth not leave the ninety-nine in the wilderness and go his way after the lost one, until he find it? And finding it, he layeth it upon his shoulders, rejoicing; and coming unto his house calleth together the friends and the neighbours, saying unto them—

Rejoice with me, because I have found my sheep that was lost!

I say unto you—

Thus do the messengers of heaven rejoice over one sinner repenting.

And he said—

A certain man had two sons. And the younger of them said unto the father—Father, give me the share that falleth to me of what there is; and he divided unto them.

And after not many days the younger son, gathering all together, left home for a country far away, and there squandered his substance with riotous living. And when he had spent all, there arose a mighty famine throughout that country, and he began to be in want. And he went his way, and joined himself unto one of the inhabitants of that country, and he sent him into his fields to be feeding swine. And he used to long to be filled with the pods which the swine were eating; and no man gave unto him.

But coming to himself, he said—

How many hired servants of my father have bread enough and to spare, whereas I, with famine, am perishing!

I will arise, and go unto my father, and say unto him—

Children, come; all that have ears let them hear.
LUKE XV. 19—32; XVI. 1—13.

Father! I have sinned against heaven, and before thee:

[No longer] am I worthy to be called a son of thine,—

Make me as one of thy hired servants.

And he arose, and came unto his own father.

Now while yet he was holding afar off his father saw him, and was moved with compassion, and running fell upon his neck, and tenderly kissed him.

The son said unto him—

Father! I have sinned against heaven, and before thee:

[No longer] am I worthy to be called a son of thine,—

Make me as one of thy hired servants.

But the father said unto his servants—

Quick! bring forth a robe—the best! and put on him.

And get out a ring for his hand, and sandals for his feet,—

And be bringing the fatted calf, sacrifice!

And let us eat and make merry:

Because this is my son!

Was [dead], and hath come to life again,

Was lost, and is found.

But his elder son was in a field; and as, in coming, he drew near unto the house he heard music and dancing,—

And, calling near one of the youths, he inquired what these things could be. —

And he said unto him—

Thy brother hath come,

And thy father hath sacrificed the fatted calf, because [safe and sound] hath he received him back.

But he was provoked to anger, and would not go in. And [his father] came out and entreated him. —

But he answering said unto his father—

Lo! [so many years as these] do I serve thee,

And [at no time] a commandment of thine have I transgressed,—

And [unto me, at no time] hast thou given a kid, that [with my friends] I might make merry;

But [when this thy son, who had devoured thy living with harlots] came—thou didst sacrifice [for him] the fatted calf.

But [he] said unto him—

Child! [thou] art [with me],

And [all that is mine] is [thine];

But [to make merry] and rejoice there was need,

Because [this thy brother]—

Was [dead], and hath come to life again,

And was lost, and is found.

§ 63. The Prudent Steward.

And he went on to say unto his disciples also—

There was [a certain rich man], who had a steward, and [the same] was accused to him as squandering his goods. —

And, accusing him, he said unto him—

What is this I hear of thee?

Render the account of thy stewardship, for thou canst no longer be steward.

And the steward said within himself—

What shall I do, because my lord taketh away the stewardship from me? —

I cannot: [to beg] I am ashamed.

I know what I will do, that <when I am removed out of the stewardship> they may welcome me into their own houses.

And <calling unto him each one of the debtors of his own lord> he was saying to the first—

How much owest thou my lord?

And [he] said—

A hundred baths of oil.

And [he] said unto him—

Kindly take thine accounts, and, sitting down, make haste and write—Fifty!

After that, unto another he said—

And bow much owest thou?!

And [he] said—

A hundred homer of wheat.

He saith unto him—

Kindly take thine accounts, and write—Eighth!

And the lord praised the unrighteous steward, in that with forethought he acted:

Because [the sons of this age] have more forethought than the sons of light respecting their own generation.

And [I] unto you say—

[For yourselves] make ye friends with the unjust Riches,* in order that as soon as it shall fail they may welcome you into the age-abiding tents.

The faithful in least is much also is faithful!

And [he that in least] is unrighteous is much also is unrighteous.

<If therefore in the unjust Riches ye proved unfaithful>

The true who [unto you] will entrust?

And <if in what was another's ye proved unfaithful>

Your own who will give unto you?

No' domestic can [unto two masters] be in service;

For either [the one] he will hate, and [the other] love,

Or [unto the one] he will hold, and [the other] despise:

Ye cannot [unto God] be in service, and unto Riches.*

* Ap: "Mammon."
§ 64. The Lofty brought low: The Rich Man and Lazarus.

14 Now the Pharisees, who were |lovers of money| were hearing all these things, and were openly sneering at him. And he said unto them—

||Ye| are they who justify themselves before men,
But |[God] knoweth your hearts; Because |that which amongst men| is lofty| is an abomination before God.

16 |The law and the prophets| were until John,—* [From that time] |the good news of the kingdom of God| is being proclaimed, And |[everyone]| [thereinto] is forcing his way.

But it is |easier| for heaven and earth to pass away,
Than that |[of the law]| one little point| should fail.

18 |Every' one divorcing his wife and marrying another| [commiteth adultery];
And |[he that marrieth a woman divorced'] from a husband'| [commiteth adultery].

19 Now |a certain man| was rich,* and he used to clothe himself with purple and fine linen,
- making merry day by day |brilliantly|.

20 And |a certain beggar, by name Lazarus| used to be cast near his gate, full of sores, and to long to be fed from the crumbs that fell from the table of the rich man: say! even |[the dogs] used to come and lick his sores. And it came to pass that the beggar died, and was carried away by the messengers, into the bosom of Abraham. And |[the rich man also] died, and was buried. And |[in hades] lifting up his eyes, being in torments| he seeth Abraham afar off, and Lazarus in his bosom.

24 And |[he] calling out, said—
Father Abraham! have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue,—because I am in anguish in this flame.

But Abraham said—
Child! remember—
That thou didst duly receive* thy good things in thy life, And |[Lazarus, in like manner] the evil things; But |now, here| he is comforted, And |[thou] art in anguish.

And |[besides all these things] ||[Betwixt us and you] ||[a great chasm] hath been fixed,—
So that |[they who might wish to cross over from hence unto you] should not be able,

Nor any |[from thence unto us] be crossing over.

27 But he said—
I request thee then, father, that thou wouldst send him unto my father's house,—* for I have five' brethren,— that he may solemnly testify unto them, lest [they also] come into this place of torment.

28 But Abraham saith—
They have Moses and the Prophets: Let them hearken unto them.

30 But |[he] said—
Nay! father Abraham, but <[if one from the dead] should go unto them> they would repent.

31 But he said unto him—
<If unto Moses and the Prophets they do not hearken>
Neither <[if one from among the dead should arise]> would they be persuaded.

§ 65. Care, Fidelity, Forgiveness, Faith and Humility enjoined.

17 And he said unto his disciples:—
It is |impossible| that occasions of stumbling should not come, Notwithstanding, alas! for him through whom they do come*:

3 It profethim, if |[a mill-stone] is hung about his neck; and he is cast into the sea,
Than that he cause |[one] of these little ones| to stumble.

3 Be taking heed to yourselves,—
<If thy brother sin> rebuke him, And <[if he repent]> forgive him;
<Even if seven times a day> he sin against thee, and |[seven times] turn to thee, saying I repent> thou shalt forgive him.

5 And the apostles said unto the Lord—
Bestow upon us faith!

6 And the Lord said—
<If ye have faith like a grain of mustard-seed> Ye should be saying unto [this] mulberry-tree—
Be uprooted! and be planted in the sea,—
And it should obey you.

7 But |[who from among you] having |[a servant] plowing or keeping sheep, |when he hath come in out of the field| will say to him—
[Straitway come, and recline;—]
on the contrary, will not say to him—
Make somewhat ready, that I may dine,— said |[girding thyself] be ministering unto me, until I have eaten and drunk; and |[after these things] |[thou] shalt eat and drink?—

9 Doth he offer thanks unto the servant, because he hath done the things enjoined?

10 |[Thus] ||[ye also]| <[when ye have done all] the things enjoined upon you> say—

* Mt. xvii. 7.
LUKE XVII. 11—37; XVIII. 1—7.

11 And it came to pass <during the journey unto Jerusalem> that [he] was going through the midst of Samaria and Galilee. 12 And [as he was entering into a certain village] there met him ten leprous men, who stood still, afar off; 13 and [they] lifted up a voice, saying—

Jesus! Master! have mercy on us!

14 And [beholding] he said unto them—
Go your way, and show yourselves unto the priests.

And it came to pass [as they withdrew] they were cleansed. 15 But [one from among them] <beholding that he was healed> returned, [with a loud voice] glorifying God,—

and fell prostrate at his feet, giving him thanks; and [he] was a Samaritan. 16 And Jesus, answering, said—

Werenot the ten cleansed? [But] where are then all? Have none been found returning to give glory to God, savethisone of another race!

And he said unto him—

Arise and go thy way: thy faith hath saved thee.

§ 67. When and How the Kingdom of God comes.

20 And <being questioned by the Pharisees> When cometh the kingdom of God?> he answered them and said—

The kingdom of God cometh not with narrow watching; neither shall they say— Lo, here! or There!

For lo! the kingdom of God is among you.

21 Neither shall they say— Lo, here! or There!

For lo! the kingdom of God is among you.

22 But he said unto the disciples—

There will come days—
When ye will long to see one of the days of the Son of Man;
And shall not see.

23 And they will say unto you Lo there! or Lo here!

Do not depart, and do not pursue:" For just as [the lightning], [flashing out of the one part under heaven] unto the other part under heaven] shineth; 4

[So] shall be the Son of Man. 4

25 But [first] he must needs suffer many things,
And be rejected by this generation.

26 And [as] it came to pass in the days of Noah>

[So] will it be, even in the days of the Son of Man:

They were eating, they were drinking, They were marrying, they were being given in marriage,—

Until the day that Noah entered into the ark.*

And the flood came, and destroyed them all.

28 [In like manner] [as it came to pass in the days of Lot] They were eating, they were drinking, They were buying, they were selling, They were planting, they were building,—

But [on the day Lot came out from Sodom] It rained fire and brimstone from heaven, and destroyed them all:

[According to the same things] will it be on the day the Son of Man is revealed.*

29 [In that] day [he that shall be on the housetop, and his utensils in the house] Let him not go down, to take them away:

And [he that is in the field] [In like manner] let him not turn unto the things behind; 4

Bear in mind the wife of Lot!

Whosoever shall seek to make his life his own shall lose it.

But whosoever shall lose it shall give it a living birth.

30 I say unto you—

[On the selfsame] night of there shall be two men on [one] bed,—

[The one] shall be taken near, and [the other] left behind;

31 There shall be two women grinding together,—

[The one] shall be taken near, and [the other] left behind. [*]

32 And, answering, they say unto him—

[Where], Lord? And [he] said unto them—

[Where the body is] [there] (the vultures also) will be gathered together. 4

18 And he was speaking a parable unto them, as to its being needful for them always to pray, and not be faint-hearted; 2 saying—

[A certain judge] there was in a certain city,—

Having [for God] no reverence, and [for man] no respect.

3 And [a widow] there was, in that city;
And she kept coming unto him, saying—

Vindicite me from mine adversary!

4 And he was unwilling for a time;
But [after these things] he said within himself—

[Although neither God] I reverence, nor man I respect>

5 Yet [if only because this widow annoyeth me] I will vindicate her,—

Lest persistently coming she wholly wear me out.

6 And the Lord said—

Hear ye what [the unrighteous judge] saith;—

And shall [God] in any wise not execute the vindication of his chosen ones, who are cry-
ing out to him day and night, although he beareth long with regard to them?*

8 I tell you—
He will execute their vindication, quickly! Nevertheless <though the Son of Man do come> Will he, after all, find the faith on the earth?

§ 68. The Pharisee and the Tax-collector.

And he spake <even unto certain who were confident in themselves that they were righteous, and were despising the rest> this parable:—

10 Two men went up into the temple to pray, [the other a tax-collector;]

|The Pharisee, taking his stand| was praying:—

O God! I thank thee, that I am not like the rest of men,—

Extortioners, unjust, adulterers, Or even as this tax-collector; I fast twice in the week, I give a tenth of whatsoever things I gain!

12 But the tax-collector standing afar off, said,—

Would not so much as lift up his eyes unto heaven, But kept smiting his own breast, saying—

O God! be propitiated unto me, the sinner! I tell you—

This one went down justified unto his house, rather than that one; Because every one who exalteth himself shall be abased, But he that abaseth himself shall be exalted.*

§ 69. Babes brought to Jesus. Mt. xix. 13-15; Mk. x. 13-16.

And they were bringing unto him even the babes, that he might touch them; but the disciples, seeing it, began to rebuke them. But Jesus called them near, saying—

Suffer the children to come unto me, and do not hinder them; For of such is the kingdom of God.

Verily I say unto you— Whosoever shall not welcome the kingdom of God, as a child in nowise shall enter thereinto.

§ 70. The Rich Ruler: One thing Lacking. Mt. xix. 16-30; Mk. x. 17-31.

And a certain ruler questioned him, saying—

Good Teacher! by doing what shall I inherit life age-abiding?

But Jesus said to him—

Why callest thou me good? None is good save one—God.

The commandments thou knowest:—

Do not commit adultery, Do not commit murder, Do not steal.

* Slow to smile his face, he seems also slow to save his friends.

Do not bear false witness,—
Honour thy father and mother.*

21 And [he] said—

|All these things| have I kept from my youth.

22 And Jesus, hearing, said unto him—

Yet one thing unto thee is lacking: Whatsoever thou hast sell, and distribute unto the destitute, And thou shalt have treasure in heaven; And come be following me.

23 But [he] hearing these things, became encompassed with grief; for he was rich exceeding.

24 And Jesus, beholding him, said—

With what difficulty shall they who have money, enter into the kingdom of God.

25 For it is easier for a camel, to enter through the eye of a needle, Than for a rich man to enter into the kingdom of God.

26 And they who heard said—

|Who, then| can be saved?

27 And [he] said—

The things impossible with men are possible with God.

28 And Peter said—

Lo! we have left our own possessions, and followed thee! b

29 And [he] said unto them—

Verily! I say unto you—

No one is there, who hath left—house, or wife, or brethren, or parents, or children,— for the sake of the kingdom of God; who shall in anywise not receive manifold in this season, and in the age that is coming; life age-abiding.

§ 71. Jesus, foretelling his Sufferings, is not understood. Mt. xx. 17-19; Mk. x. 32-34.

31 And taking aside the twelve he said unto them—

Lo! we are going up unto Jerusalem, and all the things will be finished, which have been written through means of the prophets, respecting the Son of Man;

For he will be delivered up unto the nations, and be mocked, and insulted, and spit upon,—and having scourged him they will slay him, and on the third day will he arise.

34 And [they] not one of these things understood, and this saying was hidden from them, and they could not comprehend the things spoken.

§ 72. Blind Man in Jericho recovers sight. Mt. xx. 29-34; Mk. x. 46-52.

35 And it came to pass as he was drawing near unto Jericho a certain blind man was sitting beside the road, begging. And <hearkening unto a multitude moving along> he enquired, what this might be. And they told him—

Jesus of Nazareth is passing by!

* Exo. xx. 12-16; Deu. v. 28, 30. 16-20. 4. Chap ix. 51, n.

** Or: "this." *Mt. xix. 11; Mt. xxii. 12.

* Mt. xix. 27-29; Mk. x. 6. Chap ix. 51, n.
And he cried aloud, saying—

Jesus, son of David! have mercy upon me!

And they that were going before began to rebuke him, that he might hold his peace. But he cried so much the more: and they that were going before began to rebuke him, that he might hold his peace.

What desirest thou, that I should do unto thee?

And he said—

Lord! that I may recover sight!

And Jesus said unto him—

Recover sight! Thy faith hath saved thee.

And instantly he recovered sight, and began to follow him, glorifying God.

And all the people beholding gave praise unto God.

Zacchæus, the Rich Tax-collector.

And having entered, he was passing through Jericho; and lo! a man, by name called Zacchæus, and he was a chief tax-collector, and [he] was rich. And he was seeking to see Jesus, what sort of man he was, and could not for the multitude, because he was small. And running forward unto the front, he got up a sycamore-tree, that he might see him; for by that way was he about to pass. And as he came up to the place, looking up, Jesus said unto him—Zacchæus! make haste, and come down; For to-day I must needs abide in thy house.

And he made haste, and came down, and received him joyfully.

And as he was to pass, one of the twelve, whose name was Judas Iscariot, said unto him—Lord, is it I? And Jesus said unto him—Thou hast the sop cast unto thee.

And they said unto him, Lord! he hath ten minas;—

I tell you—Unto every one that hath shall be given, and from him that hath not shall be taken away. But if any man from that which he hath shall give it unto the poor, he shall have more in return. And they said to him, Lord! he hath ten minas;—

And having said these things, he was moving on in front, going up unto Jerusalem.
§ 75. The Triumphal Entry. Jesus weeps over Jerusalem. Mt. xxi. 1-9; Mk. xi. 1-10; Jn. xii. 12 ff.

29 And it came to pass <as he drew near unto Bethphage, and Bethany, unto the mount which is called the Mount of Olives> he sent off two of his disciples, 30 saying—

Go your way unto the opposite' village, in which, as ye are entering, ye shall find a colt, bound, whereon no man hath ever sat,—and, having loosed him, bring him.

31 And <if any one question you—

Wherefore are ye loosing him?>

[thus] shall ye say—

||His Lord|| hath |need|.*

32 And they who were sent, departing, found as he had said to them. **And |as they were loosing the colt| his lords said unto them—

Why are ye loosing the colt?

33 And they brought him unto Jesus; and, throwing their mantles over the colt, they seated Jesus thereon. ^And, as he moved along, they were spreading their own mantles in the way. **<when he was drawing near, already, unto the descent of the Mount of Olives> one-and-all'the throng of the disciples began joyfully'to be praising God with a loud voice, concerning all'the mighty works which they had seen ; 34 saying—

Blessed is he that cometh...

The king ! In the name of the Lord ! b

|In heaven | peace !

And glory in the highest !

20 And it came to pass, on one of the days, <as he was teaching the people in the temple, and telling the good tidings> that the High-priests and the Scribes, with the Elders, came upon him,—2 and spake, saying, unto him—

Tell us |by what' authority|| |these things| thou art doing,

And |who| is it, that gave thee this authority.

3 And, answering, he said unto them—

I will question |you| as to a matter,—

And |who| is it, that gave thee this authority.

§ 76. Cleanses the Temple. Mt. xxi. 12, 13; Mk. xii.15-17 : cp. Jn. ii.13-17.

45 And [entering into the temple | he began to be casting out them who were selling; 46 saying unto them—

It is written And |my house| shall be |a house of prayer|;* b

But |ye| have made [it] a den of robbers.*

4 And he was teaching day by day in the temple; but |the High-priests and the Scribes| [also the chiefs of the people] were seeking to destroy him,—46 and could not find what they might do, for |the people, one and all| were hanging upon him, as they hearkened.

§ 77. “By what Authority?” Mt. xxi. 23-27; Mk. xi. 27-33.

20 And it came to pass, on one of the days, <as he was teaching the people in the temple, and telling the good tidings> that the High-priests and the Scribes, with the Elders, came upon him,—2 and spake, saying, unto him—

Tell us |by what' authority|| |these things| thou art doing,

And |who| is it, that gave thee this authority.

3 And, answering, he said unto them—

I will question |you| as to a matter,—

And |who| is it, that gave thee this authority.

§ 78. The Vineyard and the Husbandmen. Mt. xxi. 33-46; Mk. xii.1-12.

8 And he began [unto the people] to be speaking this parable:—

A man |planted a vineyard,* a

And let it out to husbandmen, And went from home for a long time.

10 And |in due season| he sent unto the husbandmen |a servant!,

That |of the fruit of the vineyard| they might give him; But |the husbandmen| having beaten him, sent him away empty.

11 And he [further] sent another servant; But |they| <beating |that one also| and dishonouring him> sent him away empty. 12 And he [further] sent [a third]; But |they| bruising |this one also| thrust him out.


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* Or: “tell me, then.” ** Nb: Even now—in spite of all that has happened —the joyful message is not withdrawn.
13 And the lord of the vineyards said—

What shall I do? I will send my son, the beloved,—

It may be that they will respect.

14 But the husbandmen, seeing him, began to deliberate one with another, saying—

'This' is the heir; Let us slay him, that our inheritance may be.

And thrusting him forth outside the vineyard, they slew him.

What, then, will the lord of the vineyard do unto them?

16 He will come, and destroy those husbandmen, and give the vineyard unto others.

But when they heard it, they said—Far be it!

17 But he looking at them said—

What, then, is this that is written,—

<A stone which the builders' rejected>

'The same hath become head of the corner'?

18 <Every one who falleth on that stone>

Will be sorely bruised, but <on whomsoever it shall fall> It will utterly destroy him.

19 And the Scribes and the High-priests sought to thrust on him their hands, in that very hour; and feared the people; for they perceived that against them spake he this parable.

§ 79. Of Tribute to Caesar. Mt. xxii. 16-22; Mk. xii. 13-17.

20 And watching narrowly they sent forth subtorn men, feigning themselves to be righteous, that they might lay hold of a word of his, so as to deliver him up unto the rule and the authority of the governor.

21 And they questioned him, saying—

Teacher! we know that rightly thou speakest and teachest, and respectest no person, but in truth; the way of God dost teach;

Is it allowable for us to give unto Caesar tribute, or not?

22 But observing their villany he said unto them—

Shew me a denary. Of whom hath it an image and inscription? And they said—

Of Caesar.

23 And he said unto them—

Well then! render the things of Caesar unto Caesar,

And the things of God unto God.

24 And they could not lay hold of the saying, before the people; and marvelling at his answer they held their peace.

80. Whose Wife, in the Resurrection? Mt. xxii. 23-33; Mk. xii. 18-27.

25 But there came near certain of the Sadducees, they who say |Resurrection| there is none! and questioned him, saying—

Teacher! Moses wrote for us,

<If one's brother die, having a wife, and he be childless>

That his brother shall take the wife,

And raise up seed unto his brother.

29 |Seven brethren| therefore, there were,—

And the first taking a wife, died childless,

And the second, and the third took her,

Yes, likewise even the seven:

They left no children, and died:

31 Later on |the woman also| died.

32 <The woman, therefore, in the resurrection>

Of which of them doth she become wife?

For the seven had her to wife.

34 And Jesus said unto them—

<The sons of this age>

Marry, and are given in marriage,—

35 But <they who have been accounted worthy>

|That age| to obtain,

And the resurrection that is from among the dead>

Neither marry, nor are given in marriage;

For they cannot even die any more,—

For |equal unto messengers| are they,

And are |sons of God|,

|Of the resurrection| being |sons|.

37 But <that the dead do rise> b

|Even Moses| disclosed at the bush,

When he calleth the Lord—

The God of Abraham and God of Isaac and God of Jacob—

38 Now |God| he is not |of the dead', but |of the living|,—For |no longer| were they daring to ask him any questions.*

§ 81. David's Son and David's Lord. Mt. xxii. 41-45; Mk. xii. 35-37.

41 And he said unto them—

How say they, that |the Christ| is |David's Son|?

42 For |David himself| saith, in |the| book Psalms:

Said the Lord, unto my Lord,

Sit thou at my right hand,

Until I make thy foes thy footstool. f

43 |David| therefore, calleth |him Lord|:

How, then, |his son| is he?

§ 82. The Scribes denounced. Mt. xxiii. 6, 7; Mk. xii. 38-40; chap. xi. 43.

45 And |all the people hearing| he said unto the disciples:

46 Be taking heed of the Scribes—

Who desire to walk about in long robes.

And are fond of salutations in the markets,

And first seats in the synagogues,

And first couches in the chief meals,—

Who devour the houses of widows.

And |for a show| are a long time at prayer.

|These| shall receive |a heavier sentence|.

* Ps. cxviii. 22.

a Or: "are to live."

b Or: "are to rise."

c Ps. cx. 1.
§ 83. The Widow's Mites. Mk. xii. 41-44.

And looking up he saw the rich who were casting their gifts into the treasury,—and he saw a certain poor widow, casting in thither two mites; and he said—

| Of a truth I say unto you—
||This destitute widow |||more than they all|
<<hath cast in ;

For all these out of their superfluity have cast in among the gifts, But [she] out of her deficiency [all'] the living that she had [hath cast in.

§ 84. The Prophecy of the Overthrow of Jerusalem, and of the Coming of the Son of Man. Mt. xxiv.; Mk. xiii.

And certain saying of the temple—

| With beautiful stones and offerings! hath it been adorned !>
he said—

| As to these things, which ye are looking upon>
There will come days, in which there will not be left here [stone upon stone] which will not be taken down.

And they questioned him, saying—

Teacher! [when] therefore, will these things be!

And what the sign] when these things shall be about to come to pass?

But [he] said—

Be taking heed ye be not deceived; For [many] will come upon my name, saying— [I am he,—

and—

The season hath drawn near !
Do not go after them.

But <whenever ye shall hear of wars and revolutions>

Be not terrified,—

For these things [must needs] come to pass first,b

But [not immediately] is the end.

Then [said he unto them—

There will rise up,
Nation against nation,
And kingdom against kingdom ;

<As well great earthquakes, as also [in places] pestilences and famines> will there be,
<As well objects of terror, as also [from heaven] great signs> will there be.

And before [all these things] They will thrust upon you their hands, and persecute you,
Delivering you up into the synagogues and prisons,—

When ye have been led away before kings and governors, for the sake of my name ;

But it shall turn out to you for a witness.

Settle, then, in your hearts, not to be studying beforehand, how to make defence;

For [I] will give you a mouth and wisdom,

which one-and-all' who are setting themselves against you shall be unable to withstand or gainsay.

But ye will be delivered up [even by parents, and brethren, and kinsfolk, and friends], And they will put to death some from among you;

And ye will be hated by all, because of my name;

And [a hair of your head] in nowise shall perish,—

| By your endurance| shall ye gain your lives for a possession.

<But whenever ye shall see Jerusalem being encompassed by armies|>

| Then | know, that her desolation hath drawn near.

<Then' they who are in Judaea>

Let them flee into the mountains,

<And they who are in her midst>

Let them go forth,—

<And they who are in the fields>

Let them not enter into her ;

For [days of avenging] are [these] for all' the things written to be fulfilled.

Alas! for the women with child, And for them who are giving suck, [in those' days];

For there will be great distress upon the land,c
And anger against this people.

And they will fall by the edge of the sword, And be carried away captive into all the nations, And [Jerusalem] shall be trodden down by the nations.d

Until the seasons of the nations shall be fulfilled [and shall be].

And there will be signs in sun, and moon, and stars, And [on the earth] anguish of nations in embarrassment—

Sea and surge resounding,—e

[Men fainting]f from fear and expectation of the things overtaking the inhabited earth. For [the powers of the heavens] will be shaken.*

And [then] will they see the Son of Man—

Coming in a cloud,* with great power and glory.

And <when these things are beginning' to come to pass>

Unbend and lift up your heads, Because that [your redemption] is drawing near.

And he spake a parable unto them:
See the fig-tree, and all' the trees,—

<Whenever they have already budded>

[Seeing it] [of yourselves] ye observe that [already near] is [the summer] ;

|Thou | [ye also] <whenever ye shall see these' things coming to pass>

• Modern lip-service, with its "Widow's mite," forgets there were "two."
Observe ye, that near is the kingdom of God!

Verily I say unto you—In nowise shall this generation pass away. Until all things shall happen: Heaven and earth will pass away, But my word in nowise will pass away.

But be taking heed unto yourselves, Lest once your hearts be made heavy—With debauch and drunkenness and anxieties about livelihood, And that day come upon you suddenly (as a snare),— For it will come in by surprise, upon all them that are dwelling on the face of all the earth.

But be watching in every season, Making supplication, that ye may gain full vigour To escape all these things that are about to be coming to pass And to stand before the Son of Man.

And he was by day in the temple, teaching; but by night, going forth, he was lodging in the mount which is called the Mount of Olives. And all the people were coming at day-break unto him, in the temple, to be hearkening unto him.

§ 85. Judas bargains to Betray his Master.

And the feast of the unleavened bread, which is called a Passover, was drawing near.

And the High-priests and the Scribes were seeking, how they might get rid of him; for they feared the people. But Satan entered into Judas, him called Iscariot, being of the number of the twelve; and, departing he conversed with the High-priests and Captains, as to how unto them he might deliver him up.

And they rejoiced, and bargained with him to give him silver; and he freely consented, and began seeking a good opportunity for delivering him up in the absence of a multitude unto them.

§ 86. The Last Supper.

Now the day of the unleavened bread came,—on which it was needful to be sacrificing the passover. And he sent forth Peter and John, saying—Go, and make ready, for us, the passover, that we may eat. And they said unto him—Where wiliest thou, we should make ready! And he said unto them—Lo! when ye have entered into the city, there will meet you a man, bearing an earthen-jar of water: follow him into the house into which he is entering.

And ye shall say unto the master of the house—The teacher saith unto thee. Where is the lodging, where the passover, with my disciples, I may eat?

And he unto you will shew a large upper room, spread: there make ready. And, departing, they found according as he had said unto them, and made ready the passover.

And when the hour arrived he reclined, and the apostles with him. And he said unto them—I have greatly desired to eat this passover with you before I suffer;

For, I say unto you—In nowise shall I eat it, until it have been fulfilled in the kingdom of God.

And accepting a cup giving thanks, he said—Take this, and divide among yourselves;

In nowise shall I drink henceforth of the fruit of the vine, until the kingdom of God shall come.

And taking a loaf he gave thanks, and brake and gave unto them, saying—This is my body which in your behalf is being given: this be ye doing, in remembrance of me.

And the cup, in like manner, after the taking of supper, saying—This cup is the new covenant in my blood, which in your behalf is to be poured out.

Nevertheless, lo! the hand of him who is delivering me up is with me upon the table.

Because the Son of Man indeed, according to what is marked out, goeth his way; nevertheless, alas! for that man through whom he is being delivered up.

And they began to be enquiring together, among themselves, as to which, then, it could be, from among them, who this thing was about to perpetrate!

And it came to pass that there was a rivalry also among them, as to which of them seemed to be greater [than the rest]. And he said unto them—The kings of the nations lord it over them, And they who wield authority over them [benefactors] are called.

But ye not so! On the contrary—

<The greater among you> Let him become as the younger, And <he that governeth> As he that ministereth.

For which is greater—He that reclineth? or He that ministereth? Is not he that reclineth? But I am [in your midst] as he that ministereth.

[Ye!] however, are they who have remained throughout with me in my temptations;

And I covenant unto you—

Cp. chap. xxvii. 54, n. 4; Rev. iii. 10. 4. Is. xxiv. 17. 4. Mt. xx. 2. 4. Mil: "cakes." 4. Cp. Is. xxvi. 20; Col. iii. 44. Exo. xxiv. 8; Zech. ix. 11. 5. Mt. xx. 5; Mk. x. 46. 5 Or: "greatest." chap. ix. 5 Or: "thick." 56.
LUKE XXII. 30—59. 87

As my Father hath covenanted unto me—

§ 87. Simon and the rest Forewarned.

Mt. xxvi. 33—35; Mk. xiv. 29—31; Jn. xiii. 36—38.

21 Simon! Simon! lo! [Satan] hath claimed you, a kingdom;

22 But [I] have entreated for thee, that thy faith may not fail.

31 Simon! Simon! lo! [Satan] hath sifted you as wheat;

32 But have entreated for thee. that thy faith may not fail.

33 But he said unto him—

34 And he said:

37 And they said—

§ 88. The Agony in the Garden.

Mt. xxvi. 30, 36—46; Mk. xiv. 26, 32—42; Jn. xviii. 1.

30 And going out, he went, according to his custom, unto the Mount of Olives; and the disciples also followed him. And coming up to the place he said unto them—

31 And they said—

§ 89. The Betrayal.

Mt. xxvi. 47—56; Mk. xiv. 43—52; Jn. xviii. 1—12.

47 While yet he was speaking, lo! a multitude; and he that was called Judas, one of the twelve, was leading them on,—and he drew near unto Jesus, to kiss him. But Jesus said to him—

48 And they who were about him [seeing what would be]—

49 And they who were about him in the temple, and yet stretched not forth your hands against me... But [this] is your' hour, and the authority of darkness.

§ 90. Peter denies his Lord.

Mt. xxvi. 57, 58, 69—75; Mk. xiv. 53, 54, 66—72; Jn. xviii. 15—18, 25—27.

52 And Jesus said unto the High-priests, and Captains of the temple, and Elders, who had come against him—

53 [Daily] was I with you, in the temple, and yet ye stretched not forth your hands against me... But [this] is your' hour, and the authority of darkness.
But Peter said—

Man! I know not what thou art saying!

And instantly while yet he was speaking a cock crew.

And the Lord turned, and looked at Peter; and Peter was put in mind of the declaration of the Lord, how he had said to him—

<Before a cock; crow this day>

Thou wilt deny me thrice!

[And going forth outside] he wept bitterly.

Jesus is mocked and taken before the Jewish Council. Mt.xxvi.57-68; Mk. xiv.53-65; Jn.xviii.24.

And the men who held him bound kept mocking him, with blows; and blindfolding him questioned him, saying— Prophecy! which is he that smote thee?

And many other things, with profane speech were they saying unto him.

And when it became day the Eldership of the people was gathered together—both High-priests and Scribes,—and they led him away into their high-council, saying—

<If thou art the Christ> tell us!

But he said unto them—

<If I should tell you> in nowise would ye believe,

And <if I should put questions> in nowise would ye answer;

But <henceforth> shall the Son of Man be seated on the right hand of the power of God.

And they all said—

[Thou] then, art the Son of God? And [he] unto them said—[Ye] say [it],—because [I] am.

What [further] need have we [of witness]? [W]e ourselves have heard it from his mouth.

Jesus before Pilate and Herod. Mt.xxvii.2,11-20; Mk. xv.1-15; Jn. xix.28-33, 38-40.

And one and all the throng of them [arising] led him unto Pilate. And they began to accuse him, saying—

[This one] found we, perverting our nation, and forbidding to give [tribute unto Caesar],—and affirming himself to be [an anointed king].

And [Pilate] questioned him, saying—

Art thou the king of the Jews? And [he] answering him, said—

[Thou] sayest.

And [Pilate] said unto the High-priests and the multitudes, [Nothing] find I, worthy of blame, in this man.

But [they] began to be urgent, saying—

He is stirring up the people, teaching along all Judaea, even beginning from Galilee unto this place.


§ 93. The Crucifixion. Mt. xxvii.27-56; Mk. xv.10-41; Jn. xix.16-37.

And as they led him away they laid hold of a certain Simon, a Cyrenian, coming from the country,—they laid on him the cross, that he might bear it after Jesus.

* WH omit this verse.
27 And there was following him a great throng of the people, and of women, who were smiting themselves and lamenting him. But, turning towards them, Jesus said—

Daughters of Jerusalem!

Do not weep for me; But [for yourselves] be weeping, and for your children.

28 For lo! days are coming, in which they will say—

Happy the barren!

Even the wombs that never bare, And the breasts that never gave suck.

51 Because if in moist wood [these things] they are doing,—

In [the dry] what shall happen?

29 And there were being led, two other evil-doers also, to be lifted up. And [when they came into the place which was called Skull] there they crucified him; and the evil-doers, one indeed on the right hand, and the other on the left. But Jesus was saying—

Father! forgive them; For they know not what they do.

2 But when they were parting his garments they cast lots, And the people were standing, looking on. But the rulers were sneering, saying—

[Others] he saved, let him save himself,— If [this] is [the Christ of God, the Chosen].

Moreover the soldiers also mocked him,—coming near, offering [vinegar] unto him, And saying—

<If thou art the King of the Jews> save thyself.

30 And now there was an inscription also, over him—

THE KING OF THE JEWS

31 And [one of the suspended] evil-doers began to defame him—

Art not thou [Jesus] the Christ?

Save thyself and us!

But the other, answering, rebuked him, and said—

Neither forest thou [God], in that thou art [in the same] judgment;

And [we] indeed, justly,—for [things worthy of what we have done] are we duly receiving, But [this man] [nothing amiss] hath done.

And he went on to say—

Jesus! remember me, whencesoever thou shalt come into thy kingdom.

And he said unto him—

[Verily] I say unto thee this day: With me shalt thou be in Paradise.

44 And it was already about the sixth hour, and [darkness] came upon the whole land, until the sun failing; and the veil of the temple was rent in the midst.

45 And calling out with a loud voice, Jesus said—

Father! [into thy hands] I commend my spirit.* And [this] saying, he ceased to breathe.

46 And the centurion, beholding that which came to pass, began to glorify God, saying—

In very deed [this man] was righteous.

47 And [all] the multitudes who had been drawn together unto this spectacle, <having looked upon the things that came to pass>, smiting their breasts, began to return. But all they who were acquainted with him, were standing afar off,* women also who had followed with him from Galilee,—beholding these things.

§ 94. The Burial. Mt. xxvii. 55-61; Mk. xv. 42-47; Jn. xix. 38, 42.

50 And lo! <a man, by name Joseph, being a councillor>—a good and righteous man 51 (the same had not consented unto their plan and deed),—from Arimathæa, a city of the Jews, who was awaiting the kingdom of God> 52 (the same) going unto Pilate, claimed the body of Jesus. And, taking it down, he wrapped it in a fine Indian cloth, and laid him in a tomb hewn in stone,—where no one as yet was lying.

53 And it was a day of preparation, and a Sabbath was about to dawn. And the women, they who had come out of Galilee with him, <weeping, looking on>, having looked upon the things that came to pass, smiting their breasts, began to return. But all they who were acquainted with him, were standing afar off, observed the tomb, and how his body was laid. And, returning, they made ready spices and perfumes.

§ 95. The Resurrection. Mt. xxviii. 1-10; Mk. xvi. 1-14; Jn. xx., xxii.

And [on the Sabbath] indeed they were quiet, according to the commandment;* but [on the first day of the week] at early dawn unto the tomb came they, bringing the spices which they had prepared: 2 And they found the stone, rolled away from the tomb; but [when they entered] they found not the body [of the Lord Jesus]. 4 And it came to pass <while they were perplexing themselves concerning this> that lo! two men stood near them, in dazzling* raiment. 5 And <they becoming afraid, and bending their faces unto the ground> they said unto them—

Why seek ye the Living One with the dead?

6 If He is not here, but hath arisen:* Remember how he spake unto you while yet he was in Galilee:

Saying [as to the Son of Man] That he must needs be delivered up into the hands of sinful men, And be crucified,—And [on the third day] [arise].''

8 And they remembered his sayings; and, returning [from the tomb], reported all these
things unto the eleven, and unto all the rest.

Now they were the Magdalene Mary, and Joanna, and Mary the mother of James; and the other women with them, were telling unto the apostles these things. And these sayings appeared before them, as if idle talk, and they were minded to disbelieve them. But Peter arose, ran unto the tomb, and bending near, beholdeth the linen bandages alone; and departed, unto himself, marvelling at the thing that had happened.

And lo! two from among them on the selfsame day were journeying unto a village, distant sixty furlongs from Jerusalem, the name of which was Emmaus; and they were conversing one with another, about all these things which had occurred. And it came to pass as they were conversing and reasoning together, that Jesus himself drawing near was journeying with them; but their eyes were held, so as not to know him.

And he said unto them—
What are these things which ye are debating one with another, as ye walk along?
And they came to a stand, sad in countenance.

But one, by name Cleopas, answering, said unto him—
Art thou lodging at Jerusalem, and knowest not the things which have come to pass therein in these days?

And he said unto them—
What things?

And they said unto him—
The things concerning Jesus the Nazarene, who became a prophet, mighty in work and word, before God and all the people: In what way also our High-priests and Rulers delivered him up unto a sentence of death, and crucified him.

Well however, were hoping that he was the one destined to redeem Israel! But indeed even with all these things this brings on the third day, since these things happened:

Nay! certain women also, from amongst us have made us beside ourselves, in that they went early unto the tomb; and not finding his body came, saying—that a vision of messengers they had seen, who were affording him to be alive.

And certain of them who were with us departed unto the tomb, and found so, according as the women had said; but they saw not.

And he said unto them—
O thoughtless ones! and slow in heart to rest your faith upon all things which the prophets have spoken:

Was it not needful for the Christ these very things to suffer, and to enter into his glory?

And beginning from Moses, and from all the prophets> he thoroughly explained to them, in all the Scriptures, the things concerning himself.

And they drew near unto the village, whither they were journeying; and he made for journeying further. And they constrained him, saying—

Abide with us; because it is towards evening, and the day hath already declined. And he went in to abide with them.

And it came to pass, when he reclined with them, taking the loaf he blessed, and breaking it went on to give unto them. And their eyes were opened, and they knew him; and he vanished from them. And they said one to another—

Was not our heart burning, as he was speaking to us in the way, as he was opening to us the Scriptures?

And arising in that very hour they returned unto Jerusalem, and found gathered together the eleven, and them who were with them, saying—

In truth the Lord hath arisen, and hath appeared unto Simon!

And they went on to relate the things that had passed on the journey, and how he was made known unto them in the breaking of the loaf.

Now these very things they were telling he himself stood in their midst and saith unto them—

Peace to you!
But being agitated and becoming afraid they began to imagine, that upon a spirit they were looking. And he said unto them—

Why are ye troubled? and for what cause do reasonings arise in your hearts?

See my hands, and my feet,—that it is I myself:
Handle me, and see! because a spirit hath not flesh and bones as ye perceive I have.

And this saying> he pointed out to them his hands and his feet.

Now while yet they believed not for the joy, and were marvelling> he said unto them—

Have ye anything to eat, here?
And they gave unto him a piece of boiled fish; and, taking it before them he did eat.

Now these are my words, which I spake unto you yet being with you: That all the things that are written in the law of Moses and the Prophets and Psalms, concerning me, must needs be fulfilled.

Then> opened he their mind, to understand the Scriptures; and said unto them—

Thus it is written,
LUKE XXIV. 47—53. JOHN 1. 1—15.

That the Christ should suffer,
And arise from among the dead on the third day;
And that repentance for remission of sins should be proclaimed upon his name unto all the nations,—Beginning from Jerusalem.
And lo! I am sending forth the promise of my Father upon you;
Ye are witnesses of these things.
||Ye|| are witnesses of these things.
Or : "unto." Or (WH): ye are witnesses, &c.
A question of punctuation.

§ 97. The Ascension. Ac. i. 9—12.
And he led them forth as far as unto Bethany;
And uplifting his hands he blessed them.
And it came to pass while he was blessing them he parted from them and was borne up into heaven.
And they having bowed down unto him returned unto Jerusalem, with great joy; and were continually in the temple, blessing God.

* Or: "worshipped."

THE GOSPEL ACCORDING TO

JOHN.

§ 1. The Prologue.
1 [Originally was the Word,] And the Word was with God; And the Word was God.
2 [The same was originally with God.]
3 [All things through him came into existence,] And without him came into existence not even one thing:
4 [That which hath come into existence is in him was life.]
And the life was the light of men,—
And the light in the darkness shined; And the darkness thereof layed not hold.  
5 [He was not the light,—
But that he might bear witness concerning the light.
6 Its was—
The real light that enlighteneth every man—Coming into the world.

10 [In the world he was, And the world through him came into existence, And the world knew him not.
11 [Into his own possessions he came, And his own people received him not.
12 But as many as did receive him he gave unto them authority to become, —unto them who were believing on his name:
13 Who—not of bloods, nor of the will of the flesh, nor of the will of man, but—Of God were born.
14 And the Word became flesh, And pitched his tent among us, And we gazed upon his glory,—A glory as an Only-begotten from his Father, Full of favour and truth.
15 (John beareth witness concerning him, and hath cried aloud, saying—the same was he that said—<He who after me was coming>—Before me hath advanced; Because my Chief was he.)
16 Because <out of his fulness> we all received, even favour over against favour.

17 Because [the law] through Moses was given,

[Favour and truth] through Jesus Christ came into existence.

18 [No one] hath seen [God] at any time: * An Only Begotten God, The One existing within the bosom of the Father. [He] hath interpreted [him].

§2. The Witness of John the Forerunner.

19 And this is the witness of John, when the Jews sent forth unto him, out of Jerusalem, priests and Levites,—that they might question him—

Who art thou?

and he confessed, and did not deny,— and he confessed—

I am not [the Christ];

and they questioned him—

What then? Art thou Elijah?

and he answered—

I am not; The prophet [art] thou?

and he answered—

No!

20 So they said unto him—

| Who [art thou? | And | the answer we may give, unto them who sent us,— What sayest thou [concerning thyself]? |

21 and they questioned him—

What then? Art thou Elijah?

and he saith—

I am not;

The prophet [art] thou?

and he answered—

No!

22 He said—

[If] I am a Voice, of one crying aloud;

| In the desert | make ye straight, the way of the Lord: | 

according as said Isaiah the prophet.

23 And they had been sent forth from among the Pharisees; 22 and they questioned him, and said unto him—

Why, then, dost thou immerse,— if [thou art] not [the Christ], nor [Elijah], nor [the Prophet]? 24 John answered them, saying—

[If] I immerse [in water]. [In the midst of you] standeth one, whom [ye] know not:—after me coming:—Of whom [I] am not worthy that I should unloose the thong of the sandal.

25 These things | in Bethany | came to pass, beyond the Jordan, where John was, immersing.

26 On the morrow he beheld Jesus, coming unto him, and saith— See! the Lamb of God, who taketh away the sin of the world.

27 This is he, of whom [I] said—

| After me | cometh a man, Who [before me] hath advanced, Because [my Chief] was he.

28 And [I] knew him not,

But <that he might be manifested unto Israel> [therefore] came [I] in water, immersing.

29 And John bare witness, saying—

I have gazed upon the Spirit, descending like a dove, out of heaven, —and it abode upon him.*

30 And [I] knew him not,—

But <that he sent me to immerse in water> [he] unto me said—

<Upon whosoever thou shalt see the Spirit descending and abiding upon him> [the same] is he that immerseth in Holy Spirit.

31 [I] therefore, have seen, and borne witness— That [this] is [the Son of God].

§3. The First Disciples of Jesus.

32 | On the morrow again | was John standing, and from among his disciples | two; 32 and, looking at Jesus walking, he saith—

See! the Lamb of God! b

and the two disciples hearkened unto him speaking, and they followed Jesus. 33 But Jesus, turning, and looking at them following, saith unto them—

What seek ye? 34 And [they] said unto him— Rabbi! which meaneth, when translated, Teacher Where abidest thou?

35 He saith unto them—

Be coming, and ye shall see.

They came, therefore, and saw where he abode, and [with him] they abode that day. It was about the tenth | hour]. 36 One of the two that heard from John and followed him | was Andrew, the brother of Simon Peter. 37 The same findeth, first, his own brother Simon, and saith unto him—

We have found the Messiah! which is, when translated, Anointed.*

38 He led him unto Jesus. Jesus, looking at him, said—

| Thou [art Simon, the son of John,— | Thou shalt be called, Cephas; which is to be translated, Peter. 4}

39 And [I] desire thee to go forth into Galilee. And Jesus findeth Philip, and saith unto him—

Be following me!

40 Now Philip was from Bethsaida, of the city of Andrew and Peter. 41 Philip findeth Nathanael, and saith unto him—

| Him of whom wrote Moses in the law, and the Prophets > have we found,—Jesus, son of Joseph, him from Nazareth! 42 And Nathanael said unto him—

| Out of Nazareth; can any good thing come? Philip saith unto him—

Come, and see!
47 Jesus saw Nathanael coming unto him, and saith concerning him—
See! [truly] an Israelite, in whom is no guile.
48 Nathanael saith unto him—
Whence dost thou know me? Jesus answered, and said unto him—Before Philip called thee, when thou wast under the fig-tree I saw thee. Nathanael answered him—A greater thing than these shall thou see! And he saith unto him—Verily, verily, I say unto you: Ye shall see heaven opened, and the messengers of God attending and descending unto the Son of Man.

§ 4. The Marriage in Cana—First Sign.
And on the third day [a marriage] took place, in Cana of Galilee; and the mother of Jesus was there, and Jesus also was invited with his disciples, unto the marriage. And [wine] running short, the mother of Jesus saith unto him—Wine have they none! And Jesus saith unto her—What part can I take with thee, O woman? Not yet hath come mine hour.
His mother saith unto them who were ministering—Whatsoever he may say to you, do! And they filled them up to the brim. And they bare. When the master of the feast had tasted the water, now made wine, and knew not whence it was,—and they who had drawn out the water knew not, the master accosted the bridegroom, and saith unto him—Every man [first] the good wine [settheth out; and when they have been well-supplied] the master accosteth the bridegroom, and saith unto him—What part can I take with thee, 0 woman? Not yet hath come mine hour.
His mother saith unto them—Whatsoever he may say to you, do! And they filled them up to the brim. And they bare.
And when the master of the feast had tasted the water, now made wine, and knew not whence it was,—though they who were ministering knew, even they who had drawn out the water the master accosted the bridegroom, and saith unto him—Every man [first] the good wine settheth out; and when they have been well-supplied—

§ 5. The First Cleansing of the Temple.
And after this he came down into Capernaum,—[he] and his mother and brethren, and his disciples; and [there] they abide, not many days. And near was the passover of the Jews; and [Jesus] went up unto Jerusalem. And he found, in the temple, them that were selling oxen and sheep and doves, also the money-changers sitting. And <making a scourge out of rushes> all of them thrust he forth out of the temple, both the sheep and the oxen; and [the money-changers] small coins poured he forth, and [the tables] he overturned; and unto them who were selling [the doves] he said—Take these things hence! Be not making [the house of my Father] a house of merchandise.
His disciples remembered that it was written—The zeal of thy house eateth me up. The Jews therefore answered, and said unto him—What sign dost thou point out to us, in that these things thou dost? Jesus answered, and said unto them—Take down this shrine; and in three days will I raise it. The Jews, therefore, said—In forty and six years was this shrine built. And [he] will raise it! But [he] was speaking concerning the shrine of his body. And when, therefore, he had been raised from among the dead, his disciples remembered, that [this] he had been saying; and they believed in the Scripture, and in the word which Jesus had spoken.
Now when he was in Jerusalem, during the passover, during the feast [many] believed on his name, viewing his signs which he was doing. [Jesus himself] however was not trusting himself unto them, by reason of his understanding them all, and because he had [no need] that anyone should bear witness concerning man; for he understood what was in man.

3 There was however, a man from among the Pharisees, [Nicodemus] his name,—ruler of the Jews. [The same] came unto him, by night, and said unto him—Rabbi! we know that [from God] thou hast come, a teacher; For [no one] can be doing [these] signs which thou art doing, except [God] be with him.

* Ap: “Messenger.”
* See! [truly] an Israelite, in whom is no guile.
* The mother being already there (ver. 1), probably as relative or near friend, had naturally accepted a measure of providing care. If so, Jesus hereby morely excuses himself from being yoked in as her helper, and yet may and must have declined her guidance with respectful tenderness.
* Zech. xiv. 21.
* Mt. xxvi. 61; xxvii. 40.
* Ps. cxix. 9.
* Mk. iv. 55; xv. 29.
* Chap. vii. 50; xix. 20.
Jesus answered, and said unto him—

"Verily, verily! I say unto thee:

Except one be born from above*

He cannot see the kingdom of God.

Nicodemus saith unto him—

"How can a man be born, when he is old? Can he into the womb of his mother, a second time enter, and be born?"

Jesus answered—

"Verily, verily! I say unto thee:

Except one be born of water and spirit* He cannot enter into the kingdom of God.

That which hath been born of the flesh is 'flesh';

And that which hath been born of the spirit is 'spirit'.

Do not marvel, that I said unto thee: Ye must needs be born from above.

The spirit doth breathe, and the sound thereof thou hearest:

But knowest not, whence it cometh and whither it goeth:

Thus is every one who hath been born of the spirit.

Nicodemus answered, and said unto him—

"How can these things come about?"

Jesus answered, and said unto him—

"Art thou the teacher of Israel, and these things knowest not?"

"Verily, verily! I say unto thee:

What we know we speak, and of what we have seen we bear witness,—

And our witness ye receive not.

If the earthly things I told you, and ye believe not:

How if I should tell you the heavenly things will ye believe?

No one hath ascended into heaven, Save he that out of heaven descended, — 'He who hath the bride is the bridegroom,'

But the friend of the bridegroom who standeth by and heareth unto him

Greatly rejoiceth by reason of the voice of the bridegroom.

This, my joy, therefore, is fulfilled.

That one it behoveth to increase,— But me to decrease.

What he hath seen and heard of the same he beareth witness,—

And his witness no one receiveth.

He that hath received his witness have, "so.

And this is the judgment:

That the light hath come into the world,—

And men loved rather the darkness than the light,

For wicked were their works.

For whosoever doth promise except things

Hateth the light,

And cometh not unto the light, Lest his works should be reproved;

But he that doeth the truth Cometh unto the light,

That his works may be made manifest.

That in God have they been wrought.

§ 7. Further Testimony of the Forerunner, at the Bridegroom's Friend.

After these things came Jesus, and his disciples, into the Judean land; and there was he tarrying with them, and immersing. And John also was immersing in Azoto near to Salim, because many waters were there; and they were coming, and being immersed: — for not yet had John been cast into prison.

There arose, therefore, a questioning, from among the disciples of John, with a Jew,— concerning purification.

And they came unto John, and said unto him—

Rabbi! <he who was with thee beyond the Jordan, unto whom thou hast borne witness> see! <the same> is immersing; and all are coming unto him.

John answered, and said—

A man can receive nothing, except it have been given him out of heaven.

Ye yourselves unto me bear witness, that I said—

He is not the Christ;

But that one it behoveth to increase,— But me to decrease.

He that from above doth come

Over all is:

Of the earth is.

And of the earth doth speak:

He that out of heaven doth come * Over all is.

What he hath seen and heard of the same he beareth witness,— And his witness no one receiveth—

He that hath received his witness is in me."
Hath set seal—
That [God] is [true].

34 For [he whom God hath sent]
| The sayings * of God doth speak ;
For [not by measure] * giveth he the Spirit.
35 [The Father] loveth the Son,
And [all things] hath given into his hand.
36 [That he believe] that the Son
Hath life age-abiding ;
Whereas [he] yieldeth not unto the Son:
Shall not see life,—
But [the anger of God] waiteth him.

§ 8. The Woman of Samaria, and the Samaritans.
4 <When therefore the Lord knew, that the Pharisees had heard—
 [Jesus] more disciples is making and immersing, than John,—
although indeed [Jesus himself] was not immersing, but his disciples>
he left Judaea, and departed again into Galilee. 4 Now he must needs pass through Samaria. 4 He cometh, therefore, unto a city of Samaria, called Sychar, near the parcel of ground which Jacob gave unto Joseph his son. 5 Now Jacob's fountain was there. [Jesus], therefore, having become toil-worn with the journey > was sitting thus, upon the fountain. It was about the sixth hour. 7 There cometh a woman of Samaria to draw water. Jesus saith unto her—

Give me to drink!

8 [for] his disciples> had gone away into the city, that [food] they might buy. 9 The Samarian woman> saith unto him—
How dost thou ask of me? who am I a Samaritan woman? for [Jews] have no dealings with [Samaritans].
[Or: "thing"]

Jesus answered, and said unto her—

11 She saith unto him—
Sir! not even a bucket! hast thou,—and [the well] is [deep];—Whence then, hast thou the living' water?

12 Art thou greater than [our father Jacob], who gave us the well,—and [himself] out of it drank, and his sons, and his flocks?

13 Jesus answered, and said unto her—

14 But <whosoever shall drink of the water which
[I] will give him>
In nowise shall thirst, unto times age-abiding,—
But <the water which I will give him>
Shall become, within him, [a fountain of water],
Springing up unto life age-abiding.

15 The woman saith unto him—
Sir! give me this' water, that I thirst not, neither be coming hither to draw.

16 He saith unto her—
Go, call thy husband, and come hither!

17 The woman answered, and said [unto him]—
Rabbi! I have no husband.

Jesus saith unto her—

19 The woman saith unto him—
Sir! I perceive that [a prophet] art thou!:
[Or: "thing"]

20 [Our fathers] in this mountain! worshipped;
And [ye] say, that [in Jerusalem] is the place, where [to worship] it behoveth.

21 Jesus saith unto her—
Believe me, woman!

22 There cometh an hour, when <neither in this mountain, nor yet in Jerusalem> shall ye worship the Father.

23 [Ye] worship, that which ye know not; [We], worship, that which we know; Because [salvation] is of the Jews.

24 But there cometh an hour, and [now] is,—
When [the real worshippers] shall worship the Father in spirit and truth;
For [even the Father] is seeking [such as these] as his worshippers.

25 God is [spirit]; And [they that worship him] In spirit and truth, must needs worship.

26 The woman saith unto him—
I know that [Messiah] cometh, who is called Christ,—

27 [Whensoever he] shall come> he will tell us [everything].

28 Jesus saith unto her—

29 Come! see a man, that told me all things that ever I did:
Can [this] be [the Christ]?

30 They came forth out of the city, and were coming unto the men—

31 Come! see a man, that told me all things that ever I did:
Can [this] be [the Christ]?

32 But [he] said unto them—

33 The disciples, therefore, began to say, one to another—
Hath anyone brought him, to eat?
John IV. 34—54; V. 1—17.

34 Jesus saith unto them—

... My food is that I should do the will of him that sent me, and complete his work.

35 Are ye not saying—

Yet a four month it is, and the harvest cometh!—

Lo! I say unto you—

Lift up your eyes, and gaze at the fields,—

That white are they unto harvest.

Even; I say unto you—

One is the sower, and another is the reaper.

41 And out of that city many believed on him—by reason of the word of the woman in bearing witness—

He told me all things that ever I did.

43 When therefore, the Samaritans came unto him—

they went on to request him to abide with them; and he abode there two days.

44 For Jesus himself bare witness, that a prophet hath not honour.

So when he came into Galilee, the Galilæans welcomed him, having seen all things whatsoever he had done in Jerusalem during the feast; for they also went unto the feast.

46 So he came again unto Cana of Galilee, where he had made the water wine.

47 When the servants of him that had been invited to the marriage, came away, they said, that his boy was living.

And the man believed in the word which Jesus spake to him, and at once went his way. And when he was even now going down, [his servants] met him, saying, that [his boy] was living. So he enquired the hour, from them, when he began to amend. They said, therefore, unto him—

Yesterday, at the seventh hour, the fever left him.

33 So the father took note that it was [in that hour] wherein Jesus said unto him—

Thy son liveth!

and he believed, [he] and all his house.

Now this again as a second sign Jesus did, after coming out of Judea into Galilee.

§ 10. Cure at the Pool of Bethzatha. Jesus claims to be the Son of God.

5 After these things was a feast of the Jews, and Jesus went up unto Jerusalem.

Now there is in Jerusalem, at the Sheep-gate, a pool, which is called in Hebrew Bethzatha, having five porches.

And there was a certain man there, who [for thirty-eight years] had continued in his sickness.

Jesus seeing this one lying, and taking note that now at a long time had he continued saith unto him—

Desirest thou to be made well?

The sick man answered him—

Sir! I have [no man] that as soon as the water hath been troubled might thrust me into the pool; but while I am coming—[another] before me goeth down.

Jesus saith unto him—

Rise! take up thy couch, and be walking.

And [straightway] the man was made well and took up his couch, and began to walk.

Now it was Sabbath, on that day.

The Jews, therefore, were saying, unto him who had been cured—

It is Sabbath; and it is not allowable for thee to take up thy couch:

who however, answered them—

He that made me well said unto me—

Take up thy couch, and be walking.

See! thou hast become well!—

No more be committing sin, lest some worse thing do thee befall.

The man went away, and told the Jews, that it was Jesus who had made him well.

And on this account were the Jews persecuting Jesus, because these things he had been doing on Sabbath.

But [he] answered them—

b Cp. Mt. vi. 15.
6 Or: "speaking." 4 Or [WH]: "will ye." 5 Or [WH]: "Bethsaida." 8 Or: "Bethsaida." 9 Ver. 4 omitted by WH.
[\text{My Father}] until even now;* is working;
And [I] am working.\text{b}

18 On this account therefore [the other] were the Jews seeking to slay him, because <not only was he breaking the Sabbath> but was calling God his own Father, making himself equal with God.\text{c}

19 Jesus, therefore, answered, and went on to say unto them—

\text{\textquoteleft}{\textquoteleft}Verily, verily\textquoteright{\textquoteleft} I say unto you:
The Son cannot be doing, of himself, a single thing,—
Save anything he may see [the Father] doing;
For whatsoever he may be doing> [These things] the Son also, in like manner, doeth.

20 For [the Father] dearly loveth the Son,
And [all things] pointeth out to him, which [himself] is doing;
And [greater works than these] will he point out to him,
That ye may marvel.

21 For [just as the Father waketh up the dead, and quickeneth them]> [In like manner] [the Son also] [whom he pleaseth] doth quicken.\text{d}

22 For neither doth [the Father] judge any one,—
But [all the judging] hath given unto the Son:

That [all] may honour the Son,
Just as they honour the Father:

\text{\textquoteleft}{\textquoteleft}He that doth not honour the Son> Doth not, in fact, honour the Father who sent him.\text{b}

\text{\textquoteleft}{\textquoteleft}Verily, verily\textquoteright{\textquoteleft} I say unto you:
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For whatsoever he may be doing> [These things] the Son also, in like manner, doeth.

20 For [the Father] dearly loveth the Son,
And [all things] pointeth out to him, which [himself] is doing;
And [greater works than these] will he point out to him,
That ye may marvel.
44 How can ye believe,—

Glory from one another receiving;
And the glory which is from the only God are not seeking?

45 Do not think that I will accuse you unto the Father:
There is who accuseth you even Moses—
On whom ye have set your hope.

For if ye had been believing in Moses>
Ye would, in that case, have been believing in me;
For concerning me he wrote.

But if [in his writings] ye are not believing>
How [in my sayings] will ye believe?

Mk. vi. 32-44; Lu. ix. 10-17.

6 [After these things] Jesus went away across the sea of Galilee, that is, of Tiberias; and there was following him a great multitude, because they had been viewing the signs which he did upon such as were sick. But Jesus had gone up into the mountain, and there was sitting with his disciples. Now the passover was near, the feast of the Jews. So then Jesus, lifting up his eyes, and beholding that a great multitude was coming unto him> saith unto Philip—

Whence are we to buy loaves, that these may eat?

But [this] he was saying, to test him; for he himself knew what he was about to do.

Philip answered him—

Two hundred denaries-worth of loaves are not sufficient for them, that [each one] may take a little.

One from among his disciples, Andrew, the brother of Simon Peter, saith unto him—

There is a little lad here, that hath five barley loaves, and two small fishes,—
But these—what are they for such numbers?

Jesus said—

Make the people recline.
Now there was much grass in the place. So the men reclined, to the number of about five thousand. Jesus therefore took the loaves, and giving thanks, went on distributing unto them that reclined; in like manner of the small fishes also: as much as they were wishing.

And when they were well-filled he saith unto his disciples—

Gather up the broken pieces left over, that nothing be lost.

So they gathered them up, and filled twelve baskets, with broken pieces out of the five barley loaves,—which were left over by them who had eaten. ||The people| therefore, seeing what signs he wrought| began to say—

This is of a truth, the prophet who was to come into the world.

*Or (WH): "from the Only One."

§ 12. Jesus walks on the Lake. Mt. xiv. 22-36;
Mk. vi. 45-56.

15 [Jesus] therefore <getting to know> that they were about to come, and seize him, that they might make him king> retired again into the mountain [himself, alone].

But when evening came his disciples went down unto the sea; and entering into a boat were going across the sea unto Capernaum. And dark, already had it become, and [not yet] had Jesus reached them; moreover the sea <by reason of a great wind that blew> was rising high.

Having therefore rowed about twenty-five or thirty furlongs> they observe Jesus, walking upon the sea, and [near the boat] coming; and they were affrighted.

But [he] saith unto them—

It is [I]: be not affrighted!

They were willing, therefore, to receive him into the boat; and [straightway] the boat was at land, whither they had been slowly going.


22 On the morrow [the multitude that was standing on the other side of the sea] saw that there was not [another small-boat] there, save one,—and that Jesus entered not [along with his disciples] into the boat, but that [alone] his disciples departed:—howbeit there came'boats out of Tiberias, near the place where they did eat the bread, after the Lord had given thanks:

When, therefore, the multitude saw that Jesus was not there, nor yet his disciples> they themselves got into the small boats, and came unto Capernaum, seeking Jesus; and finding him on the other side of the sea they said unto him—

Rabbi! when [earnest] thou comest hither?

Jesus answered them, and said—

Verily, verily I say unto you: Ye seek me,
Not because ye saw signs,
But because ye did eat of the loaves and were filled.

Be working.
Not for the food that perisheth,
But for the food that endureth unto life age-abiding.—
Which [the Son of Man] unto you, will give;
For upon [the same] hath the Father [even God] set his seal.

They said, therefore, unto him—

What are we to do, that we may be working the works of God?

Jesus answered, and said unto them—

This is the work of God:
That ye believe on him whom [he] hath sent forth.

They said, therefore, unto him—

What art thou doing [by way of sign],
That we may see, and believe in thee:
What art thou working?

Or: "observing."  
Or: "make a king."
Our fathers! did eat the manna in the desert,—
Just as it is written:

Bread out of heaven] he gave them to eat.*

Jesus said unto them—

Verily, verily I say unto you:

Not Moses gave you the bread out of heaven;
But [my Father] giveth you the real' bread out of heaven.

For [the bread of God] is
That which is coming down out of heaven,
And giving life unto the world.

They said, therefore, unto him—

Sir! [evermore] give us this bread.

Jesus said unto them—

I am the bread of life:

He that cometh unto me in nowise shall hunger,
And he that believeth on me in nowise shall thirst [anymore].

But I told you—

Ye have even seen [me],
And yet do not believe.

<All that which the Father is giving me>—
Unto me will have come,
And [him] that cometh unto me
In nowise will I cast out,—

Because I have come down from heaven,—
Not that I should be doing my own' will,
But the will of him that sent me.

And [this] is the will of him that sent me,
That [of all'] that which he hath given me
I should lose nothing,
But should raise it up at the last' day.

For [this] is the will of my Father,
That [every'] one that vieweth the Son, and
believeth on him—
Should have life age-abiding,
And [I] should raise him up, at the last' day.

The Jews, therefore, began to murmur concerning him, because he said—

I am the bread that came down out of heaven;

and were saying—

Is not [this] Jesus, the son of Joseph,—
Of whom [we] know the father and the mother!

How is it then, that he [now] saith:

Out of heaven have I come down?

Jesus answered, and said unto them—

Be not murmuring, one with another:

No one|| can' come unto me, except [the
Father who sent me] draw him,—
And [I] will raise him up, in the last' day.

It is written in the prophets,—

And they shall be all, the instructed of God:*
<Every' one who hath heard of the Father, and learned>
Cometh unto me.

Not that any one hath seen [the Father];

Save he who is from God,—

This one] hath seen the Father.

[Verily, verily I say unto you:

He that believeth] hath life age-abiding.

I am the bread of life:

[Your fathers] did eat, in the desert, the
manna,—

And died;]

This is the bread which [out of heaven] cometh down,*
That one [thereof] may eat,—

And not die].

I am the living bread, which [out of heaven] came down:
He shall live unto times age-abiding;
And [the bread, moreover, which [I] will give]
Is [my flesh]—for the world's life.

The Jews, therefore, began to strive one with another, saying—

How can this one [unto us] give his flesh to eat?

Jesus, therefore, said unto them—

Verily, verily I say unto you—

Except ye eat the flesh of the Son of Man, And drink his blood:
Ye have not life within yourselves.

He that feedeth upon my flesh, And drinketh my blood>

I have come down from heaven,—
Not that I should be doing my own' will,
But the will of him that sent me.

That <of all'that which he hath given me>
I should lose nothing,
But should raise it up at the last' day.

For [this] is the will of my Father,
That <every' one that vieweth the Son, and
believeth on him>—
Should have life age-abiding,
And [I] should raise him up, at the last' day.

The things said he, as in a synagogue; he was teaching, in Capernaum. 00 Many of his disciples, therefore, when they heard] said—

[Hard] is this discourse,—

Who can] thereof] hearken?

But Jesus <knowing within himself that his disciples were murmuring concerning this> said unto them—

Doth [this] cause [you] to stumble?

[What] then [if ye should view the Son of Man ascending where he was before! ...]

The spirit] is, that giveth life,—

Profiteth [nothing];
<br>The declarations which [I] have spoken
unto you>
Are [spirit] and [I] am [life].

Or: [is coming down]; "is to come down."
But there are some from among you, who do not believe.

For Jesus knew from the beginning, who they were that did not believe, and who it was would deliver him up;—

And he went on to say—

[For this cause] have I said unto you:

[No one] can' come unto me, except it have been given him |of the Father].

Because of this|| many from among his disciples| went away back, and |no longer, with him |were walking. Jesus, therefore, said unto the twelve:

Are ||ye also|| wishing to withdraw?

Simon Peter answered him—

Lord! |unto whom |shall we go?

[Declarationsoflife age-abiding] thou hast;

And ||we|| have believed, and come to know,—

That |thou ||art the Holy One of God.

Jesus answered them—

Did not ||I|| make choice |of you, the twelve|?

And yet ||from among you|| one |is an adversary.

Now he was speaking of Judas, son of Simon Iscariot; for |the same |was about to deliver him up,— Hone of the twelvell.

§ 14. The Feast of Tents, Jerusalem.

And ||after these things|| Jesus was walking in Galilee; for he was not wishing |in Judaea |to be walking, because the Jews were seeking to slay him. But the feast of the Jews was near, that of the pitching of tents. His brethren, therefore, said unto him—

Remove hence, and withdraw into Judaea, that |thy disciples also| may view thy* works which thou art doing.

For ||no one || anything in secret doeth, and yet is seeking |himself |to be well-known." <If these things thou art doing> manifest thyself thence, and withdrew into Judaea, that |thy disciples also| may view thy* works which thou art doing.

For |not even his brethren| were believing on him. Jesus, therefore, saith unto them—

My' season|| not yet| is here;

But ||your' season|| at any time |is ready:

The world cannot' hate you;

But |me |it hateth, Because ||I|| bear witness concerning it,

That |the works thereof| are |wicked|.

Ye ||go up unto the feast: ||I |not yet| am coming up unto this feast, Because ||my' season| not yet |hath fully come.

And ||these things|| having said unto them| he was still abiding in Galilee. But <when his brethren had gone up unto the feast>| then |the also| went up,—not openly, but as it were in secret. The Jews, therefore, were seeking him in the feast, and were saying—

Where is that one?

and there was great ||murmuring| about him.

among the multitudes: ||some, indeed, were saying—

[Good| is he!]

[But ||others] were saying—

Not so! but he is leading the multitude many.

No one| nevertheless, was speaking |openly about him, because of their fear of the Jews.

Presently| however, the feast being at its height> Jesus went up unto the temple and was teaching. The Jews, therefore, began to marvel, saying—

||How| doth this one know ||letters|, not having learned?

Jesus, therefore, answered them, and said—

My' teaching ||is not mine", but his who sent me.

If any one intend ||his will| to do>

He shall get to know concerning the teaching—

Whether it is |of God|.

Or ||I|| |from myself| am speaking.

He that |from himself| doth speak|

|His own glory |is seeking:

He that seeketh the glory of him that sent him>

The same|| is |true,|

And ||injustice|| in him |is there none.

Did not ||Moses| give you the law?

And yet ||not one of you| doeth the law:—

Why seek ye |to slay| me?

The multitude answered—

A demon |thou hast:

|Who |is seeking |to slay| thee!

Jesus answered, and said unto them—

One' work| I did, and ye |all| are marvelling:

For this cause|| ||Moses| hath given you ||circumcision||,—

Not that |of Moses| it is, but of the fathers:—

And |on Sabbath| ye circumcise a man.

If ||circumcision, a man received on Sabbath,|

That the law of Moses may not' be broken>

|With me |are ye bitter as gall, Because ||a whole' man| I made |well on Sabbath?

Be not judging according to appearance.

But |just' judgment | be judging.

So then, some of them of Jerusalem were saying—

Is not |this| he whom they are seeking to kill?

And yet, see ! |with freedom of speech| he is talking,

And |nothing| ||unto him| do they say:—

Have the rulers perhaps come to know of a truth.

That |this| is ||the Christ ?

But ||as for this one| we know whence he is; <The Christ, however, wheresoever he shall come> ||no one| gettest to know whence he is.

Jesus, therefore, cried aloud in the temple, teaching, and saying—

Both me |ye know, and ye know whence I am",—

*Chap. viii.* 49; x. 20. Ap: "Demon."
And yet [of myself] have I not come, but he is real [who sent me, whom ye know not.]

29 [If I] know him,
Because [from him] I am, and [he] sent me forth.

They were seeking therefore to seize him; and yet no one laid on him his hand, because [not yet] had come his hour. But [from amongst the multitude] many believed on him, and were saying— <The Christ, whosoever he cometh.> Greater signs will he do, than those which [this one] did.

The Pharisees hearkened unto the multitude murmuring concerning him thesethings; and the High-priests and the Pharisees sent forth officers, that they might seize him.

33 Jesus therefore said— Yet a little time I am [with you,] and will withdraw unto him that sent me: Ye shall seek me, and not find me, and where I am ye cannot come.

35 The Jews, therefore, said unto themselves— Whither is this one about to go, that we shall not find him? Unto the dispersion of the Greeks [he is about to go, and teach the Greeks?]

36 What is this which he said: Ye shall seek me and not find me, and where I am ye cannot come? This spake he concerning the Spirit which they who believed on him were about to receive; for not yet was there Spirit, because Jesus was not glorified.

Some from amongst the multitude therefore, having hearkened unto these words, were saying— [This] is in truth [the prophet].

41 Others were saying— [This] is [the Christ]. But others were saying— Out of Galilee! is [the Christ] to come?

42 Hath not the Scripture said: <Of the seed of David,> and from Bethlehem, the village where David was> Cometh the Christ?

A division, therefore, arose in the multitude, because of him. [Certain] indeed, from among them, were wishing to seize him; but [no one] thrust upon him his hands.

43 So then the officers came unto the High-priests and the Pharisees, and they said unto them— [For what cause] have ye not brought him?

44 The officers answered— [Never] man spake thus!

47 The Pharisees, therefore, answered them— Surely ye also have not been led astray! Surely [none of the rulers] hath believed in him, Nor of the Pharisees?

But [this multitude, that take no note of the law] are [laid under a curse].

Nicodemus saith unto them—he that came unto him formerly, being [one] from among them— Surely [our law doth not judge the man, unless it hear first from him, and get to know what he is doing?]

52 They answered and said unto him— Surely [thou also] art not [of Galilee]?

[Search and see! that [out of Galilee] a prophet is not to arise.]

[See the section concerning the Adulteress at the end of this Gospel.]

§ 15. The Light and the Darkness in Conflict.

812 Again therefore, unto them, spake Jesus, saying— I am the light of the world; He that followeth me shall in nowise walk in darkness, But shall have the light of life.

13 The Pharisees, therefore, said unto him— [Thou] [concerning thyself] bearest witness: [Thy witness] is not true.

14 Jesus answered, and said unto them— Even though [I] bear witness concerning myself> [True] is my witness, Because I know whence I came, and whither I go; But [ye] know not whence I come, and whither I go.

15 Ye! [according to the flesh] do judge: I am judging no one.

And [even if I am judging] My judging! is [genuine],— Because [alone] am I not, But [I] and the Father who sent me;* And [in your own law] it is written:

That 'two men's witness' is [true] :

18 I am the one bearing witness of myself, And the Father who sent me is bearing witness concerning me.

19 They were saying unto him, therefore— [Where] is thy father?

Jesus answered— Neither [me] do ye know, nor yet my Father:

<If ye had known> [my Father also] had ye known.

* More than "true.
+ Chap. viii. 20.
+ Chap. xii. 46.
+ Cp. Lev. xxiii. 34-36.
+ Cp. Is. lviii. 11.
+ Or: "those men."
+ Or (WH): "and he that sent me."
+ Is what it professestobe.
+ Ps. cxlix. 3 f.
+ Mi. v. 2.
20 These sayings spake he in the treasury, teaching in the temple, and yet no one seized him, because not yet had come his hour. 

21 He said unto them again, therefore—

[i] go, and ye shall seek me,—and yet [in your sin] shall ye die:

22 The Jews, therefore, were saying—

Can it be that he will kill himself, that he saith, <Whither I go> [ye] cannot come?

23 And he was saying unto them—

[ye] are [of the realms below], [I] am [of the realms above!]:

[ye] are [of this world], I am not of this world.

Therefore said I unto you, Ye shall die in your sins;

For if ye believe not that [I] am he ye shall die in your sins.

24 They were saying unto him, therefore—

Who art thou?

25 Jesus said unto them—

First and foremost [Even what I speak unto you].

Many things have I concerning you to speak, and to judge;

But he who sent me is true, and I <what things I heard from him> the same speak I unto the world.

26 They noted not that as touching the Father unto them he was speaking.

27 Jesus, therefore, said—

<Whensoever ye shall lift up the Son of Man> [Then] shall ye know, that [I] am he, And [of myself] am doing [nothing];

But [just as the Father taught me] [the same things] am I speaking.

And he that sent me is [with me]: He hath not left me alone. Because [I] [the things that please him] ever do.

28 As he was speaking these things [many] believed on him. 

29 Jesus was saying, therefore, unto the Jews who had believed on him—

If [ye] abide in my word [Of a truth] my disciples ye are;

And ye shall know the truth, and the truth shall make you free.

30 They made answer unto him—

Seed of Abraham [are we], And unto no one [have been brought into bondage] at any time;

How sayest thou [Free] shall ye be made?

31 Jesus answered them—

Verily, verily I say unto you:

<Every one who committeth sin> is [a slave] [of sin] :

Now [the slave] doth not abide in the house [evermore].

* Chap. vii. 30.  
* Or: "at the outset"; or: "revealeth my person."  
* "fundamentally."  
* Prob: "What I speak, that I am: my speech is my life."  
* 1 Jn. iii. 8.  
* Or: "are not getting to know."  

32 The Son abideth [evermore].

<If then the Son shall make you free> [Really' free] shall ye be.

I know that ye are [seed of Abraham; But ye are seeking to kill me,

Because [my word] findeth no place in you.

What things [I] have seen with the Father I am speaking; 

[ye] also, then, <what things ye have heard from your father> are doing.

33 They answered and said unto him—

Our father [is] Abraham.

Jesus saith unto them—

If children of Abraham ye are [The works of Abraham are ye doing.

But [now] ye are seeking [to kill me],—

A man who [the truth, unto you; hath spoken.

Which I have heard from God:

[This] [Abraham] did not.

34 [Ye] are doing the works of your father. They said unto him—

We [of fornication] were not born:

One father have we,—God.

35 Jesus said unto them—

If [God] had been your father ye had been loving me,' For [I] [from God] came forth, and am here;

For [not even of myself] have I come, But [he] sent me forth.

Wherefore is it, that [my speech] ye do not understand? 

Because ye cannot hear my word.

36 [Ye] are [of your father—the adversary].

And [the covetings of your father; ye choose to be doing.

He] was [a murderer] from the beginning, And [in the truth] he stood not; Because truth is not in him:

<Whensoever he speaketh falsehood> Of his own he speaketh; Because [false] he is, and [the father of it].

But [as for me]

<Because the truth I speak> ye do not believe me.

37 Which of you convicteth me of sin? 

<If truth I speak> [wherefore] do ye not believe me?

38 He that is of God heareth the sayings of God; 

Therefore do ye not hear, because [of God] ye are not.

39 The Jews answered, and said unto him—

Do [we] not [well] say; [Thou] art [a Samaritan], and hast [a demon].

40 Jesus answered—

[I] have not [a demon]; But honour my Father; And [ye] dishonour me.

41 [Ye] are doing the works of your father. They said unto him—

First and foremost [Even what I speak unto you].

Many things have I concerning you to speak, and to judge;

But he who sent me is true, and I [what things I heard from him] the same speak I unto the world.

They noted not that as touching the Father unto them he was speaking.

Jesus, therefore, said—

<Whensoever ye shall lift up the Son of Man> Then shall ye know, that [I] am he, And [of myself] am doing [nothing];

But [just as the Father taught me] [the same things] am I speaking.

And he that sent me is [with me]: He hath not left me alone. Because [I] [the things that please him] ever do.

As he was speaking these things [many] believed on him. 

Jesus was saying, therefore, unto the Jews who had believed on him—

If [ye] abide in my word [Of a truth] my disciples ye are; And ye shall know the truth, and the truth shall make you free.

They made answer unto him—

Seed of Abraham [are we], And unto no one [have been brought into bondage] at any time;

How sayest thou [Free] shall ye be made?

Jesus answered them—

Verily, verily I say unto you:

<Every one who committeth sin> is [a slave] [of sin] :

Now [the slave] doth not abide in the house [evermore].

* Chap. vii. 30.  
* Or: "at the outset"; or: "revealeth my person."  
* "fundamentally."  
* Prob: "What I speak, that I am: my speech is my life."  
* 1 Jn. iii. 8.  
* Or: "are not getting to know."  
* Chap. xviii. 37.  
* Chap. vii. 20; x. 30. Ap: "Demon."
80 But [I] seek not my glory: There is' one who seeketh and judgeth.
81 Verily, verily I say unto you: <If anyone shall keep | my word|>
[Death] shall he not see, unto times age-abiding.
22 The Jews said unto him—
[Now] we know that [a demon] thou hast:—
[Abraham] died, and [the prophets],
And yet [thou] sayest:
<If anyone shall keep | my word|>
In nowise shall he taste of death, unto times age-abiding.
53 Surely [thou] art not [greater] than our father Abraham—who, indeed, died?
And [the prophets] died:—
[Whom] makest thou thyself?
54 Jesus answered—
<If [I] glorify myself> [my glory] is
[nothing]: It is [my Father] that glorifieth me,—
Of whom [ye] say—He is [your God]!
55 And yet ye have not come to know him;
But [I] do know him:
<If I say I know him not>
I shall be like you—[false];
But I know him, and [his word] am I keeping.
56 [Abraham, your father] exulted that* he should see my' day;
And he saw, and rejoiced.
57 The Jews, therefore, said unto him—
[Fifty] years old [not yet art thou, And [Abraham] hast thou seen?
58 Jesus said unto them—
Verily, verily I say unto you:
<Before | Abraham| came into existence>
[I, am'].
89 They took up stones, therefore, that they might cast at him; but [Jesus] was hidden, and went forth out of the temple.
§ 16. Jesus heals a Blind Man; and avows himself The Good Shepherd.
9 And [passing] along he saw a man, blind from birth. 2 And his disciples questioned him, saying—Rabbi! who sinned, this man or his parents, That [blind] he should be born?
3 Jesus answered—
Neither [this man] sinned, nor his parents; But...that the works of God should be made manifest in him.
4 We must needs be working the works of him that sent me, while it is [day]: There cometh a night, when [no one] can work.
5 <Whensoever I may be | in the world|> I am [the light] of the world.
6 [These things] having said, he spat on the ground, and made clay with the spittle, and laid the clay upon his eyes; 7 and said unto him—

Withdraw! wash' in the pool of Siloam,—which is to be translated, Sent. He went away, therefore, and washed, and came [seeing].
8 <The neighbours, therefore, and they who used to observe him aforesay—that he was a beggar> were saying—
Is not [this] he that used to sit and beg?
9 [Others] were saying—
'Tis [the same].
[Others] were saying—
Nay! but he is [like him].
He was saying—
[He] am he.
10 So they were saying unto him—
How [then] were thine eyes opened?
11 [He] answered—
[The man that is called Jesus] made [clay], and anointed mine eyes, and said unto me:
Withdraw unto the pool of Siloam, and wash.
<Going away, therefore, and washing> I received sight.
12 And they said unto him— Where is [he]? He saith— I know not.
13 They bring him unto the Pharisees—[him at one time blind] 14 Now it was Sabbath, on the day when Jesus made [the clay], and opened his eyes.
15 [Again] therefore, the Pharisees also questioned him, as to how he received sight. And [he] said unto them—
[Clay] laid he upon mine eyes, and I washed,—and do see.
16 Certain' from among the Pharisees, therefore, were saying—
This' man is not [from God], because [the Sabbath] he keepeth not.
[Others] [however] were saying—
How can a sinful man [such signs as these]' be doing? And there was [a division] among them.
17 So they were saying unto the blind man, again—
What dost thou[ say concerning him, in that he opened thine eyes? And [he] said—
[ A prophet] is he.
18 The Jews, therefore, did not believe, concerning him, that he was blind, and received sight,—until they called the parents of him that had received sight, 19 and questioned them, saying—
Is [this] your son, of whom [ye] say, that [blind] he was [born]?
How, then, seeth he [even now]?
20 His parents, therefore, answered, and said—
We know that [this] is our son, and that [blind] he was born;
21 But [how he now seeth]: we know not, Or [who opened his eyes] [we] know not,—
Question [him], he is [of age],—
[He] [concerning himself] shall speak.
22 [These things] said his parents, because they were in fear of the Jews,—for [already] had the Jews agreed together, that [if anyone should

* As it to say: "Was he ever blind!"
confess | him to be Christ > an excommunicant from the synagogue should he be made.

So they called the man a second time—[him] who had been blind, and said unto him—
Give glory unto God!

[He] therefore, answered—
Whether he is a sinner | I know not:
One thing I know,—That whereas I was [blind] > now I see!

They said, therefore, unto him—
What did he unto thee? How opened he thine eyes?

He answered them—
I told you just now, and ye did not hear:
Why | again | do ye wish to hear?
Are ye also | wishing to become | his disciples?*

And they reviled him, and said—
| Thou | art | the disciple | of that man |
But | [we] | are | Moses' | disciples:—

We know that | [God] | unto sinners | doth not hearken;
But | if one be a worshipper of God | and be doing | his will />
[Unto this one] he hearkeneth.

Out of age-past time | hath it never been heard, | that anyone opened the eyes of one who | blind | had been born.

If this man were not | from God | he could have done nothing.

They answered and said unto him—
In sins | wast | thou | born | altogether;
And art | thou teaching | us? |
And they cast him out.  

Jesus heard that they had cast him out: and [finding him] said—
Dost | thou believe on the Son of Man?

He answered | and said |—
And | who | is he, Sir, that I may believe on him?

Jesus said unto him—
Thou hast both seen him and | he that is speaking with thee is | [he]|

And | he | said—
I believe, Sir! 

And worshipped him.

And Jesus said—
<For judgment> | [I] | unto this world | came:
That | they who were not seeing | might see,
And | they who were seeing | might become | blind.>

They of the Pharisees who were with’ him heard | these things, and said unto him—
Are | [we also] | blind?  

Jesus said unto them—
<If | blind | ye had been> | ye had not had sin;
But | now | ye say. We see | your sin |

Verily, verily | I say unto you:—
He that entereth not | through the door | into the fold of the sheep,
But goeth up from another place>

That man is | [a thief] and | [a robber].

But | if he that entereth through the door | is | shepherd | of the sheep:

To him | the porter openeth, And | the sheep | unto his voice | hearken;
And | his own | sheep | he calleth by name, and leadeth them forth.

As soon as | all his own | he hath put forth>.
Before them | he moveth on, And | the sheep | follow him’, because they know his voice;

But | a stranger | will they in nowise follow, but will flee from him, Because they know not the voice | of strangers.  

This similitude spake Jesus unto them; but those men understood not what the things were which he was speaking unto them.

Jesus, therefore, said | again—

Verily, verily | I say unto you:—
| [I] | am the door of the sheep:

All as many as came before me | are | thieves | and | robbers;
But the-sheep hearkened not unto them.

| [I] | am the door:

| Through me | if anyone enter> He shall be saved, And shall come in and go out, and pasture shall find.

The thief cometh not. Save that he may thief and slay and destroy:

| came, That | life | they might have, And | above measure | might have.

| [I] | am the good shepherd:

The good shepherd | his life | layeth down | for the sheep.

The hireling

Even because he is no shepherd, Whose own’ the sheep are not>
Vieweth the wolf coming, and leaveth the sheep, and fleeth,—  And | the wolf | seizeth them and scattereth,—
Because | a hireling | he is, and hath no care for the sheep.

| [I] | am the good shepherd, And know my own,
And I know the Father; I lay down for the sheep.

And other sheep have I, which are not of this fold: all those also I must needs bring, and unto my voice they will hear, and there shall come to be one fold.

Therefore doth the Father love me, because I lay down my life, that I might receive it again: I have authority to lay it down, and I have authority to receive it again; for this commandment received I from my Father.

A division again took place among the Jews, because of these words. But many of them believed on him, and said: ‘A demon hath he, and is mad;— why do ye hear him?’ Others said: ‘These sayings are not those of one demonized;— Can a demon open the eyes of the blind?’

The feast of dedication took place at that time, in Jerusalem; it was winter, and Jesus was walking in the temple, in the porch of Solomon. The Jews, therefore, surrounded him, and were saying unto him: ‘How long holdest thou our lives in suspense? If thou art the Christ, tell us plainly.’

Jesus answered them: I told you, and ye believe not: the works which I do in the name of my Father— the same bear witness concerning me. But ye believe not, because ye are not of my sheep.

My sheep unto my voice will hear, and I know them, and they follow me, and no one shall carry them out of my hand. What my Father hath given me is greater than all, for no one can carry off out of the hand of my Father.

And I and the Father are one. The Jews again lifted up stones to stone him; but Jesus answered them: ‘Many works have I showed you, noble ones from my Father: For which of those works are ye stoning me?’

The Jews answered him— Concerning a noble work are we not stoning thee;— But concerning profane speech,— And because thou being a man, art making thyself God.

Is it not written in your law: If those he called gods, unto whom the word of God came— And the Scripture cannot be broken—> Of him whom the Father hallowed and sent forth into the world are ye saying— Thou speakest profanely, Because I said Son of God I am! If I am not doing the works of my Father do not believe in me; But if I am doing them— Even though in me ye believe not— In the works believe,— That ye may get to know and go on to know, That the Father is in me, I am in the Father.

They were therefore again seeking to take him; and he went forth out of their hand. And he went away again, beyond the Jordan, unto the place where John was at the first, and he abode there.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and Martha her sister. And Mary was she who anointed the Lord with perfume, and wiped his feet with her hair,— whose brother Lazarus was sick. The sisters, therefore, sent out unto him saying— Lord, see! he whom thou tenderly lovest is sick.

But Jesus hearing, said— This sickness is not unto death, But for the glory of God, — That the Son of God may be glorified thereby.

Now Jesus loved Martha, and her sister, and Lazarus. When, therefore, he heard that he...
was sick; then, indeed, he abode in the place where he was two days. Then, after this, he saith unto the disciples—

Let us be leading on into Judaea again.

The disciples say unto him—

Rabbi! just now were the Jews seeking to stone thee,—

And, again, goest thou thither?

Jesus answered—

Are there not twelve hours in the day? If one walk in the day, he doth not stumble, because the light of this world he seeth; But if one walk in the night, he stumbleth, because the light is not in him.

These things he said, and after this he saith unto them—

Lazarus, our dear friend, hath fallen asleep; But I am going, that I may awake him.

The disciples, therefore, said unto him—

Lord! if he have fallen asleep, he will recover.

But Jesus had spoken concerning his death; whereas they supposed that concerning the taking of rest in sleep he had been speaking.

Jesus, therefore, then said unto them plainly—

Lazarus died; and I rejoice, for your sake,—that ye may believe,—that I was not there;

But let us be going unto him.

Thomas, therefore, the one called Didymus, said unto his fellow-disciples—

Let us also be going, that we may die with him.

Jesus, therefore, coming, found that four days already had he been in the tomb.

Now Bethany was near Jerusalem, about fifteen furlongs off; and many from among the Jews had come unto Martha and Mary, that they might console them concerning their brother.

Martha, therefore, when she heard that Jesus was coming, was about to meet him; but Mary, in the house, remained sitting.

Martha therefore, said unto Jesus—

Lord! if thou hast been here, my brother had not died.

And now I know, that whatsoever thou shalt ask of God, God will give unto thee.

Jesus saith unto her—

Thy brother shall rise.

Martha saith unto him—

I know that he shall rise, in the resurrection, in the last day.

Jesus saith unto her—

I am the resurrection and the life: He that believeth on me, even though he die, shall live again!

Shall in anywise die unto times age-abiding!

Believest thou this?

She saith unto him—

Yea, Lord! I have believed. That thou art the Christ, the Son of God,—I who am into the world should come. And this saying, she went away, and called Mary her sister, secretly saying—

The teacher is present, and calleth thee.

And (she) when she heard was roused up quickly, and was coming unto him. Not yet; however, had Jesus come into the village, but was still in the place where Martha met him.

The Jews, therefore, who were with her in the house and consoling her, seeing Mary, that quickly she arose and went out followed her, supposing that she was withdrawing unto the tomb, that she might weep there.

Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying unto him—

Lord! if thou hast been here, my brother had not died.

Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was indignant in the spirit, and troubled himself, and said—

Where have ye laid him?

They say unto him—

Lord! come and see.

Jesus wept.

The Jews, therefore, were saying—

See! how tenderly he loved him!

But some from among them said—

Could not this man, who opened the eyes of the blind, have caused that this one also should not have died?

Jesus therefore, again being indignant within himself, cometh unto the tomb. Now it was a cave, and a stone was lying thereon.

Jesus saith—

Take ye away the stone!

Martha, the sister of the deceased, saith unto him—

Lord! by this time, he stinketh, for it is four days.

Jesus saith unto her—

Said I not unto thee, That if thou wouldst believe, thou shouldst see the glory of God? So they took away the stone. And Jesus, lifted up his eyes on high, and said—

Father! I thank thee, thou didst hear me:

I knew, that always, unto me, thou dost hearken; But for the sake of the multitude standing around I spake,—That they might believe that thou didst send me forth.

And these things having saith, with a loud voice, he cried out—

Lazarus! come forth!
He that was dead came forth, bound feet and hands with bandages, and his face with a napkin was bound about. Jesus saith unto them—

Loose him, and let him go.

Many therefore from among the Jews, who had come unto Mary, and gazed on what he did, believed on him; but certain from among them went away unto the Pharisees, and told them what Jesus had done.

The High-priests and Pharisees, therefore, brought together a high-council, and were saying—

What are we to do, in that this man doeth many signs?

If we let him alone thus all will believe on him, and the Romans will come, and take away both our place and nation.

But a certain one from among them, Caiaphas, being High-priest for that year, said unto them—

Ye know nothing at all; nor do ye take into account, that it is profitable for you that one man should die for the people, and not the whole nation perish.

This however, from himself he spake not, but being High-priest for that year he prophesied, that Jesus was about to die for the nation; and not for the nation only but that the scattered children of God also he might gather together into one. From that day therefore, they took counsel, that they might put him to death.

Jesus therefore, no longer openly was walking among the Jews, but departed thence, into the country near the desert, unto a city called Ephraim; and there abode, with his disciples.

Now the passover of the Jews was at hand, and many went up to Jerusalem, out of the country, before the passover, that they might purify themselves. They were therefore seeking Jesus, and were saying one to another, in the temple standing—

How seemeth it unto you? that he will in nowise come unto the feast?

Now the High-priests and the Pharisees had given commands, that if anyone came to know where he was he should inform [them], so that they might seize him.

§ 19. The Anointing at Bethany. Mt. xxvi. 6-12; Mk. xiv. 3-8.

Jesus therefore, six days before the passover came unto Bethany, where Lazarus was, whom Jesus had raised from among the dead.

So they made for him a supper there; and Martha was ministering, but Lazarus was one of them who were reclining with him.

Mary therefore, taking a pound of pure nard perfume, very precious, anointed the feet of Jesus, and wiped, with her hair, his feet; and the house was filled with the fragrance of the perfume.

| Chap. xxviii. 14. | e 卜 Judas Iscariot, one of his disciples, he that was about to deliver him up, saith—
| Chap. xi. 2. | Why was this perfume not sold for three hundred denaries, and given unto the destitute?

Howbeit he said this, not that for the destitute he cared but because a thief he was, and holding [the bag] used to carry away what was cast therein.

Jesus, therefore, said—

Let her alone, that for the day of my burial she may observe it;

For the destitute always have ye with you, whereas [me] not always have ye.

The great multitude of the Jews, therefore, got to know that he was [there], and came [not on account of Jesus only] but that Lazarus also they might see, whom he had raised from among the dead.

But the High-priests took counsel that Lazarus also they might put to death; because [many] of the Jews [by reason of him] were withdrawing, and believing on Jesus.

§ 20. The Triumphant Entry. Mt. xxi. 1-11; Mk. xi. 1-10; Lu. xix. 29-38.

On the morrow the great multitude that had come unto the feast hearing that Jesus was coming into Jerusalem took the branches of the palm trees, and went out to meet him, and began crying aloud—

Blessed is he that is coming in the name of the Lord, —

Even the King of Israel!

And Jesus, finding a young ass, took his seat thereon, just as it is written—

Do not fear, O daughter of Zion! Lo! [thy king] cometh, sitting upon the colt of an ass!

These things his disciples noticed not, at the first; but when Jesus was glorified remembered they that these things had for him been written,— and that these things they had done unto him. The multitude, therefore, that was with him when he called Lazarus out of the tomb, and raised him from among the dead, was bearing witness.

On this account the multitude met him also, because they heard that he had done this sign.

The Pharisees therefore, said among themselves—

Ye observe that ye are profiting nothing: See! the world after him hath gone away.

§ 21. The Hour is Come. Final Appeals to the Jews.

Now there were certain Greeks, from among them who were coming up that they might worship in the feast.

These things his disciples noticed not, at the first; but when Jesus was glorified remembered they that these things had for him been written,— and that these things they had done unto him. The multitude, therefore, that was with him when he called Lazarus out of the tomb, and raised him from among the dead, was bearing witness.

On this account the multitude met him also, because they heard that he had done this sign.

The Pharisees therefore, said among themselves—

Ye observe that ye are profiting nothing: See! the world after him hath gone away.

Philip cometh, and telleth Andrew: Andrew
and Philip come, and tell Jesus. But Jesus answered them, saying—

The hour hath come, that the Son of Man should be glorified!

Verily, verily, I say unto you: Except the kernel of wheat shall fall into the ground, and die; it shall remain alone: but if it die, it shall bear much fruit. He that loveth his life loseth it; but he that hateth his life in this world shall preserve it unto life everlasting. If any man among you shall be my minister, him shall my Father honor. Now is my soul troubled, and what can I say? Father, save me from this hour! But for your sake I am come unto this hour. Father, glorify thy name! There came a voice out of heaven— I both have glorified it, and will glorify it again.

So the multitude that was standing by, and heard it, were saying—

Ithath thundered. Others were saying—A messenger unto him hath spoken. If anyone with me be ministering, The Father will honor him. If anyone lieth ministering, I will abide in his house. If anyone with me lieth ministering, I will give him the Father's commandment which I have received from him.

Believe on the light,
That sons of light ye may become.

These things spoke Jesus, and, departing, was hid from them. And although such signs as these he had done before them— they were not believing on him:—

Lord! who believed what we have heard?
And the arm of the Lord to whom was it revealed?

He hath blinded their eyes, and hardened their heart;
Let them see with their eyes, and should understand with their heart, and should turn,—

And I should heal them.

These things said Isaiah, because he saw his glory, and spake concerning him. Nevertheless, however even from among the rulers many believed on him; but because of the Pharisees they were not confessing him, lest [excommunicants from the synagogue] they should be made; for they loved the glory of men, more than the glory of God. And Jesus cried aloud, and said—

He that believeth on me shall not be judged; but he that believeth not on me is judged already: because I come not that I might judge the world, but that I might save the world. He that believeth on me shall not be judged already; but he that believeth not on me shall be judged already: because I come to judge the world, but that I might save the world. He that believeth not on me shall be judged already: because I come not that I might judge the world, but that I might save the world.

And I know that this commandment is life age-abiding; The things, therefore, which I speak, Just as the Father hath told me So I speak.

§ 22. The Last Supper. Jesus washes his Disciples' Feet, and Comforts their Troubled Hearts.

13 Now before the feast of the passover Jesus knowing that his hour had come, that he should remove out of this world unto the Father having loved his own that were in the world
luntotheend[lovedthem.2And <sup>supper</sup> beinginprogress,|theadversaryjhavingalready thrustintotheheartofJudassonof Simon Iscariot.thatheshoulddeliverhimup,— 3[Jesus]
knowingthat |all things|theFatherhadgiven untohim, intohishands, and that |from God| he hadcome, and |unto God| he was going*> 
4rousethmiselfoutofthesupper,and layeth 
asidehisgarments,and,takinga linen cloth, girdedhimself. 4|Next|hepourethwaterinto 
the wash-basin,andbegantobewashingthefeet 
ofthedisiples,andtobewipingthemwiththe 
linen clothwherewithhe wastarged. 8So 
he comethuntoSimonPeter. He saith unto 
him—

Lord, dost thou wash my'feet? 7Jesus answered, and said unto him—

<What ||am doing> |thou| knowest not |as yet>; 
Howbeit, thou shalt get to know |hereafter|. 8Peter saith unto him—

In nowisesthou|ever' wash my'feet. Jesus answeredhim—

<If I wash thee not> thou hast no part with 
me'. 8Simon Peter saith unto him—

Lord! not my feet only, but my hands also, 
and my head. 10Jesus saith unto him—

||He that hath bathed himself|| hath no need 
Dave as to the feet] to get washed ; but is pure |as a whole|. 
And ||ye| are |pure|, but not ye |all|. 
11For he knew the man that was delivering him 
up; |therefore| said he—

Not ye all, are pure. 12|When, therefore, he had washed their feet, and 
taken his garments, and reclined> |again| said he unto them—

Are ye taking note, what I have done unto 
you? 13|Ye| call me The Teacher and The 
Lord,— and |well| say, for I am. 14|If then ||have washed your'feet,—[I] The Lord 
and The Teacher>

||Ye also| ought to wash |one another's| feet; 
For ||an example| have I given you,—

That <just as ||did unto you'> ||Ye also| should be doing. 16|Verily, verily| I say unto you—

A servant is not greater than his lord, 
Neither one sent forth greater than he that sent him.b 
17<If |these things| ye know >

|Happy| are ye, if ye be doing them. 19Not |concerning you all| am I speaking,— 
For ||know of whom I made choice; 
But..that |the Scripture| might be fulfilled : 
<Hast that fulfilled on my bread> 
Hath lifted up against me, his heel.c 
19|Henceforth| I tell you |before it cometh to pass,—

That ye may believe, whencesoever it doth 
come to pass, that ||I| am he. 20||Verily, verily| I say unto you—

<He that receiveth whomsoever I shall send>

Receiveth |me|; 
And <he that receiveth |me|> 
Receiveth him that sent me.a 
21<These things> having said> |Jesus| was 
troubled in spirit, and bare witness, and said—

||Verily, verily| I say unto you—

||One from among you| will deliver me up. b 
22|The disciples began to look one at another, being 
at a loss concerning whom he was speaking. 
23One of Jesus' discipkes was reclining in his 
bosom, one whom Jesus loved: 24so Simon Peter beckoneth unto the same, and saith unto 
him—

Say Who is it? concerning whom he 
speaketh. 25<He] falling back thus, upon the breast of 
Jesus> saith unto him—

Lord! who is it? 
26Jesus, therefore, answereth—

||That one| it is for whom ||I| shall dip 
the morsel, and give unto him.
So <dipping the morsel> he taketh and giveth 
it unto Judas, son of Simon Iscariot. 27And 
after the morsel ||then| entered |Satan| into 
that man. Jesus, therefore, saith unto 
him—

||What thou art doing |do quickly! 28But |as to this| none of them who were reclining 
with him knew| respecting what, he said it 
to him. 29For |some| were thinking |since 
Judas held the bag| that Jesus was saying to 
him—

Buy the things of which we have |need| for 
the feast; 
or that |unto the destitute| he should give'something. 30So |he|, taking the morsel, went out 
straightway;—and it was night. 21<When, 
therefore, he had gone out> Jesus saith—

||Just now| was |the Son of Man| glorified, 
And |God| was glorified in him ; 
32And |God| will glorify him |in himself,— 
And |straightway| glorify him. 
33Dear children! 
||Yet a little|| am I |with you|. 
Ye shall seek me, and <just as I said unto 
the Jews.> ||To| whither |||I|| go| *|ye| cannot come > 
||Unto you also; I say it |even now|. 
34||A new commandment|I give I unto you,-- 
That ye be loving one another : 
<Just as I loved you> 
That ||ye also| be loving one another ; c 
35||By this| shall all men take knowledge, 
that |my' disciples| ye are,— 
If ye have |love| one to another.

* Mt. x. 49; Lu. ix. 48. "used to love."
* Mt. xxvi. 21; Mt. xiv. 18. Chap. vii. 34; viii. 21.
* Or: "withdrew.
* Is a commandment of a new kind. 
* Mt. "was loving," or 
* Or: "withdraw."

Lu. vi. 40; xxii. 27. 
Chap. xv. 20; Mt. x. 24; 
Ps. xiii. 9.
Simon Peter saith unto him—

Lord! whither dost thou withdraw?

Jesus answered—

Whither I withdraw, thou canst not now follow me,

But thou shalt follow hereafter.

Peter saith unto him—

Lord! why cannot I follow thee even now? My life in thy behalf will I lay down.

Jesus answered—

Thy life in my behalf wilt thou lay down?

Verily, verily I say unto thee—In nowise shall a cock crow Till thou hast denied me thrice.

Let not your heart be troubled:

Believe on God, and on me believe. In the house of my Father are many dwellings; or else I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, again am I coming, and will take you home unto myself, That where I am ye also may be. And whither I go ye know the way.

Thomas saith unto him—

Lord! we know not whither thou goest; how know we the way?

Jesus saith unto him—

I am the way and the truth, and the life: No one cometh unto the Father, but through me. If ye had been getting to know me, my Father also had ye known: From henceforth are ye getting to know him, and have seen him.

Philip saith unto him—

Lord! show us the Father, and it suffice us.

Jesus saith unto him—

If long a time as this I have been with you,—And thou hast not come to know me, Philip? He that hath seen me hath seen the Father. How art thou saying, Show us the Father?

Believeth thou not, that I am in the Father, and the Father is in me? The things which I am saying unto you, from myself I speak not; but the Father, within me abiding, doeth his works.

Believe me, that I am in the Father, and the Father is in me:—Or else on account of the works themselves believe ye.

Verily, verily I say unto you—He that believeth on me shall do;

And greater than these shall he do, because I am going,—And because whatsoever ye shall ask in my name the same will I do, That the Father may be glorified in me. If anything ye shall ask in my name the same will I do. If ye be loving me my commandments ye shall keep; And I will request the Father, and Another Advocate will be given unto you, That he may be with you age-abidingly,—

The Spirit of truth,—Which the world cannot receive, Because it beholding it not, nor getteth to know it. But ye are getting to know it; Because with you it abideth, And in you it is.

I will not leave you bereft,—I am coming unto you. Yet a little and the world no longer beholdeth me: But ye behold me,—Because I live. In that day shall ye get to know, That I am in my Father, And ye in me, And I in you.

He that hath my commandments and keepeth them—It is that loveth me; And he that loveth me shall be loved by my Father, And I will love him, and will manifest myself unto him.

Judas, not the Iscariot, saith unto him—Lord! what hath happened, That unto us thou art about to manifest thyself, and not unto the world?—Jesus answered, and said unto him—If any man be loving me My word he will keep, And my Father will love him, And unto him will we come, And an abode with him will we make.

He that loveth me not Doth not keep my word,—And the word which ye hear is not mine, But the Father's, who sent me.

These things have I spoken unto you, With you abiding; But the Advocate, The Holy Spirit, which the Father will send in my name, He will teach you all things. 

Or (WH): "shall be."
And will put you in mind of all things which I told you.

27 Peace I leave with you, My own peace give I unto you,—
Not as the world giveth give I unto you:—
Let not your heart be troubled, neither let it be afraid.

28 Ye heard that I said unto you,—
Had ye loved me ye would have rejoiced, that I am going unto the Father,
For the Father is greater than I.

29 But now have I told you, before it cometh to pass,
That whensoever it shall come to pass ye may believe.

30 I also loved you: Abide ye in my love.

31 If my commandments ye keep,
Ye shall abide in my love,—
Just as the Father's commandments have kept,
And abide in his love.

32 These things have I spoken unto you,
That my own joy may be in you; may be,
And your joy may be made full.

33 This is my own commandment, That ye be loving one another,
Just as I loved you.

34 Greater love than this hath no one, That his life* one should lay down in behalf of his friends.

35 Ye are friends of mine,
If ye be doing that which I am commanding you.

36 No longer do I call you servants,
For the servant knoweth not what his lord is doing.

37 But ye I have called friends, Because all things which I heard from my Father> made I known unto you.

38 Not ye chose me, But I chose you, and placed you,
That ye should go your way and bear fruit—
And your fruit should abide:
That whatsoever ye should ask the Father in my name> he might give unto you.

39 These things I command you, That ye be loving one another.

40 If the world is hating you> Ye are getting to know that I, before you> it hath hated.

41 If of the world ye had been, The world> of its own had been fond; But because of the world ye are not, On the contrary I chose you out of the world,
Therefore> the world doth hate you.

42 Remember the word which I spake unto you: A servant is not greater than his lord. If me they persecuted> ye too will they persecute,—
If my word they kept> your own also> will they keep.

44 But all these things will they do unto you, on account of my name, Because they know not him that sent me.

45 Had I not come and spoken unto them Sin had they none; But now> have they no excuse for their sin.

46 He that hateth me> hateth my Father also.

47 Had I not done among them the works which no other had done Sin had they none;

* Or: “vine-dresser.”
* Chap. xiv. 13.
* Chap. xiii. 10.
* Chap. xii. 11, 15.
* Chap. ix. 41.
* Chap. xiii. 34.
But now, have they, both seen and hated both me and my Father.

25 But that the word which in their law is written, might be fulfilled—

They hated me without cause.*

26 Whosoever the Advocate shall come, Whom I will send unto you from the Father,—

The Spirit of truth, which from the Father cometh forth—

He shall bear witness concerning me; And ye also shall bear witness, Because from the beginning ye are with me.

16 These things I have spoken unto you, That ye may not be caused to stumble:

Nay! there cometh an hour, That everyone who killeth you shall think to be rendering divine service unto God:

3 And these things will they do, Because they got to know, neither the Father nor me.

4 But these things I have told you,—

That whosoever their hour shall come, Ye may remember, that thereof I told you. 

5 These things, however, I told you not, from the beginning,

Because I was with you;

But if you go, I go my way unto him that sent me, And not one from among you questioneth me—

Whither goest thou?

6 But because these things I have told you, "Sorrow hath filled your heart."

7 But if I the truth am telling you —

It is profitable for you that I depart; For if I should not depart

The Advocate would in nowise come unto you,

But if I go,

I will send him unto you.

8 And having come—

He will reprove the world—

Concerning sin, And concerning righteousness, And concerning judgment:

9 Concerning sin, indeed >

Because they are not believing on me;

10 But concerning righteousness

Because unto the Father, I go my way, and no longer do ye behold me;

11 And concerning judgment

Because the ruler of this world hath been judged.

12 Yet many things have I unto you to be saying,

But ye cannot bear them just now:

Howbeit as soon as he hath come—

The Spirit of truth>

He will guide you into all truth:

For he will not speak from himself, But whatsoever he beareth he will speak,

And the coming things will he announce unto you.

14 He shall glorify me:

For of mine shall he receive, and announce unto you.

15 All things, whatsoever the Father hath are mine; 

And therefore said I—

Of mine shall he receive, and announce unto you.

16 A little while, and no longer ye behold me, And again a little while, and ye shall see me.

17 Some of his disciples, therefore, said one to another—

What is this which he is saying to us:—

A little while, and ye behold me not, And again a little while, and ye shall see me;

And—

Because I go my way unto the Father!

18 They were saying, therefore—

What is this which he saith:— A little while!

We know not what he is saying.

19 Jesus took note, that they were wishing to question him, and said unto them—

Concerning this are ye enquiring one with another,—

Because I said:—

A little while, and ye behold me not, And again a little while, and ye shall see me?

20 Verily, verily I say unto you—

Ye shall weep and lament, But the world shall rejoice: 

Ye shall be grievous, But your grief shall be turned.

21 A woman, as soon as she is about to bring forth, Hath grief, because her hour hath come; But as soon as she hath given birth to the child, No longer remembereth she the anguish, By reason of the joy, that a human being into the world hath been born.

22 And ye, therefore, now indeed have grief;
But [again] will I see you,  
And your heart shall rejoice,— *a
And [your joy] no one shall force *b from you.
23 And [in that day] shall ye request *e me [nothing]:—  
Verily, verily I say unto you—  
<Whatsoever ye shall ask the Father>
He will give you [in my name].
21 Until even now ye have asked nothing in my name:  
Be asking, and ye shall receive,—  
That [your joy] may be made full.
26 These things in similitudes have I spoken unto you:  
There cometh an hour,  
When [no longer in similitudes] will I speak unto you,  
But [openly, concerning the Father] will I tell you.
25 <In that day>
[In my name] shall ye ask:—  
And I say not that I will request the Father for you;
27 For [the Father himself] dearly loveth you,  
Because [ye] have dearly loved me,  
And believed that I [from the Father] came forth:—
28 I came forth out of the Father,  
And have come into the world,—  
Again I leave the world,  
And go unto the Father.
29 His disciples say—
See! [now] openly art thou speaking,  
And not a single similitude art thou using:
30 [Now] we know, that thou knowest all things,  
And hast [no need] that one be questioning thee'.
31 Hereby do we believe,  
That [from God] thou camest forth:—
32 Jesus answered them—  
[As yet] ye believe:
33 Lo! there cometh an hour, and hath come,  
That ye should be scattered, [each] unto his own home; and [me], [alone] should leave;—  
And yet I am not [alone],  
But [the Father] is [with me].
35 These things I have spoken unto you,  
That [in me] ye may have [peace];  
[In the world] ye have [tribulation];  
But be taking courage,—  
[I] have overcome the world.

§ 23. Jesus prays for His Disciples.
17 These things spake Jesus, and [lifting up his eyes unto heaven] said:—
Father! The hour is come!  
Glorify thy Son,  
That [the Son] may glorify [thee],—
2 Even as thou gavest him authority over all flesh,  
That <as touching whatsoever thou hast given him>  
He might give unto them [life age-abiding]. *a
3 And [this] is the age-abiding life,  
That they get to know thee, [the only' real] God],  
And him whom thou didst send, [Jesus Christ], *b
4 I glorified thee on the earth,  
[The work] finishing, which thou hast given me that I should do.
5 And [now] glorify me—[thou, Father],  
With thine ownself, with the glory which I had,  
before the world's existence, [with thee].
6 I manifested thy name unto the men whom thou gavest me out of the world:  
[Thine] they were,  
And [to me] thou gavest them,  
And [thy word] have they kept:
7 [Now] have they come to know,  
That [all things, as many as thou gavest me] are [from thee];
8 And [the declarations which thou gavest me] have I given them,  
And [they] received them, and came to know in truth,  
That [from thee] came I forth,—  
And they believed  
That [thou] didst send me forth. *d
9 [I] concerning them make request:  
Not [concerning the world; do I make request,  
But concerning them whom thou hast given me,
Because [thine] they are,—  
And [all my possessions] are [thine].
And [thy possessions] are mine,*
And I have been glorified in them.
11 And [no longer] am I in the world,  
And [they]* are [in the world],—  
And [I] unto thee am coming.
Holy Father!
Keep them in thy name which thou hast given me,
That they may be one, as [we]. *h
12 <When I was with them>  
[I] kept them in thy name which thou hast given me,—  
And I kept watch,  
And [none from among them] went to destruction,—
Save the son of destruction,  
That [the Scripture] might be fulfilled.
13 But [now] I unto thee am I coming;  
And [these things] am I speaking in the world,
14 I have given them thy word, and they have accepted it, even as I am not of the world. Because they are not of the world— Even as I am not of the world.

15 I request not, that thou wouldst take them out of the world, but that thou wouldst keep them out of the evil:

16 Of the world they are not, even as I am not of the world.

17 Hallow them in the truth:

§1. isthe own word is [truth].

18 Even as thou didst send me forth into the world,

19 And on their behalf, | I, | hallow myself, That | they also | may have become hallowed in truth.

20 Not however concerning these alone' do I make request, But concerning them also who believe through their word on me:

21 That they all may be one,— Even as thou Father in me,

22 And | I | in thee,— That | they also | in us may be:—

23 That the world may believe that thou didst send me forth.

24 Father!

§2. As touching that which thou hast given me I desire— That <where I am> they also may be [with me], That they may behold my own glory which thou hast given me,— Because thou lovest me, before the foundation of the world.

25 Righteous Father!

§3. And so the world came not to know thee; But | I | came to know thee, And | these | came to know That | thou didst send me forth:

26 And I made known unto them thy name, and will make known,— That the love wherewith thou lovest me| In them | may be, And | I | in them.

27 Having said these things, Jesus went out, with his disciples, across the winter-torrent of the Kedron, where was a garden,— into which he entered, and his disciples.

28 Now Judas also, who was delivering him up, knew the place; because of it had Jesus been gathered there, with his disciples. Therefore <receiving the band, and officers from among the High-priests and from among the Pharisees> cometh thither, with lights and torches and weapons. Jesus therefore, knowing all things coming upon him, went forth, and saith unto them—

§4. Whom seek ye?

They answered him— Jesus, the Nazarene.

He saith unto them—

| I | am he. Now Judas also, who was delivering him up, was standing with them. <When, therefore, he said unto them > they went backwards, and fell to the ground.

7 | Again | therefore, he questioned them—

| Whom | seek ye? And | they | said—

Jesus, the Nazarene.

8 Jesus answered— I told you | I | am he | If, then, ye seek me! let these go their way; —

9 that the word might be fulfilled which he had said—

| As touching them whom thou hast given me > I lost from among them, [not so much as one].

10 Simon Peter, therefore, having a sword I drew it, and smote the High-priest's servant, and cut off his right ear. Now the name of the servant was Malchus. Jesus, therefore, said unto Peter—

11 Thrust the sword into its sheath:—

The cup which the Father hath given me shall I in anywise not drink it?

12 The band, therefore, and the captain, and the officers of the Jews apprehended Jesus, and bound him, and led him unto Annas, first; for he was father-in-law of Caiaphas, who was the High-priest of that year. Now Caiaphas was he that gave counsel unto the Jews, that it was profitable for one man to die in behalf of the people. And Simon Peter was following with Jesus, also another disciple. But that disciple was known unto the High-priest, and entered in, with Jesus, into the court of the High-priest; whereas Peter remained standing at the door outside. The other disciple, therefore, was known of the High-priest [went out] and spake

a Or 'WH': "I," unem- phatic.

b Mt.xxvi.36; Mk.xiv.32; Lu.xxii.36.

2 "joined in giving counsel."

3 Chap.xvii.12.

4 Mt.xxvi.42.

5 Mt.xxvi.57; Mk.xiv.88.
unto the portress, and brought in Peter. The female servant, therefore, the portress, saith unto Peter—

Art thou also from among the disciples of this man?

He saith—

I am not!

Now the servants and the officers were standing by, having made [a coal fire] because it was cold, and were warming themselves; and Peter also was with them, standing and warming himself.

The High-priest therefore questioned Jesus concerning his disciples, and concerning his teaching. Jesus answered him—

 openly have spoken unto the world,—

ever taught [in synagoge, and in the temple, where all the Jews' gather together; and [in secret] spake nothing:

Why questionest thou me? question them who have heard, what I spake unto them. See! these know what I said.

And when these things he had said, one of the officers who was standing by gave a smart blow to Jesus, saying—

Thus answerest thou the High-priest!

Jesus answered him—

If with abuse I spake bear witness of the abuse;

But if with respect why smitest thou me?

Annas therefore sent him forth, bound, unto Caiaphas the High-priest.

Now Simon Peter was standing and warming himself. They said, therefore, unto him—

Art thou also from among his disciples?

He denied, and said—

I am not!

Saith one from among the servants of the High-priest, being kinsman of him whose ear Peter cut off,—

Did not I see thee in the garden with him?

Again, therefore, Peter denied. And straightway, a cock crew.

§ 25. Jesus before Pilate. Mt. xxvii. 1; Mk. xv. 1; Lu. xxiii. 1.

So they lead Jesus from Caiaphas unto the judgment hall. Now it was early; and they themselves entered not into the judgment-hall, that they might not be defiled, but might eat the passover. Pilate, therefore, went forth outside unto them, and saith—

What accusation bring ye against this man?

They answered and said unto him—

If this one had not been doing mischief he had not delivered him up.

Pilate therefore, said unto them—

I'Ve! take him, and [according to your law] judge ye him.

The Jews said unto him—

| Unto us! | it is not allowed, to kill anyone! —

that [the word of Jesus] might be fulfilled.

which he spake, signifying by what manner of death he was about to die.

Pilate, therefore, entered again into the judgment hall; and addressed Jesus, and said unto him—

Art thou the king of the Jews?

Jesus answered—

Of thyself art thou this thing saying; or did others tell thee concerning me?

Pilate answered—

Am I [a Jew]? [Thine own nation, and the High-priests] delivered thee up unto me! [What] hast thou done?

Jesus answered—

My kingdom is not of this world:

If of this world had been my kingdom mine own officers would have been striving, that I should not be delivered up unto the Jews:

But now [my kingdom] is not from hence.

Pilate, therefore, said unto him—

And yet thou art not a king?

Jesus answered—

Thou sayest, that [a king] I am:—

I for this have been born, and [for this] have come into the world,—that I may bear witness unto the truth:

Every one who is of the truth hearkeneth unto my voice.

Pilate saith unto him—

What is truth?

And this saying again he went out to the Jews, and saith unto them—

I find in him not a single fault.

Howbeit ye have a custom, that I should release unto you the king of the Jews:

If ye cries aloud again, saying—

Not this man, but Barabbas!

Now [Barabbas] was a robber.

Then Pilate, therefore, took Jesus, and scourged him. And the soldiers plaiting a crown out of thorns, placed it upon his head, and a purple robe cast they about him; and kept coming unto him, and saying—

Joy to thee! O King of the Jews!—

And were giving unto him smart blows.

And Pilate went forth again outside, and saith unto them—

See! I lend him unto you outside, that ye may take knowledge, that no single fault do I find in him.

Jesus, therefore, came forth outside, wearing the thorn' crown, and the purple' mantle. And he saith unto them—

Lo! the Man!

When, therefore, the High-priests and the officers saw him they cried aloud, saying—

Crucify! Crucify! 

Chap. xii.ai.

Or (WH): "Dost thou say that I am a king?": Mt. xxvii. 28; Mk. xv. 17. Or (tr): "Thou sayest it, because I am a king."
Pilate saith unto them—

Ye shall take him, and crucify; for I find not in him a fault.

The Jews answered him—

We have a law, and according to the law he ought to die, because he made himself a king.

But Pilate gave him no answer. He knew that the Chief Priests had put an evil policy into the minds of the people, that he might deliver him unto them.

Therefore delivered he him unto them, that they might crucify him.

They therefore cried aloud saying—

Away! away! Crucify him! 

Pilate saith unto them—

Your king shall I crucify? The High-priests answered—

We have no king but Caesar!

Then therefore, he delivered him up unto them, that he might be crucified.

Jesus therefore cried aloud—

Away! away! Crucify him!

Pilate saith unto them—

Your king shall I crucify? The High-priests answered—

We have no king but Caesar!

Then therefore, he delivered him up unto them, that he might be crucified.


They took possession, therefore, of Jesus. And hearing for himself the cross, he went forth unto the so-called Skull-place, which is called, in Hebrew, Golgotha; where they crucified him; and with him other two, on this side and on that, and in the midst, Jesus. And Pilate wrote a title also, and placed on the cross; and there was written—

Jesus, the Nazarene, the King of the Jews.

This' title therefore, read many of the Jews, because near was the place to the city where Jesus was crucified; and it was written in Hebrew in Latin, in Greek.

The High-priests of the Jews, therefore, were saying unto Pilate—

Emphasis of official dignity.

Do not be writing The King of the Jews; but that I am.

Pilate answered—

What I have written I have written! The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, unto each soldier a part; also the tunic. Howbeit, the tunic was without seam, from above woven throughout. They said, therefore, one to another—

Let us not rend it, but cast lots for it, whose it shall be;

that, the Scripture might be fulfilled—

They parted my garments amongst them, And (for my vestment) they cast lots:—

Yes verily, the soldiers these things did.

And there were standing by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Clopas, and Mary the Magdalene.

Jesus therefore, seeing his mother and the disciple whom he loved, saith unto his mother—

O woman, see! thy son! Afterwards he saith unto the disciple—

See! thy mother! And from that hour, the disciple took her unto his own home.

After this Jesus knowing that all things were now fulfilled, that the Scripture might be fulfilled, saith—I thirst!

A vessel was standing, full of vinegar. A sponge, therefore, full of the vinegar, put about hyssop brought they unto his mouth. When therefore, he had received the vinegar, Jesus said—

It is finished!

And, bowing his head, delivered up his spirit.

The Jews therefore, seeing that already the bodies might not remain upon the cross during the Sabbath,—for that Sabbath day was great—requested Pilate that their legs might be broken, and they be taken away. But when they saw that already he was dead, they brake not his legs; but one of the soldiers, with a spear, pierced his side, and there came out straightway, blood and water. And he knew that he said what was true, that ye also may believe. For these things came to pass, that the Scripture might be fulfilled—

A bone thereof shall not be crushed; and (again) a different Scripture saith—

They shall look unto him whom they pierced.

Mt. xxvii. 36; Mk. xv. 24: Exo. xiii. 19; Ps. xxii. 17; Ps. lxix. 21. As their hope: Ps. xxxiv. 20. Zech. xii. 10.
§ 27. The Burial. Mt. xxvii. 57-61; Mk. xv. 42-47; Lu. xxiii. 50-56.

38 But [after these things] Joseph from Arimathea, being a disciple of Jesus, but having kept it secret for fear of the Jews, requested Pilate, that he might take away the body of Jesus; and Pilate gave permission. He came, therefore, and took away his body. 39 There came, moreover, Nicodemus also,—he that came unto him by night at the first,—bearing a roll of myrrh and aloes, about a hundred pounds' weight. 40 So they received the body of Jesus, and bound it in linen-bandages with the spices, just as it is a custom with the Jews to prepare for burial.

41 Now there was, in the place where he was crucified, a garden; and [in the garden] an unused tomb wherein lay yet no one had been laid. 42 So the disciples, having seen the Lord, left the tomb and went away to prepare the spices as is the custom of the Jews.

§ 28. The Resurrection. Jesus appears to his Disciples. Mt. xxviii. 1-10; Mk. xvi. 1-11; Lu. xxiv. 1-12.

20 But on the first day of the week [Mary the Magdalen] came early, while it is yet [dark], unto the tomb,—and beholdeth the stone, already taken away out of the tomb. 2 She runneth, therefore, and cometh unto Simon Peter, and unto the other disciplo whom Jesus dearly loved, and saith unto them—

They have taken away the Lord out of the tomb, and we know not where they have laid him.

3 Peter, therefore, went out, and the other disciples,—and they were going unto the tomb; and the two were running together, and [the other disciple] outran Peter, and came first unto the tomb; and, stooping aside, beheldeth, lying the linen-bandages, nevertheless he entered not. 4 So Simon Peter also cometh, following him, and entered into the tomb, and vieweth the linen-bandages lying,—and the napkin, which was upon his head, not [with the linen-bandages] lying, but apart, folded up into one place. 5 Then entered, therefore, the other disciple also, who had come first unto the tomb, and he saw and believed. 6 For [not yet] knew they the Scripture, that [he must needs] from among the dead [arise]. 7 The disciples, therefore, departed again, by themselves.

11 Howbeit [Mary] remained standing against the tomb outside, weeping. So then [as she wept] she stooped aside into the tomb, and beheldeth two messengers, in white garments, sitting, one at the head, and the other at the feet, where had been lying the body of Jesus. 12 And they saith unto her—

Woman! why weepest thou? She saith unto them—

They have taken away my Lord, and I know not where they have laid him.

* Or (WH): "mixture."  
* Or (ml): "ran forward more quickly than."
Then saith he unto Thomas—
Reach thy finger hither, and see my hands, and reach thy hand, and press into my side,—and become not disbelieving, but believing.

Thomas answered, and said unto him—

My Lord, and my God!

Jesus saith unto him—

Because thou hast seen me hast thou believed? Yea, Lord! thou knowest that I am fond of thee.

Jesus saith unto him—

Be feeding my lambs.

He saith unto him—

Be shepherding my sheep.

Simon Peter saith unto them—

I go a fishing!

They say unto him—

We also! go with thee!

They went out, and got up into the boat, and during that night they caught nothing.

But morning by this time drawing on, Jesus stood upon the beach; nevertheless the disciples knew not that it was Jesus.

Simon, therefore, saith unto them—

Children! perhaps ye have nothing to eat? They answered him—

No.

And [he] saith unto them—

Cast the net [on the right] side of the boat,—and ye shall find.

They cast, therefore; and [no longer] were they able to draw it, for the multitude of the fishes.

That disciple, whom Jesus loved, saith unto Peter—

It is the Lord! Simon Peter, therefore, hearing that it was the Lord, girded about him [his upper garment],—for he was naked; and cast himself into the sea; but [the other] disciples came [by the little boat],—for they were not farther from the land than about two hundred cubits off,—dragging the net of fishes.

So when they got out upon the land, they beheld a coal* fire lying, and fish lying over, and bread.

Jesus saith unto them—

Bring of the fish which ye caught just now.

Simon Peter, therefore, went on board, and drew the net on to the land,—full of large fishes, a hundred and fifty-three; and though they were so many, the net was not rent. Jesus saith unto them—

Come! break your fast.

Not one of the disciples was venturing to ask him—

Who art thou?

knowing that it was the Lord.

Jesus cometh, and taketh the bread, and giveth unto them; and the fish [in like manner].

This already is the third time Jesus was manifested unto the disciples, after he was raised from among the dead.

§ 30. Peter restored to his Apostleship. Conclusion.

<When, therefore, they had broken their fast> Jesus saith unto Simon Peter—

Simon, son of John! lovest thou me more than these?

He saith unto him—

Yes, Lord! thou knowest that I am fond of thee.

He saith unto him—

Be feeding my lambs.

He saith unto him—

Be shepherding my sheep.

When therefore they had broken their fast> Jesus saith unto Simon Peter—

Simon, son of John! lovest thou me more than these?

He saith unto him—

Yes, Lord! thou knowest that I am fond of thee.

He saith unto him—

Be feeding my lambs.

He saith unto him—

Be shepherding my sheep.

Verily, verily I say unto thee—

<When thou wast younger> thou usedst to gird thyself, and to walk whithersoever thou didst choose;

But when thou shalt be old, thou shalt stretch out thy hands, and another shall gird thee, and bear thee whither thou dost not choose.

Now this he said, signifying by what manner of death he should glorify God.* And having said this he saith unto him—

Be following me.

Peter, turning about, beheldeth the disciple whom Jesus loved,1 following,—who also reclined during the supper upon his breast, and said—

Lord! who is it that is delivering thee up?

Peter, therefore, seeing this one, saith unto Jesus—

Lord! and [this one]; what?

Jesus saith unto him—

* Or: "agapai.
* Or: "philein.
* Mi: "Iambline"—"dear lamb.
* F. P. I. 16; MI: "was loving," or "used to love."
<If I will that he remain until I come, what is that to thee?

This word, therefore, went forth unto the brethren, that disciple should not die. Howbeit, Jesus did not tell him, he should not die; but if I will that he remain until I come, what is that to thee?

This is the disciple who beareth witness concerning these things, and who hath written these things; and we know that true is his witness.

Now there are many other things also, which Jesus did, which indeed, if they were to be written one by one, not even the world itself, I suppose, would contain the books which must be written.

A Section concerning an Adulteress.

And they went, each unto his own house; but Jesus went unto the Mount of Olives.

And early in the morning again came he into the temple, and all the people were coming unto him; and sitting down, he began to teach them.

And the Scribes and the Pharisees bring a woman, caught in adultery; and setting her in the midst, they say unto him—

Teacher! this woman hath been caught in the very act of committing adultery!

Now in the law Moses gave command to stone such as these. What, then, dost thou say?

But, however, they were saying, by way of testing him,—that they might have whereof to accuse him. But Jesus stooping down with his finger wrote in the ground. When, however, they still continued questioning him, he lifted himself up and said unto them—his of you that is without sin let him first cast at her a stone;

and again stooping down he wrote in the ground.

And they who heard began to go out one by one, beginning from the elders,—and he was left alone; the woman also being in the midst.

And lifting himself up, Jesus said unto her—

Woman, where are they? hath no one condemned thee?

And she said—No one, Sir!

And Jesus said—Neither do I condemn thee; be going thy way; henceforth be sinning no more.

*Or add (WH): "concerning her."

ACTS OF APOTLENS.

§ 1. The Prologue: Jesus appears unto his Disciples, gives them charge, and ascends.

1 The first narrative indeed, made concerning all things, O Theophilus, which Jesus began both to do and teach,—until the day when having given command unto the apostles, whom through Holy Spirit he had chosen he was taken up; unto whom he also presented himself alive; after he had suffered, by many sure tokens, throughout forty days, making himself visible unto them, and speaking the things concerning the kingdom of God. And being in company with them he charged them, from Jerusalem not to absent themselves, but—

To abide around the promise of the Father which ye have heard of me,

Because John indeed, immersed with water;

But ye in Holy Spirit shall be immersed,—

After not many of these days.

They therefore, having come together began to question him, saying—

Lord! art thou at this time? duly establishing the kingdom unto Israel?

He said unto them—

It is not yours to get to know times or seasons which the Father hath put in his own authority;

But ye shall receive power, when the Holy Spirit cometh upon you, and ye shall be my witnesses, both in Jerusalem and in all Judaea and Samaria, and as far as the uttermost part of the land.

And having said these things as they were beholding he was lifted up, and a cloud caught him away from their eyes. And while they were looking steadfastly into heaven, as he was going his way; then lo! two men had
takentheirstandbesidethem, in white garments,—who also said—
Men of Galilee! why stand ye looking into heaven?
This Jesus, who hath been taken up from ye into heaven shall so come in like manner as ye yourselves have gazed upon him going into heaven.

§ 2. The Disciples return to Jerusalem.
And when they had entered, into the upper-story went they up, where remained behind—both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the zealot, and Judas the son of James. These all were giving constant attention, with one accord, unto the prayer, with [certain] women, and Mary the mother of Jesus, and with his brethren.

§ 3. Speech of Peter, and Choice of Matthias.
And in these days Peter, standing up in the midst of the brethren, said,—and there was a multitude of names, of one accord, about a hundred and twenty.—
Brethren! It was needful for the Scripture to be fulfilled which the Holy Spirit spoke beforehand, through the mouth of David, concerning Judas,—who became guide unto them who apprehended Jesus; 17 for that he had come to be reckoned among us, and obtained the lot of this ministry.—

And the field was called, in their language, Akeldama, that is, Field of Blood.—

For it is written in the Book of Psalms: Let his encampment become desolate, And let there be none to dwell therein! 4 And—
His overeeship let a different man take! 6
It is needful then that <of the men who [compared with us] during all the time in which the Lord Jesus came in and went out over us, 22 beginning from the immersion by John until the day when he was taken up from us> that [a witness of his resurrection, along with us] should one of these become.

And they appointed two,—Joseph, called Barsabbas, who was surnamed Justus, and Matthias.

And, praying, they said—
Thou Lord! observer of the hearts of all men! Shew forth whom thou hast chosen,—

To take the place of this ministry and apostleship,

From which Judas went aside, to go his way unto his own place.

And they gave lots for them; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

§ 4. The Day of Pentecost.
And when the day of pentecost 6 was filling up[the number of days] they were all together with one intent; — when there came, suddenly, out of heaven, a sound, just as of a mighty rushing wind,—and it filled all the house where they were sitting; 2 and there appeared unto them—parting asunder—tongues, like as of fire, and it sat upon each one of them; 4 and they were all filled with Holy Spirit, and began to be speaking with other kinds of tongues, just as [the Spirit] was giving unto them to be sounding forth.

Now there were in Jerusalem, sojourning Jews, reverent men, from every nation, who were under heaven; and this sound occurring the throng came together, and was thrown into confusion, because each one severally heard in his own language, them who were speaking; 7 yes they were beside themselves, and did marvel, saying—

Lo! are not all these who are speaking, Galileans?!

How then do we hear, each one in our own language in which we were born? <Parthians and Medes and Elamites, and those dwelling in Mesopotamia, Judaea also and Cappadocia, Pontus and Asia, Phrygia also and Pamphylia, Egypt and the parts of the Libys that is towards Cyrene, and the sojourning Romans,—both Jews and proselytes, Cretans and Arabians> we do hear them speaking, in our own tongues, the magnificent things of God.

But they were all beside themselves, and were utterly at a loss, saying [one to another]—
What doth this please to be?

while others in mockery were saying—
With sweet wine are they drunken!

But taking his stand Peter, with the eleven lifted up his voice, and sounded out unto them—
Ye men of Judsea, and all ye who are sojourning in Jerusalem!
Let [this] unto you be [known], And give ear unto my declarations;—

For not, as ye suppose, are these men drunken, for it is the third hour of the day;—

But [this] is that which hath been spoken through the prophet Joel—

And it shall be, in the last days, saith God, I will pour out of my Spirit upon all flesh; And your sons and your daughters shall prophesy, And your young men [visions] shall see, And your elders [dreams] shall dream,—

Lev. xxiii. 15-21; Deu. Or: "one." Ps. cxix. 9-12. Jodi ii. 28-34.
And <crrn upon my men-servants and upon my maid-servants.
In those days> will I pour out of my Spirit,
And they shall prophesy;
And I will set forth wonders in the heaven above,
And signs upon the earth beneath,—
Blood, and fire, and vapour of smoke:
Before the coming of the day of the Lord,
the great and manifest [day];
And it shall be—
Whosoever shall call upon the name of the Lord shall be saved.*
Ye men of Israel! hear these words :—
Jesus the Nazarene, a man pointed out of God unto you, by mighty works and wonders and signs, which God did through him, in your midst, just as ye yourselves know;
I' The same,' by the marked-out counsel and foreknowledge of God given up through the hands of lawless men suspending [ye slew] Whom [God] raised up, loosing the pangs of death, inasmuch as it was not possible for him to continue held fast by it. For [David] saith concerning him—
I foresaw the Lord, before me, continually, Because he is on my right hand, that I may not be shaken; for this reason was my heart made glad, and my tongue exulted,—Yea further, [even] my flesh shall encamp on hope:
Because thou wilt not abandon my soul unto hades,
Neither wilt thou give thy man of loving-kindness to see corruption;
Thou madest known unto me paths of life. Thou wilt make me full of gladness with thy countenance.
Brethren! it is allowable to say with freedom of speech unto you, concerning the patriarch David,—That he both died, and was buried, and [his] tomb is among us until this day.
Being then a prophet, and knowing that with an oath God had sworn unto him of the fruit of his loins, to sit on his throne, with foresight spoke he concerning the resurrection of the Christ—That neither was he abandoned unto hades,
Nor did his flesh see corruption. The same Jesus' hath God raised up, whereof all we are witnesses;
<By the right hand of God therefore, having been exalted, Also [the promise of the Holy Spirit] having received from the Father> He hath poured out this which yourselves do see and hear.

For [David] hath not ascended, into the heavens; but he saith himself—
Said the Lord unto my Lord, Sit thou at my right hand,
Until I make thy foes thy footstool.**
Assuredly, then, let all the house of Israel know:
That both Lord and Christ hath God made him,
Even the same Jesus whom [ye] crucified!
And when they heard this, they were pricked to the heart, and said unto Peter and the rest of the apostles—
What are we to do, brethren?
And Peter [said] unto them— Repent ye,
And let each one of you be immersed, in the name of Jesus Christ, into the remission of your sins,—And ye shall receive the free-gift of the Holy Spirit;
For [unto you] is the promise,
And unto your children,—And unto all them who are afar off:
As many soever as the Lord our God shall call unto him.***

And with many different words bare he full witness, and went on exhorting them saying—
Be saved from this perverse generation!
They, therefore, who welcomed his word were immersed; and there were added, on that day, about three thousand souls. And they went on to give constant attention—Unto the teaching of the apostles, And unto the fellowship, Unto the breaking of bread, And unto the prayers. And there came, on every soul, ifear, and [many] wonders and signs, through means of the apostles were coming to pass. And all who believed [with one accord] began to hold all things common; and [their possessions and goods] were they selling, and distributing them unto all in so far as anyone had need.
And daily giving attendance with one intent in the temple, and [at home] breaking bread they were partaking of food with exultation and singleness of heart; praising God, and having favour with all the people. And the Lord was adding them who were being saved daily together.

§ 5. The Lame Man Healed.
3 Now Peter and John were going up into the temple, for the hour of prayer—the ninth; a certain man who had been lame from his mother's womb was being carried,—whom they used to lay daily at the door of the temple—the [door] called Beautiful, that he might ask alms of them who were entering into the temple: who <seeing Peter and John about to enter into

** Ps. cxv. 1.  
*** Or: "reverence."
the temple> was requesting to receive [an
alms]. 4 But Peter looking steadfastly at him--
with John— said:

Look on us!

5 And [he] gave heed unto them, expecting to
receive [something from them]. 6 But Peter
said--

||Silver and gold|| have I none,
But [what I have] [the same] unto thee do
I give:--

<In the name of Jesus Christ the Nazarene>
Walk!

7 And |laying hold of him by the right’ hand| he
raised him up; and |instantly| were his feet
and ankles strengthened; 8 and |leaping forward|
he stood, and walked, and entered with them
into the temple ||walking, and leaping, and
praising God||

9 And all’ the people saw him, walking and praising God ; 10 and they
began to recognise him, that [the same] was he
who [for the alms] used to sit at the Beautiful
Gate of the temple;— and they were filled with
amazement and transport at what had happened
unto him. 11 And <as he hold fast Peter and
John> all’ the people ran together unto them,
in the portico which is called Solomon’s,—greatly
amazed. 12 And Peter |seeing it| made answer
unto the people:--

Ye men of Israel!!
Why marvel ye at this man?
Or |upon us| why are ye intently looking, as
though |by our own’ power or godliness| we
had made him walk?

13 <The God of Abraham and Isaac and Jacob,—
The God of our fathers>—
Hath glorified his servant b Jesus:—
Whom [ye] indeed, delivered up and
denied to Pilate’s face,
||When he had adjudged to release him||
14 But [ye] denied [the Holy and Righteous
One],
And claimed a man that was a murderer, to be
granted you;
15 But ||the Princeely Leader of Life|| ye
slew:—
Whom [God] raised from among the dead,
whereof [we] are [witnesses].

16 And [by the faith of his name]
|Unto this man whom ye see and know| hath
his name given strength,—
Yea ||the faith which is through him|| hath
given unto him this perfect soundness, over
against you all’!
17 And |now| brethren, I know that [by way of
ignorance] ye acted,—
||Just as even your rulers:||
18 Howbeit ||God||—
<what things he had before declared,
through the mouth of all the prophets, for
his Christ to suffer>

—did |thus| fulfil!
19 Repent ye, therefore, and turn,—unto the
blotting out of your sins;
To the end that, in that case, there may come

* Exo. iii. 6.  b  Is. lii. 15, 15.  c  Ex. xxi. 18, 19 ; cp. 20.  d  Lev. xxi. 20.  e  Or \(WH\) : “our.”  f  Gen. xliii. 8 ; xxvii. 18.  g  Deu. xxi. 15, 18, 19.  h  Or \(WH\) : “the priests.”
10 Be it known unto you all, and unto all the people of Israel: That in the name of Jesus Christ the Nazarene,— Whom ye crucified, Whom God raised from among the dead,— In him doth this man stand by, in your presence, whole.

11 This is the stone, set at nought by you the builders, Which became the head of the corner; And there is in no one else salvation, For neither is there any other name under heaven, Which hath been set forth among men.

12 And looking at Peter's boldness of speech, and John's, and having discovered that they were unlettered and obscure men, they began to marvel, recognising them also, that they had been with Jesus; seeing the man also, standing with them, even the [man] who had been cured, they had nothing wherewith to contradict. Howbeit ordering them to go forth outside the high-council, they began to confer on another, saying— What are we to do with these men? For, indeed, that an notable sign hath come through their means unto all who are dwelling in Jerusalem is manifest, and we cannot deny it!

13 Nevertheless lest it further spread abroad among the people, let us charge them with threats, to be no more speaking upon this name [to any soul of man].

14 And calling them, they gave them the sweeping charge,— Not to be sounding aloud [or even to be teaching] upon the name of Jesus.

15 For we cannot but be speaking [the things which we have seen and heard]!

16 And they, however, further charging them with threats, let them go, finding [nothing] as to how they might chastise them on account of the people; because [all] were glorifying God for that which had come to pass;— for [more than forty years' old] was the man, upon whom had taken place [this healing sign].

§ 7. The Apostles Triumphant.

22 But when they had been let go, they came unto their own [friends], and told as many things as unto them [the High-priests and Elders] had said. And [they, having heard] [with one accord] uplifted a voice unto God, and said— O Sovereign! Thoul art he that made the heaven, and the earth, and the sea, and all things that are therein; a

23 Who by our father, through means of the Holy Spirit, even by the mouth of David thy servant, said— Unto what end did nations rage, And [peoples] busy themselves with empty things?

24 The kings of the earth [stationed themselves], And [the rulers] were gathered together, with one intent.

25 Against the Lord, And against his Christ. b

26 For they were gathered together, a truth, in this city, against thy holy servant Jesus, whom thou hadst anointed,— both Herod, and Pontius Pilate, with them of the nations, and peoples of Israel;— to do whatsoever thy hand and thy counsel marked out beforehand to come to pass.

27 As to the present things, then, O Lord,— Look upon their threats, and grant unto thy servants with all freedom of utterance to be speaking thy word, by stretching forth thy hand for healing, and by the coming to pass of both signs and wonders through the name of thy holy servant Jesus.

28 And when they had made supplication the place was shaken in which they were gathered together, and they were filled, one and all, with the Holy Spirit, and began speaking the word of God with freedom of utterance.

29 And the throng of them that believed, had one heart and soul, and not so much as one was saying that [aught of his goods] was his own, but they had all things common. And with great power were the apostles giving forth their witness of the resurrection of the Lord Jesus; great favour also was upon them all.

30 For there was not so much as anyone [lacking] among them; for as many as were possessors of lands or houses [selling them] were bringing the prices of the things that were being sold, and laying them at the feet of the Apostles, while on the other hand they were distributing unto each one, in so far as any one had [need].

31 And Joseph, who had been surnamed Barnabas, by the Apostles, which is to be translated Son of Exhortation, a a Levite, a Cyprian by nation;

32 And sold it, and brought the money, and laid it at the feet of the Apostles.

§ 8. Ananias and Sapphira.

5 But a certain man, Ananias by name, with Sapphira his wife sold a possession, and kept back part of the price, his wife also being privy to it; and bringing a certain part, [at the feet of the Apostles] he laid it. But Peter said— Ananias! wherefore did Satan fill thy heart, that thou shouldst deal falsely with the

* Ps. cxviii. 22. ** Or: "master."  

a Exo. xx. 11; Ps. cxvi. 6.  

b Or: "Anointed One."  

c Ps. ii. 1, 2.
Holy Spirit, and keep back part of the price of the field?
4 "While it remained" was it not [as thine own] it remained? and "when sold" was it not [in thine own authority] that it still continued? Why was it that thou didst contrive in thy heart this deed?
Thou hast not dealt falsely [with men] but [with God].
5 And [as Ananias heard these words] he fell, and expired. And there came great fear upon all that heard; 6 but the young men [rising up] wrapped him about, and, bearing him forth, buried him.
7 <And it came to pass, after about three hours' interval> that his wife [not knowing what had happened] came in. And Peter began to say unto her—
Tell me! was it [for so much] ye gave up [the field]?
And [she] said—
Yea! for so much.
8 And [Peter] said unto her—
Why was it agreed by you to put to the proof the Spirit of the Lord?
Lo! the feet of them that have buried thy husband! are at the door, and they shall bear thee forth.
9 And she fell instantly at his feet, and expired. And the young men [coming in] found her dead; and, bearing her forth, they buried her with her husband.
10 And there came great fear upon the whole assembly, and upon all them that heard these things.

12 And through the hands of the Apostles were coming to pass many signs and wonders, among the people; and they were all with one accord in the portico of Solomon; 13 howbeit [of the rest] no one [durst] join himself unto them,—nevertheless the people continued to magnify them; 14 and [the more] were being added [when they believed in the Lord] through both of men and women; 15 so that even into the broad-ways were they bringing forth the sick, and laying them on small couches and beds, in order that [if Peter were coming along] even perchance his shadow might overshadow some one of them. Moreover even the throng of the cities all round Jerusalem was coming together, bearing sick folk, and such as were harassed by impure spirits,—[who] indeed, were being cured [one and all].

§10. The Authorities, foiled, are advised by Gamaliel.
17 But the High-priest [rising], and all' who were with him,—being the sect of the Sadducees,—were filled with jealousy, 18 and thrust their hands upon the Apostles, and put them in a public ward. 19 But [as messenger of the Lord] [by night] opened the doors of the prison; and [leading them out] said—
20 Be going your way, and [taking your stand] be speaking, in the temple, unto the people, all' the declarations of this Life.
21 Now [when they heard this] they entered, under the dawn, into the temple, and began teaching. And the High-priest and they who were with him [arriving] called together the high-counsel, and all' the senate of the sons of Israel; and sent off unto the prison, to have them brought. 22 And [the officers who came to the place] found them not in the prison; and, returning, brought tidings, 23 saying—
The prison we found we locked with all' safety, and the keepers standing at the doors; but [when we had opened the prison] [inside] found we [no one].
24 Now [when both the captain of the temple and the High-priests heard these words] they were utterly at a loss concerning them—what perhaps this might come to. 25 But some one [entering] brought tidings unto them—
Lo! [the men whom ye put in the prison] are in the temple, standing, and teaching the people!
26 Then] the captain with the officers [departing] brought them—not with violence,—for they were afraid of the people, lest they should be stoned; 27 but, leading them in, set them in the high-council. And the High-priest questioned them, 28 saying—
|Strictly| did we charge you not to be teaching upon this name; and lo! ye have filled Jerusalem with your teaching, and are minded to bring down upon us [the blood of this man].
29 But Peter and the Apostles [answering] said—
It is needful [to be yielding obedience] unto God' [rather than unto men]:—
30 [The God of our fathers] hath raised up Jesus,—whom ye I got into your hands, [suspending him upon a tree]:—
31 [Him, as Prince of Life and Saviour] hath God exalted unto his right hand,—to give repentance unto Israel, and remission of sins.
32 And [we] are witnesses of these things,—also the Holy Spirit, which God hath given unto them who are yielding obedience unto him.
33 And they, when they heard this, were cut to the heart, and were making up their minds to slay them. 34 But a certain man, rising up in the high-council, by name Gamaliel, a lawteacher honoured by all' the people, gave orders to put the men [outside, for a little];—35 and said unto them—
Men of Israel!
Be taking heed unto yourselves, what ye are about to inflict [upon these men].
36 For [before these days] there rose up one Theudas, affirming [himself] to be somebody,—unto whom was inclined a number of men, about four hundred; who was slain, and [all as many as had been trusting in him] were disbanded, and came to nothing. 37 After him] rose up Judas the Galilean, in the days of the enrolling, and drew a people
into revolt after him; and [he] perished, and [all, as many as had trusted in him] were scattered.

[Now, therefore] I say unto you—Stand aloof from these men, and let them alone; because [if] of men, be this project or this work— it will be overthrown,— but [if it is of God] ye will not be able to overthrow them: lest once [even fighters against God] ye be found.

And they were persuaded by him; and [calling unto prayer and unto the ministry] they charged them not to be speaking upon the name of Jesus; and let them go.

[They], therefore, went rejoicing from the presence of the high-council; in that they had been accounted worthy [in behalf of The Name] to suffer dishonour. And [every day in the temple, and at home] they ceased not to be teaching, and telling the good news as to the Anointed Jesus.

§ 11. Murmuring among the Disciples: Seven chosen to minister.

But [in these days] <the disciples multiplying>] there arose a murmuring of the Grecian Jews against the Hebrews, in that [their widows] were being overlooked in the daily ministry.

And the Twelve, calling near the throng of the disciples, said—

It doth not seem [right] that [we], forsaking the word of God, should be ministering unto tables.

But look out for yourselves, brethren, seven men from among you, who can be well-attested, full of Spirit and wisdom,—whom we will appoint over this need;

But [we], unto prayer and unto the ministry of the word> will give constant attention.

And the word was pleasing in the sight of all' the throng; and they selected Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte of Antioch; whom they set before the Apostles, and [praying] they laid upon them their hands. And the throng; and they selected Stephen, a man full of faith and Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte of Antioch; whom they set before the Apostles, and [praying] they laid upon them their hands.

§ 12. Stephen stirs up Opposition.

Now [Stephen] full of favour and power began to do great wonders and signs among the people. But there rose up certain of those out of the synagogue which is called [the synagogue] of them of Libertium and Cyrene and Alexandria, and certain of them from Cilicia and Asia,—disputing with Stephen; and they could not withstand the wisdom and the Spirit with which he was speaking.

We have heard him speaking profane things against Moses and God.

And they stirred upb the people and the elders and the scribes; and [coming upon him] they caught him away, and led him into the high-council. And they set up false witnesses, who said—

This man ceaseth not speaking things against this holy place and the law; 14 for we have heard him saying—

This Jesus the Nazareneb will overthrow this place, and will change the customs which [Moses] delivered unto us.

And looking steadfastly at him [all] they who were sitting in the high-council saw his face, as if the face of a messenger.


7 And [he] said—

Brethren and fathers, hearken!]
The God of Glorye appeared unto our father Abraham, while he was in Mesopotamia, before he dwelt in Haran,— and said unto him—

Get thee forth, out of thy land, and from among thy kindred, and come unto the land which I will show thee. I will point out.

Then [coming forth out of the land of the Chaldeans] he dwelt in Haran; and [from thence, when his father was dead] he removed him into this land, in which [ye] now dwell; and gave him no inheritance therein, not even a place to set his foot on; and yet promised to give it unto him in possession, and unto his seed after him, when we as yet he had not a child.

But God [spake thus]—

His seed shall be a sojourner in a foreign land, and they will bring it into bondage, and ill-treat it four-hundred years; and the nation unto which they shall be in bondage will [I] judge— said God;

and [after these things] shall they come forth, and render divine service unto me, in this place.

And he gave unto him a covenant of circumcision; and [thus] he begat Isaac, and circumcised him on the eighth day, and Isaac, Jacob, and Jacob, the twelve' patriarchs.

And [the patriarchs] being jealous of Joseph, gave him up into Egypt; and [God] was with him, and rescued him out of all'his tribulations, and gave him favour and wisdom before Pharaoh king of Egypt; and he...
appointed him governor over Egypt and all his house. 11 And there came a famine upon all Egypt 1 and Canaan, and great tribulation, and our fathers could not find pasture. 12 But Jacob, hearing there was corn in Egypt 1 sent off our fathers first; and the second time Joseph was made known unto his brethren, and the race of Joseph was made manifest unto Pharaoh. 13 And Joseph, sending forth, called for Jacob his father, and all the kindred, sitting oftentimes; 15 and Jacob went down into Egypt. And he died, and our fathers; and were brought over into Shechem, and laid in the tomb which Abraham had purchased, for a price of silver, of the sons of Hamor in Shechem.

Now just as the time of the promise was drawing near, wherewith God had agreed with Abraham, the people grew, and were multiplied in Egypt,— 18 until there arose another sort of king over Egypt, who had not known Joseph. 19 The same dealing craftily with our race ill-treated our fathers, so as to cause their babes to be exposed, to the end they might not be suffered to live. 20 In which season Moses was born, and was exceeding goodly,— who was nourished up three months in the house of his father; but when he was exposed, the daughter of Pharaoh rescued him, and nourished him for herself as a son. 22 And so Moses was trained in all the wisdom of the Egyptians, and was mighty in his words and works. 22 And when there was being fulfilled unto him a period of forty years, it came up on his heart, to look after his brethren the sons of Israel and seeing one being wronged, he defended him, and avenged him that was getting wearing down, in putting the Egyptian. 23 But he supposed his brethren would understand that God through his hand would give them deliverance; whereas they understood not. 22 On the following day also he appeared unto them, as they were contending, and would have reconciled them in peace, saying—

Men! ye are my brethren! Wherefore wrong ye one another? But he that was wronging his neighbour thrust him away, saying— Who hath appointed thee to be ruler and judge over us? 23 Art thou wishing to kill me in the same way thou didst kill yesterday, the Egyptian? 24 And Moses [k] at this saying, and became a sojourner in the land of Midian, where he begat two sons. 25 And when forty years were fulfilled, there appeared unto him in the desert of Mount Sinai a messenger, in a flame of fire, in a bush. 26 And Moses seeing it marvelled at the sight; and as he was going near to observe there came a voice of the Lord—

And I am the God of thy fathers. The God of Abraham and Isaac and Jacob. 27 And Moses becoming terrified durst not observe. 28 And the Lord said unto him— Loose the sandles of thy feet; For the place whereon thou art standing is hallowed ground. 29 I have indeed seen the ill-treatment of my people that is in Egypt, And unto their groaning have I hearkened, And have come down to rescue them. Now therefore, come! I will send thee into Egypt.

The same Moses whom they had refused, saying— Who hath appointed thee to be ruler and judge? The same both as ruler and redeemer did God send by the hand of the messenger who had appeared unto him in the bush; 30 The same led them forth, doing wonders and signs in Egypt, and in the Red Sea, and in the desert, forty years:
The same is the Moses that said unto the sons of Israel— A prophet, unto you will God raise up, from among your brethren, like unto me:
The same is he that came to be in the assembly in the desert, with the messenger who was speaking with him in Mount Sinai, and with our fathers, he who welcomed living utterances, to give unto us:
Unto whom our fathers would not become obedient, but thrust him away, and turned in their hearts unto Egypt, saying unto Aaron—

Make us gods who shall go before us; For as for this Moses who brought us forth out of Egypt>

We know not what hath befallen him! 41 And so they fell to self-making in those days, And offered sacrifice unto the idol, And rejoiced in the works of their hands. 42 But God turned and delivered them up to be doing divine service unto the host of heaven,— Just as it is written in a book of the prophets— Victims and sacrifices did ye offer unto me,"
Nay! but ye took with you the tent of Moloch, and the star of the god Rephan, — the forms which ye made to bow down unto them: Therefore will I carry you away beyond Babylon.  

The tent of witness was with our fathers in the desert, according as he who was speaking unto Moses gave instructions to make it according to the model which he had seen.  

Which our fathers succeeding to also found favour before God, and asked to find a habitation for the God of Jacob.  

But Solomon built him a house.  

Although indeed the Most High is not in hand-made places: just as the prophet saith: —  

[Heaven] is my throne, and [the earth] is my footstool: what manner of house will ye build me, saith the Lord,— or what shall be the place of my resting?  

Hath not my hand made all these things?  

Yea they slew them who declared beforehand against the Holy Spirit; — against me in this day do they thrust me out, and cast me behind their ears, and rush with one accord upon me;  

Who indeed, received the law through ranks of messengers, —  

And guarded it not.  

And [while they were hearing these things] they were being pierced in their hearts, and began saying —  

Lo! I see the heavens opened, and the Son of Man, standing on the right hand of God;  

And [crying out with a loud voice] they held their ears, and rushed with one accord upon him;  

And [thrusting him forth outside the city] proposed to stone him.  

And the witnesses laid their garments at the feet of a young man named Saul.  

And they stoned Stephen, as he was invoking and saying —  

Lord Jesus! give welcome unto my spirit.  

And kneeling down he cried out with a loud voice —  

Lord! do not charge against them this sin.  

And [having said this] he fell asleep.  

And [Saul] was taking pleasure with them in his death. Moreover there arose, in that day, a great persecution against the assembly which was in Jerusalem: [and] all were scattered abroad throughout the countries of Judaea and Samaria, except the apostles.  

Howbeit reverent men assisted at the burial of Stephen, and made great lamentation over him.  

But [Saul] went on to lay waste the assembly, along the houses going in, and [dragging off both men and women] was delivering them up into prison.

§ 15. Philip preaches in Samaria.  

They, indeed, therefore, who were scattered abroad passed through, telling the good-news of the word; and [Philip] [going down unto the city of Samaria] proclaimed unto them the Christ.  

And the multitudes began to give heed unto the things that were being spoken by Philip, with one accord, when they heard him, and saw the signs which he was working. For from many who had impure spirits shouting with a loud voice they were going out, and [many that were paralysed and lame] were cured.  

And there came to be great joy in that city.  

But [a certain man named Simon] was already in the city, practising magical arts, and astonisheing the nation of Samaria,—saying that himself was someone great: unto whom all who were giving heed, from small even to great, saying —  

This is the Power of God, which is called Great.  

And they were giving heed to him, because that [for a considerable time] with his magical arts he had astonished them.  

But when they believed Philip telling the good news concerning the kingdom of God, and the name of Jesus Christ> they proceeded to be immersed, both men and women.  

And [Simon himself also] believed; and [having been immersed] was in constant attendance on Philip,—and beholding signs and great works of power coming to pass was astonished.  

And the Apostles who were in Jerusalem, hearing that Samaria had welcomed the word of God, sent out unto them Peter and John;  

who, indeed, going down, prayed for them, that they might receive Holy Spirit; — for [not yet] had it upon any one of them fallen, but only to begin with they had been immersed into the name of the Lord Jesus.  

And they proceeded to lay their hands upon them, and they were receiving Holy Spirit.
18 But Simon <seeing that through means of the laying on of the hands of the Apostles | the Spirit was being given | offered unto them money, saying—
   Give unto me also | this authority,—
In order that <on whomsoever I may lay my hands | he may receive Holy Spirit.
20 And | Peter | said unto him—
   Thy silver | with thee | go to destruction! Because | the free-gift of God thou didst suppose could | with money | be obtained!
21 Thou hast neither part nor lot in this matter; For [thy heart] is not upright before God.a
22 Repent, therefore, from this thy baseness, And entreat of the Lord—
Whether | after all | the purpose of thy heart shall be forgiven thee;
23 For I see that thou servest as
A gall-root of bitterness, And a bond of unrighteousness.b
24 And Simon | answering | said—
Entreat ye, in my behalf, unto the Lord;
That | nothing | may come upon me.

34 And Philip | answering | said—
Entreat ye, in my behalf, unto the Lord; That | nothing | may come upon me.

35 And Philip <opening his mouth, and beginning from this scripture | told him the glad tidings of Jesus.
36 And <as they were journeying along the way | they came unto a certain water,—and the eunuch saith—
   Lo! water!
What doth hinder my being immersed? [3] a
38 And he commanded the chariot to stand still; and they went down, both, into the water, 'both Philip and the eunuch,—and he immersed him.
39 But <when they came up out of the water> | the Spirit of the Lord | caught away Philip; and | the eunuch | saw him no more; for he was going on his way rejoicing.

40 Now [Philip] | was found at Azotus; and | passing through | he was telling the glad tidings unto all the cities, until he came unto Cesarea.

§ 17. The Conversion of an Ethiopian Eunuch. Chap. xxii. 6,ff.; xxvi. 12,ff.
9 But [Saul] | <yet breathing threatening and slaughter against the disciples of the Lord> | going unto the High-priest | asked from him letters for Damascus, unto the synagogues; to the end that | if he should find | any | who were of The Way, whether men or women | he might bring them | bound | unto Jerusalem. But | as he was journeying | it came to pass that he was drawing near unto Damascus, and suddenly there flashed around him a light out of heaven: and | falling unto the earth | he heard a voice saying unto him—
   Saul! Saul! why | me | art thou persecuting?
3 And he said—
   Who art thou, Lord?
And | he | said—
I am Jesus, whom | thou | art persecuting.
6 But rise up, and enter into the city, and it shall be told thee what thou must do.
7 But | the men who were accompanying him | stood speechless,—hearing, indeed, the voice, but beholding no one. And Saul arose from the earth, and | his eyes being opened | he could see | nothing |; and | taking him by the hand they led him into Damascus,— and he was three days without seeing, and did neither eat nor drink. 
10 Now there was a certain disciple in Damascus, by name Ananias; and | the Lord | said unto him in a vision—
   Ananias!
And | he | said—
   Lo! I am here, Lord!
11 And the Lord | said unto him—
   Rise! go into the street which is called Straight, and seek | in the house of Judas, one Saul, by name, of Tarsus.

a WH omit. p. 806.
 Or: "in fact." Donald—
 Or: "inspiring." 4 Or: "sound."
For lo! he is praying,—and hast seen a man [in a vision]. Ananias by name, coming in and laying on him his hands, to the intent he should see.

13 And Ananias [answered]—

Lord! I have heard from many, concerning this man,—how many evil things, unto thy saints! he hath done, in Jerusalem;

14 And [here] he hath authority from the High-priests, to bind all' them that call upon thy name.

15 But the Lord said unto him—

Be going thy way; for [a choice vessel unto me] is this man, to bear my name before both [the] nations and kings, and the sons of Israel; 16 for [I] will let him understand how many things he must needs [for my name] [suffer];

17 And Ananias departed, and entered into the house; and [laying upon him his hands] said—

Saul, brother! The Lord hath sent me,—and thou shalt recover sight, and be filled with Holy Spirit.

18 And, straightway, there fell from him— from his eyes,—as it were scales; he recoveredsight, and was able to see food, gaining strength. And he came to be with the disciples who were [in Damascus], certain days; 19 and [straightway, in the synagogues] he began proclaiming Jesus, that he was with the disciples who were |in Damascus|.

20 And he saw Peter, and said—

Tabitha, arise!

And she, opening her eyes, and seeing Peter, sat up. And giving her his hand, he raised her up; and calling the saints and the widows, presented her [living]. And it became [known] throughout the whole of Joppa, and many believed upon the Lord. And it came to pass that [for a considerable number of days] he abode in Joppa, with one Simon, a tanner.


10 But a certain man in Cesarea, by name Cornelius, a centurion of the band called Italian,—a devout, and fearing God with all' his house, doing many alms unto the people, and supplicating God continually—saw, in a vision, manifestly, as if about the ninth hour of the day, a messenger of God, coming in unto him, and saying unto him—Cornelius!
And he said unto him—

"Thy prayers and thine alms have gone up for a memorial before God."

And now therefore, send men unto Joppa, and fetch one Simon who is surnamed Peter,—

the same is a guest with one Simon a tanner, whose house is by the sea.

And when the messenger who had been speaking with him had departed, he sent them off unto Joppa. Now <on the morrow, as those men were journeying, and unto the city drawing near> Peter went up on the housetop to pray, about the sixth hour; but he became hungry, and wished to eat,—and while they were making ready there came upon him a trance; and he beheld the heavens opened, and coming down a kind of vessel, like a large linen cloth, by its four corners (being let down upon the earth), in which were all the quadrupeds and creeping things of earth and birds of heaven. And there came a voice unto him—

Rise, Peter! sacrifice and eat.

But Peter said—

"By no means! Lord! because at no time have I eaten anything common or unclean.

And a voice came a second time, unto him—

"What things God hath cleansed, be not thou making common."

Now <on this> took place thrice; and straightway was the vessel taken up into heaven.

And as Peter was pondering over the vision which he had seen, he went in, and findeth many come together; and there came a voice unto him—

And Cornelius was expecting them, having called together his kinsfolk and intimate friends. And when it came about that Peter entered, Cornelius met him, and falling at his feet did homage. But when Peter raised him up, saying—

"Arise, I also myself am a man!"

And conversing with him, he went in, and findeth many come together; and said unto them—

"Ye well know, how unlawful it is, for a Jew to be joining himself, or coming in, unto one of another race. And yet unto me hath God pointed out that I should be calling no man common or unclean."

Wherefore even without gainsaying came I when sent for. I ask, therefore, [for what reason] ye sent for me.

And <Four days ago, counting unto this very hour> I was keeping the ninth hour as one of prayer, in my house. And lo! a man stood before me, in bright clothing, and said—

Cornelius!

Thy prayer hath been heard, and thine alms have been remembered before God.

Send, therefore, unto Joppa, and fetch Simon, who is surnamed Peter. The same is being entertained in the house of one Simon a tanner, by the sea.

Immediately therefore, I sent unto thee: Thou also hast well done in coming. Now therefore, all well before God are present, to hear all things that have been enjoined upon thee by the Lord.

And Peter, opening his mouth, said—

"Of a truth I find that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable unto him.

<As touching the word he hath sent unto the sons of Israel, announcing the glad tidings of peace through Jesus Christ—the same is Lord of all> ye yourselves know what hath come to pass throughout the whole of Judea, beginning from Galilee, after the immersion which John proclaimed, respecting Jesus who was of Nazareth;—

How God anointed him with Holy Spirit and with power, Who went about, doing good and healing all that were oppressed by the adversary, because God was with him.

We also are witnesses of all things which he did, both in the country of the Jews and Jerusalem; Whom they even slew by suspending upon a tree;—

Or: "improper," "out of place," "disorderly." • Isa. 11. 1. • Deu. x. 17. • Deu. xxii. 23 f.

Or: "Sir." • Cp. Deu. xii. 21, n. • Ps. evii. 20; eviixvii. 18.
God raised up on the third day, and gave him to become manifest, not unto all the people, but unto witnesses who had been fore-appointed by God, unto us, who, indeed, did eat and drink with him after his rising from among the dead. And he bade us to proclaim unto the people, and bear full witness, that—

|This| is he that hath been marked out by God to be judge of living and dead.

41 And unto the same do all the prophets bear witness. That remission of sins shall be received through his name, by every one that believeth on him. While Peter was yet speaking these words the Holy Spirit fell upon all who were hearing the word. 45 And the faithful of the circumcision who had come with Peter, were amazed,—in that upon the nations also the free-gift of the Holy Spirit had been poured out; for they heard them speaking with tongues, and magnifying God. Then answered Peter—

47 Surely then [the water] can no man forbid, that these should not be immersed,—seeing that [the Holy Spirit] they have received [as well as we].

48 And he commanded them [in the name of Jesus Christ] to be immersed. Then requested they him, to abide still some days.

§ 21. Peter's defence to Them of the Circumcision.

Now the Apostles and the brethren who were throughout Judaea [heard] that the nations also had welcomed the word of God. And Peter came up unto Jerusalem; they of the circumcision began to find fault with him, saying—

He went in unto men [uncircumcised], and did eat with them. But Peter [making a beginning] went on to set forth the matter unto them in order, saying—

If I was in the city of Joppa, praying, and saw, in a trance, a vision:—coming down a sort of vessel, like a large sheet, [by four corners] being let down out of heaven, and it came even unto me: 4 into which steadfastly looking, I began to observe, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things, and the birds of heaven.

Moreover I heard a voice also, saying unto me—

Rise, Peter! sacrifice and eat. But I said—

By no means, Lord, because [a common or unclean thing] hath [at no time] entered into my mouth.

And a voice answered, a second time, out of heaven—


And [this] took place [therefore],—and the

whole was drawn up again into heaven; and lo! [immediately] three men halted at the house wherein we were, sent from Caesarea unto me. And the Spirit bade me go with them, [nothing] doubting. And there went with me these six brethren also; and we entered into the house of the man, and he related to us how he had seen the messenger in his house, standing, and saying—

Send away unto Joppa, and fetch Simon, who is surnamed Peter; who shall speak words unto thee, whereby thou shalt be saved, [thou] and all thy house.

And [as I began to be speaking] the Holy Spirit fell upon them, just as upon us also, at the beginning.

And I was put in mind of the word of the Lord, how he used to say—

John indeed, immersed [with water]; but [ye] shall be immersed in Holy Spirit.

If therefore [the like free-gift] God gave unto them, as even unto us, when we had believed upon the Lord Jesus Christ, who was [I] that I could withstand God?

And [having heard these things] they held their peace, and glorified God, saying—

Hence [unto the nations] God hath granted repentance unto life.

§ 22. The Dispersion (chap. viii. 1): the Faith spreads as far as Antioch in Syria, whither Barnabas is sent, Saul is brought, and Agabus comes with tidings of a Famine.

They, therefore, who had been scattered abroad by reason of the tribulation that took place on account of Stephen] passed through as far as Phoenice and Cyprus and Antioch, unto no one speaking the word, save alone unto Jews. And there were some from among them, Cyprians and Cyrenians, who, indeed, [coming unto Antioch] began speaking [even unto the Grecian Jews], announcing the glad-tidings as to the Lord Jesus; and the hand of the Lord was with them, and a great number—they who believed—turned unto the Lord. And the matter was reported in the hearing of the assembly that was in Jerusalem, concerning them; and they sent forth Barnabas, as far as Antioch; who <arriving, and seeing the favour which was of God> rejoiced, and went on to beseech all [with the purpose of their heart] to abide [in] the Lord; because he was a good man, and full of Holy Spirit and faith; and a considerable multitude were added unto the Lord. He went away, however, unto Tarsus, to seek up Saul; and, finding him, he brought him unto Antioch. And so it was with them, that [for a whole year] they were brought together in the assembly, and taught a considerable multitude; also that the disciples [first in Antioch] were called [Christians].

* Chap. i. 5. * XI: "into the ears."
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ACTS XI. 27—30; XII. 1—25; XIII. 1—4.

27 Now in these days, there came down from Jerusalem, prophets, unto Antioch. And one from among them, by name Agabus, rising up, gave a sign, through means of the Spirit, that a great famine was coming over all the inhabited earth, which, indeed, came to pass under Claudius. And according as any one of the disciples was being prospered, they each one of them set apart something for ministering, to send unto the brethren who dwelt in Jerusalem;—which thing they also did, sending it unto the Elders, through the hand of Barnabas and Saul.


12 Now in the course of that season Herod the king thrust forth his hand to harm some of them of the assembly,—and slew James the brother of John with a sword; and seeing that it was acceptable unto the Jews, he went on to apprehend Peter also (now they were the days of unleavened bread),—whom also having seized, he put into prison, delivering him up unto four quaternions of soldiers, to be guarding him,—intending after the passover to bring him up unto the people. Therefore, was kept in the prison; but prayer was earnestly being made by the assembly, unto God, concerning him. And when Herod was about to bring him forth, he was Peter sleeping between two soldiers, bound with two chains; also, before the door, were keeping the prison. And lo! a messenger of the Lord stood over him, and a light shone in the cell; and smiting the side of Peter, he roused him up, saying—Rise up quickly! And his chains fell off out of his hands. And the messenger said unto him—Gird thyself, and bind on thy sandals. And he did so. And he said unto him—Throw around thee thy mantle, and be following me. And, coming out, he began following, and knew not that it was true which was coming about through means of the messenger; but supposed that a vision he was beholding. And passing through the first ward and the second, they came unto the iron gate that leadeth into the city, the which of its own accord opened unto them; and, coming out, they went on through one street, and straightway the messenger was parted from him. And Peter, coming to himself, said—[Now] know I, of a truth, that the Lord hath sent forth his messenger, and taken me out of the hand of Herod, and all the expectation of the people of the Jews.

13 And, considering the matter, he came unto the house of Mary, the mother of John who was surnamed Mark, where a considerable number were gathered together and praying. And when he had knocked at the door of the porch, there came unto it a maiden to hearken, by name Rhoda; and recognizing the voice of Peter, she opened not the porch, but running in, bare tidings, that Peter was standing before the porch. But they unto her said—Thou art raving!

15 [She] however, kept on strongly declaring that it was. But [they] were saying—It is his messenger.

16 And Peter continued knocking; and, opening, they saw him, and were amazed. But making a sign to them with his hand to hold their peace he related to them how the Lord had brought him forth out of the prison; and he said—Carry tidings unto James and the brethren, as to these things.

And, going out, he went his way unto some other place. And when it became day, there was no small commotion among the soldiers, as to What, then, Peter had become! And Herod, seeking after and not finding him, having examined the guards, ordered them to be led away to death; and going down from Judea unto Cesarea, stayed there.

20 Now he was bitterly hostile to them of Tyre and Zidon; but with one accord they came unto him, and persuading Blastus, who was over the bed-chamber of the king, they were urging for peace; because their country was fed by the king's. And on an appointed day, Herod, putting on royal apparel, and seating himself upon the tribunal, proceeded to deliver an oration unto them. And the populace began to shout—[A god's voice, and not a man's!]

23 And instantly there smote him, a messenger of the Lord, because he gave not the glory unto God; and becoming worm-eaten he expired.

24 And the word of the Lord went on growing and multiplying.

25 And Barnabas and Saul, returned unto Jerusalem, fulfilling the ministering, taking with them John who was surnamed Mark.

§ 24. Barnabas and Saul sent forth from Antioch, visit Cyprus, Pamphylia, Pisidia and Lycaonia; and return by Attalia unto Antioch.

13 Now there were in Antioch, distributed through the existing assembly,—prophets and teachers: both Barnabas and Symeon who was called Niger, and Lucius the Cyrenian, Manaen also, Herod the tetrarch's foster-brother, and Saul. And as they were publicly ministering unto the Lord and fasting> the Holy Spirit said—Separate forthwith unto me, Barnabas and Saul, unto the work whereunto I have called them.

10 Then, fasting and praying, and laying their hands upon them, they sent them away.

11 [They], therefore, being sent forth by the
Holy Spirit went down unto Seleucia, and from thence sailed away unto Cyprus; and coming to be in Salamis, they declared the word of God in the synagogues of the Jews; and they had [John also] as an attendant. 

And passing through the whole island, as far as Paphos, they found a certain man, a magician, a false-prophet, a Jew, whose name was Bar-jesus; who was with the proconsul, Sergius Paulus, an intelligent man. [The same] calling for Barnabas and Saul sought to hear the word of God. But Elymas the magician,—for so, when translated, is his name,—withstood them; seeking to turn aside the proconsul from the faith. But Saul [who is also Paul] filled with Holy Spirit, looking steadfastly at him said—

O full of all guile, and all recklessness! Son of an adversary! Enemy of all righteousness!—Wilt thou not cease to pervert the straight ways of the Lord? 

Now therefore, lo! the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun, until a fitting time. Then the proconsul, seeing what had happened, believed, being amazed at the teaching of the Lord. 

And setting sail from Paphos [Paul's company] came into Perga of Pamphylia; but John [withdrawing from them] returned unto Jerusalem. If they, however, passing through from Perga, arrived at Antioch of Pisidia; and going into the synagogue on the sabbath-day, sat down. And after the reading of the law and the prophets the synagogue-rulers sent unto them, saying—

Brethren! if there is in you a word of exhortation unto the people say on. 

And Paul standing up and making a sign with his hand said—

Ye men of Israel! and such as revere God! hearken:—

The God of this people Israel chose our fathers, and the people he exalted by their sojourn in the land of Egypt, and with a high arm brought them out of it; and for the time of about forty years bare with their manner in the desert; and overthrowing seven nations in the land of Canaan gave them their land as an inheritance about four hundred and fifty years. And after these things he gave them judges, until Samuel the prophet. And from that time they asked for themselves a king, and God gave them Saul, son of Kish, a man of the tribe of Benjamin, during forty years; and setting him aside raised up [David] unto them for king. Of whom he also said [bearing witness]—

I have found David, the son of Jesse,—

A man according to my heart, 

Who will do all my will. 

From this man's seed hath God according to promise brought unto Israel, a saviour—

John beforehand proclaiming before the face of his coming in, an immersion of repentance, unto all the people of Israel. And as John was fulfilling his course he was saying—

Whom are ye supposing that I am? 

I am not he! But lo! there cometh, after me, One of whom I am not worthy the sandals of his feet; to loosen.

Brethren! sons of the race of Abraham, and those who among you revere God,—unto you hath this word of salvation been sent forth. For they who were dwelling in Jerusalem, and their rulers, not recognising him have, by judging him, fulfilled [the every voices of the prophets which every sabbath are being read; and though no single cause of death they found] yet claimed they of Pilate that he should be slain. And when they had finished all those things which concerning him had been written; taking him down from the tree they put him in a tomb. But [God] raised him from among the dead: Who appeared, during many days, unto them who had come up with him from Galilee unto Jerusalem; who, indeed, now are his witnesses unto the people. 

We therefore, unto you bring the good news, as to the promise which unto our fathers was made. That God hath fulfilled the same for our children, by raising up [Jesus]: 

As also [in the second psalm] it is written—

For they who were dwelling in Jerusalem, and their rulers, not recognising him have, by judging him, fulfilled [the every voices of the prophets which every sabbath are being read; and though no single cause of death they found] yet claimed they of Pilate that he should be slain. And when they had finished all those things which concerning him had been written; taking him down from the tree they put him in a tomb. But [God] raised him from among the dead: Who appeared, during many days, unto them who had come up with him from Galilee unto Jerusalem; who, indeed, now are his witnesses unto the people. 

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We therefore, unto you bring the good news, as to the promise which unto our fathers was made. That God hath fulfilled the same for our children, by raising up [Jesus]:

As also [in the second psalm] it is written—

My son! art thou: 

T: [this day] have begotten thee. 

And in that he raised him from among the dead, no more destined to return unto corruption: on this wise hath he spoken—

I will give unto you the faithful loving-kindnesses of David. 

Wherefore also [in a different place] he saith—

Thou wilt not give thy man of loving-kindness to see corruption. 

For [David] indeed, unto his own generation having done service, by the counsel of God fell asleep, and was added unto his fathers, and saw corruption; 

But [he whom God] hath raised did not see corruption.
38 Be it \[known\] unto you, therefore, brethren,—That \[through\ this man\] \[unto you\] remission of sins is declared; \[and\] \[from\ all things from which ye could not \[by the\ law of Moses\] be justified \[by\ this man\] \[everyone\] that believeth \[is justified\].

40 Be taking heed, therefore, lest that which \[spoken in the prophets—\]

41 See, ye despisers, and marvel, and disapper:

In that \[a work\] \[in working in\] your days,—"A work\] \[which in noise will ye believe.

Though one relate it in full unto you."

42 And <as they were going out> they kept on beseeching that \[on the ensuing\] sabbath might be spoken unto them these things. And \[when the congregation was broken up\] there followed many of the Jews, and of the devout proselytes, with Paul and Barnabas; who, indeed, \[in speaking unto them\] went on persuading them to abide in the favour of God.

43 And \[on the coming\] sabbath \[almost all\] the city was gathered together, to hear the word of God. But \[the Jews\] \[seeing\] \[them all\] were filled with jealousy,—and began speaking against the things which \[by Paul\] were being spoken, \[defaming\] them.

44 And Paul and Barnabas \[speaking boldly\] said—

"Unto you\] was it necessary, that the word of God \[should first\] be spoken:

<Seeing ye are thrusting it from you, and \[unworthy\] are judging yourselves of the age-abiding\' life> lo! we turn unto the nations;\[for\] \[so\] hath the Lord commanded us—

That thou mayest be for salvation unto the end of the earth."

And they of the nations \[hearing\[this\]] began to rejoice, and to be glorifying God, and they believed—\[as many as had become disposed for life age-abiding\].

And \[the word\] of the Lord went on to be carried through the whole country. But \[the Jews\] urged on the devout women of the higher class, and the chief men of the city, and roused up a persecution against Paul and Barnabas,—and thrust them out from their bounds. But \[they\] \[shaking off the dust of their feet against them\] came into Iconium.

And \[the disciples\] \[were filled with joy, and with Holy Spirit.

14 And it came to pass, in Iconium, that they together entered into the synagogue of the Jews, and so spake, that there believed, both of Jews and Greeks, a great\' throng. But \[the unpersuaded\] Jews roused up and provoked the souls of the nations against the brethren.

3 A good while, therefore, tarried they\] using boldness of speech \[in dependence] upon the Lord, who was bearing witness unto his word of favour, granting \[signs and wonders\] to be coming to pass through their hands. \[And\] \[the throng of the city was divided; and \[some\] indeed were with the Jews, while \[some\] were with the apostles. But <when there took place an assault both of them of the nations and of the Jews, with their rulers, to maltreat and to stone them> they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the surrounding country; and \[there\] were they announcing the glad tidings.

8 And \[a certain man in Lystra, impotent in his feet\] was sitting,—lame from his mother\'s womb, who never \[had walked. \[This man heard\] upon Paul, as he was speaking,—who <looking steadfastly at him, and seeing he had faith to be made well> \[said\], with a loud voice—

Stand up on thy feet, erect!

And he sprang up, and began to walk about.

And \[the multitudes\] \[seeing\] \[what Paul had done] lifted up their voice, in the speech of Lycaonia—

'The gods, made like unto men; have come down unto us!'" And they went on to call Barnabas, Jupiter, and Paul, Mercury, seeing that \[he\] was the leader of discourse. Also \[the priest of the Jupiter that was before the city\] \[bringing\] \[bulls and garlands unto the gates\] \[with the multitudes\] \[would have offered sacrifice. \[But the apostles Barnabas and Paul, \[hearing\] of it, rending asunder their own\] mantles, sprang forward amidst the multitude, crying aloud.

Men! why \[these things\] are ye doing? \[We also\] \[of like nature with you\] are \[men\], bringing you the good news, that \[from these\' vain things\] ye should be turning unto a living God:

Who made heaven and the earth and the sea and all things therein;

Who \[in the bygone\'] generations\] suffered all the nations to be going on in their own ways,—

Although \[not without witness\] he left himself, \[doing good;\]

[From heaven\] \[upon you\] giving \[rain\] and fruitful seasons,

Filling \[with food and gladness\] your hearts.

Even these things\] \[saying\], \[scarcely\] restrained they the multitudes from offering sacrifice unto them.

But there came thither, from Antioch and Iconium, \[Jews\], and \[persuading the multitudes and stoning Paul\] they dragged him outside the city, supposing him to be dead.

Howbeit, \[the disciples surrounding\] him he rose up, and entered into the city. And \[on the morrow\] he went forth, with Barnabas, unto Derbe.
Delivering the good news unto that city also, and making a good number of disciples, they returned unto Lystra, and unto Iconium, and unto Antioch,—confirming the souls of the disciples, beseeching them to abide in the faith, and [declaring] that Through many tribulations must we enter into the kingdom of God. Moreover appointing unto them by vote, in each assembly, elders, praying with fasting, they commended them unto the Lord on whom they had believed. And passing through Pisidia they came into Pamphylia; and speaking in Perga the word, they came down unto Attalia; and from thence they sailed for Antioch, when the grace of God was given unto them for the work which they had fulfilled. And when they had arrived and gathered together the assembly they began recounting how many things God had done with them, and that he had opened the door of faith unto the nations. And they spent no little time with the disciples.

§ 25. Must Gentiles be Circumcised? The Question settled in Jerusalem.

15 And certain persons, coming down from Judea, began to teach the brethren—Except ye be circumcised according to the custom of Moses ye cannot be saved.

9 And when Paul and Barnabas had had no little discussion and discussion with them it was arranged, that Paul and Barnabas and certain others from among them should go up unto the Apostles and Elders in Jerusalem concerning this question. [They], therefore, being set forward by the Assembly began passing through Phoenicia and Samaria, fully relating the conversion of them of the nations, and were causing great joy unto all the brethren. And having arrived in Jerusalem they were welcomed by the Assembly and the Apostles and the Elders; and they recounted all things God had done with them. But there [had] stood forth some of those who [from the sect of Pharisees] had believed, saying—It is needful to be circumcising them, also to charge them to be keeping the law of Moses.

6 And the Apostles and Elders [were gathered] together to see about this matter. [And when much] discussion had arisen Peter standing up, said unto them—Brethren! Ye yourselves well know that in days long past amongst you God chose that through my mouth the nations should hear the word of the glad tidings, and believe. And the heart-observing God [bare witness] unto them giving the Holy Spirit, just as even unto us; and made no distinction at all between us and them, by their faith purifying their hearts.

10 [Now] therefore, why are ye proving God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we have been able to bear.

11 But through the favour of the Lord Jesus we believe we shall be saved, in like manner as even they.

12 And all the throng held their peace, and began to hearken unto Barnabas and Paul relating how many signs and wonders God had done among the nations through them. And after they held their peace James answered, saying—Brethren! hearken unto me.

14 [Symeon] hath fully told how God first visited, to take out of the nations, a people for his name.

15 And with this agree the words of the prophets, according as it is written—After these things will I return, and will rebuild the tent of David that hath fallen, and the ruins thereof will I rebuild, and will set it up again:

17 That the residue of men may seek out the Lord, and all the nations upon whom my name hath been called, saith the Lord that doeth these things, known from age-past times.

18 Wherefore I judge, not to be troubling them who [from the nations] are turning unto God; but to write unto them, To abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood.

21 For [Moses] out of ancient generations hath in every city [them who proclaim him]; seeing [that in the synagogues] every sabbath he is read.

22 Then seemed it good, unto the Apostles and the Elders with the whole Assembly, to send [chosen] men from among them unto Antioch, with Paul and Barnabas,—even Judas who is called Barabbas, and Silas, men taking a lead among the brethren: writing through their hand—The Apostles and the Elder Brethren unto the brethren throughout Antioch and Syria and Cilicia who are from among the nations wish joy!

24 Inasmuch as we had heard that [certain from among us] had troubled you with words, dismantling your souls,—unto whom we had given no instructions, it seemed good unto us [coming to be of one accord], that we should choose men and send them unto you, with our beloved Barnabas and Paul, men who have given up their lives in behalf of the name of our Lord Jesus Christ.

27 We have sent, therefore, Judas and Silas, who also [themselves] by word of mouth can tell you the same things.

28 For it hath seemed good unto the Holy Spirit, and unto us [no greater burden] to
be laying upon you, than these necessary things:

28 To be abstaining from idol sacrifices,
And from blood,
And from what is strangled,
And from fornication,—

From which if ye keep yourselves ye shall prosper. Fare ye well.

29 They, therefore, being let go came down unto Antioch; and having gathered together the throng delivered the letter, and when they read it they rejoiced for the consolation.

And both Judas and Silas being themselves also prophets with much discourse consoled and confirmed the brethren. And when they had spent a time they were let go, in peace, from the brethren, unto them who had sent them. [28]

30 § 26. Paul and Barnabas, differing about Mark, separate: Barnabas, with Mark, sails for Cyprus; Paul, with Silas, journeys from Antioch round about to Troos.

31 But Paul and Barnabas tarried in Antioch, teaching and telling the joyful tidings, along with many others also, of the word of the Lord.

32 And after certain days Paul said unto Barnabas—

Let us now return, and visit the brethren in every city in which we have declared the word of the Lord, and see how they are.

33 And Barnabas was minded to take with them John also, called Mark; but Paul deemed it right as to him who had withdrawn from them, to depart from Pamphylia, and had not gone with them unto the work not to be taking with them this man. And there arose an angry feeling, so that they parted from one another: and Barnabas, taking Mark, sailed away unto Cyprus, whereas Paul, choosing Silas went forth, committed unto the favour of the Lord by the brethren, and proceeded to pass through Syria and Cilicia, confirming the assemblies. And he came even unto Derbe, and unto Lystra; and lo! a certain disciple was there, by name Timothy, son of a believing Jewish woman, but whose father was a Greek, who was well-attested by the brethren in Lystra and Iconium.

§ 27. Paul and his Companions come from Troos unto Philippi: Lydia—the Jailer—and others believe.

9 And a vision by night unto Paul appeared:—

A man of Macedonia there was, standing and beseeching him, and saying—

Come over into Macedonia, and bring us succour!

10 Now when the vision he had seen was straightway we sought to go forth unto Macedonia, concluding that God had summoned us to tell the glad tidings unto them.

11 Setting sail, therefore, from Troos we ran straight into Samothracia, and on the morrow unto New City, and from thence unto Philippi, which, indeed, is the first city of the part of Macedonia—a colony. And we were, in this city, spending certain days; and on the day of rest we went forth outside the gate, beside a river, where we supposed there was a place of prayer, and sitting down we went on to speak unto the women who had come together. And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, devout towards God was hearkening, whose heart the Lord fully opened, to giving heed unto the things being spoken by Paul. And when she was immersed, and her house she besought us, saying—

If ye have judged me to be a believer in the Lord come into my house, and abide there.

And she constrained us.

14 And it came to pass as we were on our way unto the place of prayer a certain damsel, having a spirit of Python met us, who, indeed, much gain was presenting unto her masters by divining. The same following after Paul and us, kept crying aloud, saying—

These men are servants of the Most High God,

Who, indeed, are declaring unto you a way of salvation.

15 And this she continued to do for many days. But Paul worn out and turning unto the spirit said—

I charge thee, in the name of Jesus Christ, to come out from her. And it came out the same hour. And <her masters seeing> that their hope of gain had gone out lay hold on Paul and Silas dragged them into the market-place unto the rulers; and leading them forward unto the magistrates said—

These men are exceedingly troubling our city, they being Jews.

16 And the assembly therefore were being confirmed in the faith, and increasing in number (every day).

17 They passed through the Phrygian and Galatian country, being forbidden by the Holy Spirit to speak the word in Asia; but coming along Myasia they were attempting to journey into Bithynia—and the Spirit of Jesus suffered them not; but passing by Myasia they came down unto Troes.

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37 And Barnabas was minded to take with them John also, called Mark; but Paul deemed it right as to him who had withdrawn from them, not to be taking with them this man. And there rose an angry feeling, so that they parted one from the other: and Barnabas taking Mark sailed away unto Cyprus, whereas Paul choosing Silas went forth, committed unto the favour of the Lord by the brethren, and proceeded to pass through Syria and Cilicia, confirming the assemblies. And he came even unto Derbe, and unto Lystra; and lo! a certain disciple was there, by name Timothy, son of a believing Jewish woman, but whose father was a Greek, who was well-attested by the brethren in Lystra and Iconium.

3† The same would Paul have gone forth with him, and took and circumcised him, on account of the Jews who were in those places; for they one and all knew that his father was a Greek.

4 And as they passed through the cities they were delivering unto them, for observance, the decrees which had been decided upon by the Apostles and Elders who were in Jerusalem.

§ 21. The assembly therefore were being confirmed in the faith, and increasing in number (every day).

6 And they passed through the Phrygian and Galatian country, being forbidden by the Holy Spirit to speak the word in Asia; but coming along Myasia they were attempting to journey into Bithynia—and the Spirit of Jesus suffered them not; but passing by Myasia they came down unto Troes.

§ 27. Paul and his Companions come from Troos unto Philippi: Lydia—the Jailer—and others believe.

§ § 20. Paul and Barnabas, differing about Mark, separate: Barnabas, with Mark, sails for Cyprus; Paul, with Silas, journeys from Antioch round about to Troas.

35 But Paul and Barnabas tarried in Antioch, teaching and telling the joyful tidings, along with many others also, of the word of the Lord.

38 And after certain days Paul said unto Barnabas—

Let us now return, and visit the brethren in every city in which we have declared the word of the Lord, and see how they are.

37 And Barnabas was minded to take with them John also, called Mark; but Paul deemed it right as to him who had withdrawn from them, not to be taking with them this man. And there rose an angry feeling, so that they parted one from the other: and Barnabas taking Mark sailed away unto Cyprus, whereas Paul choosing Silas went forth, committed unto the favour of the Lord by the brethren, and proceeded to pass through Syria and Cilicia, confirming the assemblies. And he came even unto Derbe, and unto Lystra; and lo! a certain disciple was there, by name Timothy, son of a believing Jewish woman, but whose father was a Greek, who was well-attested by the brethren in Lystra and Iconium.

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§ 27. Paul and his Companions come from Troos unto Philippi: Lydia—the Jailer—and others believe.

9 And a vision by night unto Paul appeared:—

A man of Macedonia there was, standing and beseeching him, and saying—

Come over into Macedonia, and bring us succour!

10 Now when the vision he had seen was straightway we sought to go forth unto Macedonia, concluding that God had summoned us to tell the glad tidings unto them.

11 Setting sail, therefore, from Troos we ran straight into Samothracia, and on the morrow unto New City, and from thence unto Philippi, which, indeed, is the first city of the part of Macedonia—a colony. And we were, in this city, spending certain days; and on the day of rest we went forth outside the gate, beside a river, where we supposed there was a place of prayer, and sitting down we went on to speak unto the women who had come together. And a certain woman, by name Lydia, a seller of purple, of the city of Thyatira, devout towards God was hearkening, whose heart the Lord fully opened, to giving heed unto the things being spoken by Paul. And when she was immersed, and her house she besought us, saying—

If ye have judged me to be a believer in the Lord come into my house, and abide there.

And she constrained us.

14 And it came to pass as we were on our way unto the place of prayer a certain damsel, having a spirit of Python met us, who, indeed, much gain was presenting unto her masters by divining. The same following after Paul and us, kept crying aloud, saying—

These men are servants of the Most High God,

Who, indeed, are declaring unto you a way of salvation.

15 And this she continued to do for many days. But Paul worn out and turning unto the spirit said—

I charge thee, in the name of Jesus Christ, to come out from her. And it came out the same hour. And <her masters seeing> that their hope of gain had gone out lay hold on Paul and Silas dragged them into the market-place unto the rulers; and leading them forward unto the magistrates said—

These men are exceedingly troubling our city, they being Jews.

* Or: "hindered."
And are declaring customs, which it is not allowable for us either to accept or to observe; being Romans.

And the multitude rose up together against them, and [the magistrates] rending off them their mantles; were giving orders to beat them with rods; and [laying upon them many'] stripes: they thrust them into prison, charging the prison-keeper [safely] to be keeping them:

who, [a charge like this] receiving: thrust them into the inner' prison, and [their feet] made he fast in the stocks. And [at midnight] [Paul and Silas] being at prayer began singing praise unto God; and [the prisoners] unto them, did hearken. And [sudden]ly a great earthquake took place.— so that the foundations of the prison were shaken, and all the doors were [instantly] set open, and the bonds of all' were unfastened.

And <the prison-keeper> being wakened and seeing that the doors of the prison had been opened: [drawing his sword] was about to kill himself, supposing [the prisoners] to have fled.

But Paul called out with a loud' voice, saying— By no means I do thyself harm, for we are [one and all] here.

And [taking for a light] he sprang in, and becoming [agitated] fell down unto Paul and Silas; and [leading them forth outside] said— Sirs! what must I be doing, that I may be saved?

And [they] said— Believe on the Lord Jesus, and thou shalt be saved, thou, and thy house.

And they spake unto him the word of God, [with all'] who were in his house.

And <taking them with him> in that' hour of the night> he bathed them from their stripes, and was immersed [he, and his, one and all, on the spot]; and [leading them up into his house] he set near a table,— and exulted, having [with all his house] believed in God.

And <when [day] came> [the magistrates] sent off [the constables] saying— Let those men go!

And the prison-keeper reported the words unto Paul— The magistrates have sent, that ye be let go.

Now therefore, going forth, be taking your journey in peace.

But [Paul] said unto them—<Beating us [in public] uncondemned [men that are Romans]> they thrust us into prison:— And [now, by stealth] are they thrusting us forth?

Nay, verily! but let them come [themselves] and lead us out!

And [the constables] reported [unto the magistrates] these words; and they were struck with fear, when they heard that they were [Romans]; and came, and besought them, and [leading them out] went on to request them to depart from the city.

And so coming forth from the prison they went unto Lydia, and [seeing the brethren] they comforted * them, and went forth.

§ 28. Paul proceeds by Thessalonica and Berea to Athens.

And travelling through Amphipolis a.d Apollonia they came to Thessalonica, where was a synagogue of the Jews; and [according to Paul's custom] he went in unto them, and [for three sabbaths] reasoned with them from the Scriptures,—opening up, and setting forth, that it was needful for [the Christ] to suffer, and to arise from among the dead; and [saying] This is the Christ,—[Jesus] whom [I] am declaring unto you.

And [some from among them] were persuaded, and cast in their lot with Paul and Silas: also [of the devout?] Greeks a great throng, and [of the chief women] not a few. But the Jews <being ]jealous> and taking unto themselves certain wicked men [of the rabble], and making a riot:> were setting the city in an uproar; and [besieging the house of Jason] were seeking to lead them forth unto the populace,— and [not finding them] they began dragging Jason and certain brethren unto the city-rulers, shouting—

<They who have thrown [the inhabited earth] into confusion [the same] hither also> are come,—unto whom Jason hath given welcome; and [these all] contrary to the decrees of Caesar are acting,—saying that there is another [king], * [Jesus].

And they troubled the multitude and the city-rulers, when they heard these things; and [taking security from Jason and the rest] they let them go.

But [the brethren] straightway, during the night, sent away both Paul and Silas unto Berea, [who, indeed, arriving] unto the synagogue of the Jews, went off; and [these] were more noble than those in Thessalonica, in that they welcomed the word with all' readiness of mind, [daily] searching the Scriptures,—whether these things could be so. 12 [Many, therefore, from among them] believed, and [of the Grecian women of the higher class, and of men] not a few. 13 But <when the Jews from Thessalonica came to know that [in Berea also] had the word of God been declared by Paul> they came [thither also], stirring up and troubling the multitudes. 14 Howbeit [then] immediately [the brethren sent away [Paul]] to be journeying as far as unto the sea; and both Silas and Timothy stayed behind [there]. 15 But [they who were conducting Paul] brought him as far as Athens, and [receiving a commandment unto Silas and Timothy, that with [all possible speed] they would come unto him> they departed.

* Or (WH): "the Lord."

b Or: "home."

c Or: "a king of another kind."
§ 29. Paul in Athens.

18 But while in Athens [Paul] was expecting them, his spirit within him was being urged on, seeing how the city was given to idols. So then, he began reasoning in the synagogue with the Jews, and with them who worshipped; and in the market-place, every day, with them who happened to be at hand. But certain both of the Epicurean and of the Stoic philosophers were encountering him; and some were saying—

What might this picker-up-of-scrap wish to be saying?

And others—

[Of foreign' demons] he seemeth to be a declarer:

because he was announcing the joyful tidings. And so laying hold of him they brought him up to the Hill of Mars, saying—

Can we get to know what this new teaching is, which by thee is being spoken?

For certain foreign things art thou bringing into our hearing:

We are minded to get to know, therefore, what these things please to be!

21 Now all Athenians and the sojourning foreigners unto nothing else were devoting their leisure, than to be telling or hearing something newer. And Paul taking his stand in the midst of the Hill of Mars, said—

Ye men of Athens!

In every way, how unusually reverent the demons yearn I perceive.

23 For passing through, and carefully observing your objects of devotion I found an altar also, in which was inscribed—

Unto an Unknown God.

<What, therefore, not knowing ye reverence> [the same] do I declare unto you. 24 <The God that made the world and all things that are therein, [the same] being [Lord] of heaven and earth> not in hand-made shrines, doth dwell, nor by human hands is waited upon, as though in want of anything, [himself] giving unto all life, and breath, and all things; he made also of one every nation of men to dwell upon all the face of the earth, marking out fitting opportunities, and the bounds of their dwelling place, that they might be seeking God— if, after all, indeed, they might feel after him and find him, although in truth, he is already not far from any one of us. 25 For in him we live, and move, and are: as even some of your own poets have said—

For [his offspring also] we are.

<Being, then, offspring> of God we ought not to be supposing that <unto gold, or silver, or stone, graven by art and device of man> is like.

20 The times of ignorance, therefore, overlooking— [God] as things now are: is charging all men everywhere to repent, inasmuch as he hath appointed a day, in which he is about to be judging the habitable earth in righteousness, by a man whom he hath pointed out,—offering faith unto all, by raising him from among the dead.

Now when they heard of raising the dead, some indeed, began to mock, while [others] said—

We will hear thee, concerning this, even again.

Thus Paul came forth out of their midst. But certain persons, joining themselves unto him believed; among whom were even Dionysius the Mars-hill judge, and a woman by name Damaria, and others with them.

§ 30. Paul in Corinth.

18 After these things withdrawing from Athens he came unto Corinth; and finding a certain Jew, by name Aquila, of Pontus by birth,—lately come from Italy, and Priscilla his wife, because Claudius had ordered all the Jews to be leaving Rome— he came unto them, and because he was of the same craft he abode with them, and wrought, for they were tent-makers by their trade. And he began reasoning in the synagogue every sabbath, and was persuading both Jews and Greeks.

<When, however, both Silas and Timothy had come down from Macedonia> Paul began to be urged on in the word, bearing full witness unto the Jews that [Jesus] was the Christ.

But as they began opposing and defaming; shaking out his garments; he said unto them—

<Your blood be upon your own head!> [Pure] am I:

Henceforth unto the nations will I go.

And removing from thence he came into the house of a certain man by name Titius Justus who worshipped God, whose house was adjoining unto the synagogue. But Crispus the ruler of the synagogue, believed in the Lord, with all his house. And many of the Corinthians [hearing] were believing, and being immersed. And the Lord said by night, through means of a vision, unto Paul—

Be not afraid! but be speaking; and do not hold thy peace;

Inasmuch as I am with thee, and no one shall set upon thee to harm thee; Inasmuch as I have much people in this city. And he remained a year and six months, teaching among them the word of God.

But when [Gallio] was proconsul of Achaea the Jews, with one accord, set upon Paul, and led him unto the judgment-seat, saying—

Contrary to the law is this one leading men to be worshipping God.

<Ps. ix. 8; xevi. 13; xeviii. 4 Co. i. 14. 9. 14 Is. xiii. 6; Jer. i. 8. 8 Or: "tried to persuade." 7 Or: "by the word."
But as Paul was about to open his mouth, Gallio said unto the Jews—

"If, indeed, it had been some wrong or wicked recklessness, O Jews, with reason, in that case should I have been bearing with you. If, however, they are questions concerning discourse, and names, and law, that which ye have—ye shall see to it yourselves; A judge of these things I am not disposed to be.

And he drove them from the judgment-seat. And they all, laying hold of Sosthenes the ruler of the synagogue, began to strike him before the judgment-seat; and for none of these things did Gallio care.

Paul visits Ephesus, Jerusalem, Antioch, Galatia and Phrygia.

Paul, however, still further abiding a good many days with the brethren, bidding them adieu, setsail for Syria; and with him Priscilla and Aquila; having shorn his head in Cenchrea, for he had a vow. And they came down to Ephesus; and as for them he left them there, but himself entering into the synagogue he reasoned with the Jews.

And when they requested him for a longer time to abide he consented not; but bidding them adieu, and saying—Again will I return unto you—God willing—he sailed away from Ephesus; and putting in at Caesarea, going up and saluting the assembly went down unto Antioch; and spending some time he went forth, passing through, in order, the country of Galatia and Phrygia, confirming all the disciples.

Paul visits Ephesus: he goes into Achaia.

But a certain Jew, Apollos by name, an Alexandrian by birth, a learned man, came down to Ephesus, being mighty in the Scriptures. The same had been orally taught the way of the Lord, and being fervent in his spirit began speaking and teaching accurately, the things concerning Jesus, properly knowing, only the immersion of John. The same also began speaking boldly in the synagogue; and Priscilla and Aquila hearing him took him unto them, and more accurately expounded unto him the way of God. And he being minded to pass through into Achaia, the brethren urgently wrote unto the disciples, to welcome him, who arriving was very useful unto them who had believed; with his gift; and with great force began he confuting the Jews, publicly, shewing by the Scriptures that Jesus was the Christ.

Paul labours in Ephesus. Demetrius and the Artisans.

And they said unto him—

Nay! not even whether there is Holy Spirit did we hear.

And he said—

Into what then, were ye immersed?

And they said—

Into John's immersion.

Then said Paul—

John immersed with an immersion of repentance, unto the people, saying, That on him who was coming after him, they should believe, that is, on Jesus.

And when they heard this they were immersed into the name of the Lord Jesus; and Paul laying hands upon them, the Holy Spirit came upon them, and they began speaking with tongues and prophesying. And all the men were about twelve.

And entering into the synagogue he was speaking boldly for three months, reasoning and persuading the kingdom of God.

But when some were hardening themselves, and refusing to be persuaded, speaking evil of the Way before the throng, withdrawing from them he separated the disciples; day by day reasoning in the school of Tyrannus.

And [this] took place for two years, so that all who dwelt in Asia heard the word of the Lord, both Jews and Greeks. Mighty works also, not the ordinary God was working through the hands of Paul; so that even unto the sick were being carried from his body, handkerchiefs or aprons, and the diseases were departing from them, and the wicked spirits were going out. But certain also of the wandering Jews, exorcists, took in hand to naming, over them that had the wicked spirits, the name of the Lord Jesus, saying—

I adjure you, by Jesus whom [Paul] proclaimeth!

But there were seven sons of one Sceva, a Jew, a High-priest, who this thing were doing. But the wicked spirit, answering, said unto them—

Jesus [indeed] I am getting to know, and [Paul] I well-know, but who are ye?

And the man in whom was the wicked spirit, springing upon them, mastering them both, prevailed against them, so that naked and wounded fled they out of that house.

And this became known to all—both Jews and Greeks—who were dwelling in Ephesus; and fear fell upon them all, and the name of the Lord Jesus was being magnified. Many also of them who had believed were coming, making open confession, and renouncing their practices. And [a] good many of them who had practised the curious arts, bringing together the books were burning them before all; and they reckoned up the prices of them, and found them fifty thousand pieces of silver.

Thus, with might the Lord's word was growing and prevailing.

Mt. iii. 11; Mk. i. 4, 8; chap. i. 5; xi. 16. Lu. iii. 16; Jn. i. 20; Mt. "skin."
Now when these things were fulfilled, Paul purposed in his spirit, going through Macedonia, and Achaia, to be journeying unto Jerusalem, saying—

After I have been there, Rome also must I see!

And sending off into Macedonia, two of them that ministered unto him, Timothy and Erastus, he himself held on awhile in Asia. And there arose during that season no small disturbance concerning the Way. For one Demetrius by name, a silversmith, making [silver] shrines, of Diana > used to bring unto the craftsmen no little business; gathering whom together, and them who in such things wrought, he said—

Men! ye well know that by this business we have our prosperity; and ye perceive and hear that not only in Ephesus, but well-nigh in all Asia, [this Paul] hath persuaded and turned away a considerable multitude, saying that they are [no gods] which [with hands] are made. And not only is there danger, that this our heritage [into ill-repute] may come, but even that the temple of the great Goddess Diana [for nothing] may be counted; also that even on the point of being pulled down may be Her Majesty, whom [all Asia and the habitable world do worship].

Men! ye well know that by this business we have our prosperity; and ye perceive and hear that not only in Ephesus, but well-nigh in all Asia [this Paul] hath persuaded and turned away a considerable multitude, saying that they are [no gods] which [with hands] are made. And not only is there danger, that this our heritage [into ill-repute] may come, but even that the temple of the great Goddess Diana [for nothing] may be counted; also that even on the point of being pulled down may be Her Majesty, whom [all Asia and the habitable world do worship].

Now hearing this, and becoming full of wrath, they began crying aloud, saying—

Great is Diana of the Ephesians!

And the city was filled with the confusion; they rushed also with one accord into the theatre, carrying off with them, Gaius and Aristarchus, Macedonians, fellow-travellers of Paul. But Paul being minded to enter in among the populace [the disciples] would not suffer him. Moreover [certain of the Asiarchs also] [being his friends] sending unto him, were beseeching him not to adventure himself into the theatre. Others indeed, were crying out [something else]; for the assembly had become confused, and [the greater part] knew not for what cause they had come together. Howbeit [out of the multitude] they bare aloft one Alexander, the Jews thrusting him forward; [Alexander] however [waving his hand] was wishing to make his defence unto the populace. But [recognising that he was a Jew] one voice arose from all for about two hours, as they cried aloud—

Great is Diana of the Ephesians!

Howbeit the town-clerk [having calmed the multitude] saith—

Ephesians! why, who is there of mankind, that doth not acknowledge [the city of Ephesians] to be temple-keeper of the Great Diana, and of the [image] that fell from Jupiter?

As these things, then, cannot be denied, it is needful that ye be calmed at once, and nothing rash be doing.

* 1 Co. xvi. 5.
away on the morrow we came over against Chios, and on the next day we thrust aside into Samos, and on the succeeding day we came into Miletus. For Paul had determined to sail past Ephesus, lest he should happen to lose time in Asia; for he hastened, if it were possible for him, against the day of Pentecost to arrive in Jerusalem.

§ 35. Paul's Farewell Address to the Elders of Ephesus.

But from Miletus he sent unto Ephesus, and called for the elders of the assembly. And when they were come to him he said unto them—

"Ye yourselves well know, from the first day when I set foot in Asia, in what manner I came to be with you all the time, doing service unto the Lord, with all humility and tears, and temptations which befell me through the plots of the Jews: in what manner I in nowise shrank from announcing unto you anything that was profitable and teaching you publicly and in your homes; bearing full witness, both to Jews and to Greeks, as to the repentance due unto God, and as to belief on our Lord Jesus. And now I bound in my spirit am journeying unto Jerusalem; the things which therein shall befall me I not knowing,—save that the Holy Spirit from city to city doth bear me full witness, saying that bonds and tribulations await me. But for no cause whatever am I making my life dear to myself, so that I may finish my course, and the ministry which I have received from the Lord Jesus, to bear full witness as to the good news of the favour of God. And now I know that no more shall ye see my face,—ye all, among whom I have gone about proclaiming the kingdom. Wherefore I take you to witness, on this very day, that I am from the blood of all; for I have not shrunken from announcing all the counsel of God unto you. Be taking heed unto yourselves, and unto all the little flock in which the Holy Spirit hath set you as overseers,—to be shepherding the assembly of God which he hath acquired through means of the blood of his own.

I know, that there will enter, after my departure, grievous wolves into your midst, not sparing the little flock; and from among your own selves will arise men speaking distorted things, to draw away the disciples after themselves. Wherefore, be on the watch, remembering that for three years, night and day, I gave myself no rest, with tears admonishing each one.

[Or: "soul."—Ap. suspects a primitive error for: "his own Son." 1 P. v. 2.]
[Or (WH): "unto God." Or: "who." 1 P. Deu. xxxiii. 3 f.]
[Or: "his gracious word." 1 P. Deu. xxxiii. 3 f.]
[Or (WH): "unto God." 1 P. Deu. xxxiii. 3 f.]

Now, therefore, I commend you unto the Lord, and unto his word of favour, which is able to build up and give the inheritance among all the hallowed ones. The silver or gold or apparel of no one did I covet: yourselves acknowledge that for my necessities, and for those who were with me, hard wrought these hands! In all things I gave you to understand, that as a toiling it behoves to be helping the weak, also to be keeping in mind the words of the Lord Jesus, that he himself said—Happy is it, rather to give than to receive!

And these things saying, kneeling down with them all, he prayed. And they all wept much, and falling upon Paul's neck they were tenderly kissing him; being most distressed for the word which he had said,—That no more should they his face behold. And they accompanied him unto the ship.

§ 36. Paul sails to Tyre, Ptolemais, and Caesarea: thence is escorted to Jerusalem.

And it came to pass when we set sail, having torn ourselves from them, running a straight course we came unto Cos, and on the next day unto Rhodes,—and from thence unto Patara; and finding a ship crossing over to Phoenicia—we set sail. And sighting Cyprus, and leaving it behind to the left we held on our voyage to Syria, and landed at Tyre; for there the ship was to discharge her cargo. And finding up the disciples we remained there seven days, and they unto Paul began to say through the Spirit, that he would gain no footing in Jerusalem. And when it came to pass that we had completed the days, we went forth, and continued our journey, all of them accompanying us, with wives and children, as far as outside the city; and kneeling down on the beach in prayer we tare ourselves from each other, and we went on board the ship, while they returned unto their homes. And we finishing the voyage from Tyre reached Ptolemais, and saluting the brethren abode one day with them; and on the morrow departing we came to Caesarea, and entering into the house of Philip the evangelist, who was of the seven we abode with him. Now this man had four virgin daughters, who used to prophesy. And as we stayed on many days there came down a certain man from Judea, a prophet, by name Agabus: and as coming unto us, and taking Paul's girdle he bound his own feet and hands, and said—Thus saith the Holy Spirit: The man whose this girdle is shall be Lord, thus' bind in Jerusalem, and deliver up into the hands of Gentiles. And when we heard these things both we and they of the place began beseeching him, not
to go up unto Jerusalem. 

13 Then answered Paul—

What are ye doing, weeping and breaking my heart?

For [I] not only to be bound, but to die in Jerusalem, am ready, in behalf of the name of the Lord Jesus.

14 And as he was not to be persuaded, we ceased, saying—

[The Lord's] will be done!

15 And after these days, making ready what we had started to go up unto Jerusalem; and there went certain also of the disciples from Caesarea, along with us, who were to introduce us unto one with whom we might be entertained, one Mnason of Cyprus, an early disciple.

§ 37. Paul, in Jerusalem, is rescued from the Multitude by the Captain.

17 Now when we came to Jerusalem, the brethren gladly welcomed us. And on the next day Paul went in with us unto James, and [all] the elders were present. And having heard, began glorifying God; and they said to him—

Thou observest, brother, how many myriads there are, among the Jews, who have believed, and [all] are zealous for the law.

21 But concerning them of the nations who have believed, let them be of such a sort, as God shall appoint them. For they have seen Trophimus, the Ephesian, in the city along with him, whom they were supposing [Paul] had brought into the temple. And the whole city was in motion, and there took place a running together of the people, and [laying hold of Paul] they proceeded to drag him outside the temple, and straightway the doors were made fast.

22 But when also, they were seeking to slay him, there was carried up information, unto the captain of the band, that all Jerusalem was in confusion:—

<Who instantly taking unto him soldiers and centurions> ran down upon them; and |seeing the captain and the soldiers| left off striking Paul. Then the captain |drawing near| laid hold of him, and ordered him to be bound with two chains,—and began to enquire, who he might be, and what he had done; but others were calling out |something else|, in the multitude; and so, he could not get to know the certainty, because of the tumult, he ordered him to be brought into the castle. And |when he came unto the stairs| so it was that he was borne along by the soldiers, because of the force of the multitude; and for the throng of the people was following, crying out—

Away with him!

24 But when he was on the point of being taken into the castle, Paul saith unto the captain—

Is it allowed me, to say somewhat unto thee? And |he| said—

With Greek art thou acquainted?

25 Not, then, art thou the Egyptian, who before these days stirred up sedition, and led out into the wilderness the four-thousand men of the Assassins?

And Paul said—

I indeed, am a Jew, of Tarsus in Cilicia,—a citizen of no obscure city; but I beseech thee, give me leave to speak unto the people!

§ 38. Paul addresses the People: escapes Scourging: is set before the High-council.

27 And when he had given leave, Paul! standing upon the stairs| waved with his hand unto the people; and when [great silence] was secured> he addressed them in the Hebrew language, saying—

Brethren and fathers! Hear ye |the defence| which I now make unto you:—

And when they heard that in the Hebrew language he had begun to address them> they kept the more' quiet. And he saith—

[I] am a Jew, born in Tarsus of Cilicia, but nurtured in this city, at the feet of

Israelites! be giving help! This is the man who <against the people, and the law, and this place> is teaching [all men everywhere]; furthermore [even Greeks] hath he brought into the temple, and hath profaned this holy place.

For they had before seen Trophimus, the Ephesian, in the city along with him, whom they were supposing [Paul] had brought into the temple. And the whole city was set in motion, and there took place a running together of the people, and [laying hold of Paul] they proceeded to drag him outside the temple, and straightway the doors were made fast.
Gamaliel,—trained after the strictness of our ancestral law; being jealous for God just as all ye are this day; and this way I persecuted unto the death, binding, and delivering up into prisons, both men and women;—even the High-priest beareth me witness, and all the Eldership,—from whom letters also accepting to the brethren unto Damascus was I journeying, to bring them who were there, bound unto Jerusalem, that they might be punished.

But it befell me, as I was journeying, and drawing nigh unto Damascus, about mid-day—suddenly—out of heaven there flashed a great light all around me; I fell also to the ground, and heard a voice saying unto me—

Saul! Saul! Why art thou persecuting?

And I answered—Who art thou, Lord?

And he said unto me—

I am Jesus the Nazarene, whom thou art persecuting!

Now they who were with me beheld, indeed, the light but heard not the voice of him that was speaking with me.

And I said—

What shall I do, Lord?

And the Lord said unto me—

Arise, and going thy way into Damascus, and there shall it be told thee, of all things which are appointed for thee to do.

But I could not see clearly owing to the glory of that light; being led by the hand of them who were with me, I came into Damascus.

And one Ananias, a man devout according to the law, well-attested by all the Jews that dwelt there, coming unto me, and standing over me said—

Saul, brother! look up.

And I, in that very hour, looked up on him. And he said—

The God of our fathers hath chosen thee, to get to know his will, and to see the Righteous One,—and to hear a voice out of his mouth. Because thou shalt be a witness to him, unto all men, of the things which thou hast seen and heard.

And now what art thou going to do? Arise, and get thyself immersed, and have thy sins bathed away, calling upon his name.

And it came to pass, when I had returned unto Jerusalem, and was praying in the temple, that I came to be in a trance, and saw him, saying unto me—

Haste thee, and go forth speedily out of Jerusalem, inasmuch as they will not accept thy witness concerning me.

And I said—

Lord! well know, that I was imprisoning and beating, in every synagogue, them who were believing on thee.

And when the blood of Stephen thy witness was being shed, even I myself was standing by, and approving, and guarding the mantles of them who were slaying him.

And he said unto me—

Be taking thy journey; because unto nations afar off I will send thee.

And they hearkened unto him as far as this word, and lifted up their voice saying—

Away from the earth, with such a man as this, for it is not fit that he should live.

Now they who were both making an outcry and tearing their mantles,—dust also were throwing into the air; the captain ordered him to be brought into the castle, saying, that he should be put to the test,—that he might find out, for what cause they were clamouring against him. But when they had stretched him out with straps Paul said unto the by-standing centurion—

A Roman, and uncondemned is it allowed you to be scourging?

And when the council heard that he went unto the captain, and reported, saying—

What art thou going to do? For this man is a Roman?

And the captain, coming up, said to him—

Tell me! Art thou a Roman?

And he said—

Yes!

And the captain answered—

I for a large sum this citizenship acquired! And Paul said—

But am I even free-born!

Straightway therefore, they who were about to put him to the test, withdrew from him; and even the captain was struck with fear, when he found out he was a Roman, and because him he had bound.

But on the morrow being minded to get to know the certainty, as to why he was being accused by the Jews he released him, and ordered the High-priests and all the High-council to come together; and bringing down Paul set him before them.

Paul rebukes the High-priest; divides the Council; and is brought back to the Castle.

And Paul looking steadfastly at the High-council, said—

Brethren! in all good conscience have used my citizenship for God, until this day.

And the High-priest Ananias ordered them that stood by him, to be smiting him on the
mouth. 3 Then Paul unto him said—

God is about [to be smiting thee], thou whited wall! Dost thou then sit to judge me according to the law, and unlawfully orderest me to be smitten?

4 And they who stood by said—

The High-priest of God dost thou revile?

5 And Paul said—

I was not aware, brethren, that he was high-priest; because it is written—

If of a ruler of thy people shalt thou not speak injuriously.

6 But Paul, getting to know that the one part were Sadducees, and the other Pharisees—began to cry aloud in the council—

Brethren! I am a Pharisee, son of Pharisees—Concerning a hope, even of a rising again of the dead am I to be judged.

7 And as this he was saying there arose a dissension of the Pharisees and Sadducees; and rent asunder was the throng! For there is no rising again, nor spirit, where as Pharisees confess them both. And there arose a great outcry, and certain of the Scribes of the party of the Pharisees, standing up, began to strive, saying—

Nothing bad find we in this man;—but if a spirit hath spoken unto him, or a messenger—...

9 And great dissension arising the captain fearing lest Paul would be torn in pieces by them> ordered the troop to go down, and take him by force out of their midst, to bring him into the castle.

10 But on the following night the Lord, standing over him, said—

Be of good courage! for thou hast fully borne witness of the things concerning me, in Jerusalem> or must thou in Rome also bear witness.

11 And when it became day the Jews forming a conspiracy bound themselves under a curse, saying, That they would neither eat nor drink, till they had slain Paul. And they were more than forty who this sworn-confederacy had formed. And they went unto the High-priests and Elders, and said—

With a curse! have we bound ourselves, to taste [nothing] until we have slain Paul.

12 And now therefore, do ye, with the Highcouncil make it appear unto the captain, that he should bring him down unto you, as though about to ascertain more exactly the things that concern him; and we, or ever he come near are ready to kill him.

13 But Paul's sister's son hearing of the lying-in-wait, happening to be near, and coming into the castle, reported it unto Paul. And Paul, calling unto him one of the centurions, said—

This young man lead thou away unto the captain, for he hath somewhat to report unto him.

14 He therefore, taking him with him, brought him unto the captain, and said—

The prisoner Paul calling me unto him, requested me to bring this young man unto thee, as having somewhat to tell thee. And the captain, taking him by the hand, and going aside began privately to ask—

What is it which thou hast to report unto me?

15 And he said—

The Jews have agreed to request thee, that to-morrow thou wouldst bring Paul down into the High-council, as though about to ascertain something more exact concerning him.

16 Thou therefore, do not be persuaded by them, for they are lying in wait for him, from among them, more than forty men, who indeed have bound themselves under a curse, neither to eat nor drink, till they have killed him; and now are they ready, awaiting the promise from thee.

17 The captain therefore, dismissed the young man, charging him—

Unto no one divulge thou, that these things thou hast showed unto me.

18 And calling certain two of the centurions, he said—

Make ye ready two hundred soldiers, that they may journey as far as Caesarea,—and provide, in order that seating Paul thereon they may bring him safely through unto Felix the governor.

19 And he wrote a letter, after this form:—

Claudius Lysias, unto the most excellent governor Felix, Joy!

This man, having been apprehended by the Jews, and being about to be killed by them I went down with the troop, and rescued: having learned that he was a Roman. And being minded to find out the cause for which they were accusing him I took him down into their High-council where I found to be accused concerning questions of their law, but of nothing worthy of death or bonds to be charged.

But when I was informed there would be a plot against the man> forthwith I sent him unto thee, charging his accusers also to be speaking against him before thee.

So the soldiers according to their orders, taking up Paul brought him by night unto Antipatris; and on the morrow leaving the horsemen to go on with him returned to the castle, and the others entering into Caesarea, and delivering the letter unto the governor set Paul also before him.

And when he had read it, and asked, out of what province he was, and learned that he was from Cilicia>
145

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Imyselfwillhearthoeinfull, saidhe,
wheneverthathoaccusersalsoarecome;
and gaveorders that [in the palace of Herod]
'be should be kept under guard.

47. Felix hears Paul's case: Converses often with him; but leaves him bound.

24 And [after five days] came down the High-
priest Ananias, with certain Elders and a certain orator Tertullus, and they informed the governor against Paul.

2 And [when he was called] Tertullus began
to make accusation, saying—
<Seeing that [great peace] we are obtaining
throughtheo, and that [reforms] are being
brought about for this nation through thy
forethought> * both in all ways and in all
places] are we accepting it, most excellent
Felix, with all thankfulness.

4 But <lost I too> long detain thee] I beseech thee
to hear us concisely in thy' consider-
tativeness.

5 For <finding this man a pest, and moving
sedition with all the Jews that are through-
out the inhabited earth, a leader also of the
sect of the Nazarenes,> 4 who also attempted
to desecrate even [the temple],* whom we
also seized> * from whom thou shalt be able
by thyself] by making examination
concerning all these things] to ascertain the
things of which we are accusing him.

9 Moreover, the Jews also were joining in the
attack, saying that [these things] were [so].

10 And Paul answered, when the governor had
motioned him to be speaking,—
<Well knowing thee to have been [for many
years] judge unto this nation> [cheerfully]
as to the things concerning myself] do I
make defence; 11 seeing that I am able to
ascertain that there are [not more] than
twelve days, since I went up to worship in
Jerusalem,—12 and neither [in the temple]
found they me [with any one] disputing,
or causing [a halt] of the multitude, either
in the synagogues or throughout the city,—
either can they make good the things con-
cerning which they are [now] accusing me.

15 But I confess] [this] unto thee,—That [according to the Way which they call a Sect] [so] am I rendering divine service
unto my fathers' God, believing in all the
things which [throughout the law] and
those which [in the prophets] are written:

18 Having [hope] towards God, which [even
these] themselves] do entertain,—that [as
resurrection] there shall certainly be, both
of righteous and of unrighteous: 18 [herein],
even I myself am studying to have [an
unoffending conscience], towards God and
men, continually.

20 Now [after many years] <intending to do
[alms] unto my nation> I arrived,—also
[to present] offerings*; among which they
found me purified in the temple, not with
a multitude, nor with tumult; 16 but cer-
tain Jews from Asia' [caused it], 18 who
ought [before these] to have presented them-

22 And Felix deferred them, having more exact
knowledge concerning the Way,—saying—
<As soon as [Lydia the captain] hath come
down> I will give judgment as to your
affairs,—
giving orders unto the centurion, that he
should be kept, and have a measure of liberty,
and to be hindering [none] of his own from waiting
upon him.

24 And [after certain days] <Felix having
arrived, with Drusilla his own wife, who was
[a Jewess]> he sent for Paul, and heard him
concerning the faith respecting Christ Jesus.

35 And <as he was reasoning of righteousness,and
self-control, and the judgment to come> Felix
becoming greatly afraid] answered—
[For the present] going thy way, and
[when I find an opportunity] I will send
for thee,—

39 [at the same time] also hoping that [money]
would be given him by Paul; [wherefore also]
<themore frequently'sending forhim> he
used to converse with him. 57 [When,
however.] [two years] were completed> [Felix]
was succeeded [by Porcius Festus], and Felix
[wishing to gain favour with the Jews] left Paul bound.

§ 42. Festus wishing him to go to Jerusalem, Paul
appeals unto Caesar.

25 [Festus] therefore, [having come upon
the province], [after three days] went up unto
Jerusalem from Cesarea; 2 and the High-priests
and chiefs of the Jews laid information before
him against Paul, and began to beseech him,
asking for themselves as a favour against him,
that he would send for him unto Jerusalem,—
making [an ambush] to kill him on the way.

4 [Festus] therefore, answered, that Paul should
be kept in Cesarea, and that [he himself] was
about [shortly] to be going out [thither].

5 [They, therefore, among you (saith he) who
are in power] let them go down with me;
and [if there is in the man [anything'] amiss]>
let them accuse him.

6 And <spending among them, not more than
eight or ten days> he went down unto Cesarea;
and [on the morrow] [taking his place upon

* Chap. xxiv. 30.  ____1____ of the temple, not with a multitude, nor with tumult; 16 but certain Jews from Asia' [caused it], 18 who ought [before these] to have presented themselves, and to have been laying accusation, if [anything] they might have had against me:—20 Or, let these themselves say what wrong they found, when I stood before the High-council,—21 unless concerning this one' voice, wherewith I cried aloud among them, as I stood—

<Concerning the raising of the dead> am [I] to be judged, this day, by you.

22 And Felix deferred them, having more exact knowledge concerning the Way,—saying—
<As soon as [Lydia the captain] hath come down> I will give judgment as to your affairs,—
giving orders unto the centurion, that he should be kept, and have a measure of liberty, and to be hindering [none] of his own from waiting upon him.

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and [if there is in the man [anything'] amiss]>
let them accuse him.

6 And <spending among them, not more than
eight or ten days> he went down unto Cesarea;
and [on the morrow] [taking his place upon


the judgment-seat| ordered Paul to be brought. 7 And | when he presented himself| the Jews who | from Jerusalem | had come down, stood round about him, ||many and grievous| charges| bringing against |him], which they were not able to prove,—| Paul saying in defence—

<Neither against the law of the Jews, nor against the temple, nor against Caesar> have I in anything sinned.

9 But ||Festus|| wishing | with the Jews| to gain |favour> answered Paul, and said—

Art thou willing | unto Jerusalem| to go up, and |there| concerning these things| be judged before me?

10 But Paul said—

<Standing before the judgment-seat of Caesar> am I, where |I| ought to be judged.

<Unto the Jews> have I done no wrong, as |even thou|| right well | art discovering.

11 |If then, on the one hand, I am doing wrong, and |anything worthy of death| have committed|| I excuse not myself from dying ; but, on the other hand, <if there is |nothing| in the things whereof these are accusing me>: |no man| hath power to give |me| unto them as a favour:—

<Unto Caesar> I appeal !

12 |Then Festus| |having conversed with the council| answered—

<Unto Caesar| hast thou appealed? |Unto Caesar| shalt thou go.

§ 43. King Agrippa, informed by Festus of Paul, wishes to hear him.

13 And |soul days having gone by| ||Agrippa the king| and Bernice| came down to Cesarea, to salute Festus. 14 |And <as they were spending more days there> |Festus| repeated |unto the king|, the things relating to Paul, saying—

<A certain man| hath been left behind by Felix |as a prisoner|; 16 concerning whom |when I happened to be in Jerusalem| the High-priests and the Elders of the Jews laid information, claiming against him a condemnation : 18 unto whom I made answer—

That it is not a custom with Romans, to grant as a favour any man, before the accused |face to face| should have his accusers, and |opportunity of defence| should receive, concerning the charge.

<When, therefore, they had come together here> |no delay whatever| making, ||on the next day> <taking my place upon the judgment-seat> I ordered the man to be brought.

18 Concerning whom, taking their stand, |his accusers| ||no accusation at all|| were bringing, of the evil things which |I|| had been suspecting ; 19 but |certain questions concerning their own| demon-worship| had they against him, and concerning one Jesus, who had died, whom Paul was affirming to be alive.

And ||I|| <being at a loss as to the inquiry

|into these things> was asking—Whether he might be minded to go unto Jerusalem, and |there| be judged concerning these things. 21 But ||Paul| <having appealed to be kept for the decision of the Emperor> I ordered him to be kept, until I could send him up unto Caesar.

22 And ||Agrippa| [said] unto Festus—

I could wish |myself also|| to hear |the man. 23 |To-morrow|| (saith he) thou shalt hear him.

§ 44. Paul before King Agrippa.

24 ||On the morrow, therefore| <when Agrippa had come>, and Bernice, with great display, and they had entered into the audience-chamber, with the captains of thousands and men of distinction of the city,—and Festus had given orders> Paul was brought. 24 And Festus saith—

King Agrippa | and all| ye men |here present with us|:

Ye observe this person, concerning whom |one and all| the throng of the Jews| have interceded with me, both in Jerusalem and here, crying aloud that he ought not to be living any longer.

But ||I| gathered, that |nothing worthy of death| had he committed ; and <this man himself|| having appealed unto the Emperor> I decided to send him :—

Concerning whom |anything certain| to write unto my lord, I have not ; wherefore, I have brought him forth before you,—and especially before thee, King Agrippa; in order that |after examination had| I might have something I could write ;—

For |unreasonable, unto me; it seemed|,

<when sending a prisoner| not also the accusations against| him| to signify.>

26 And ||Agrippa|| unto Paul| said—

It is permitted thee |on thine own behalf| to be speaking.

<Then Paul|| <stretching forth his hand went on to make his defence.>

2 <Concerning all| things of which I am accused by Jews, King| Agrippa|> I have been counting myself happy, that |before thee am I about| this day, to be making my defence ; 3 |especially|| as thou art wellversed| in all| the Jewish customs and questions. Wherefore, I beseech thee |patiently| to hear me.

4 <My manner of life, then, from my youth, which |from its commencement| was formed among my nation even in Jerusalem| know all| Jews, 5 insomuch as they were aforetime observing me, from the outset,—if they please to bear witness,—that <according to the strictest sect of our own religion| I lived |a Pharisee.>

And |now| <for the hope of the promise |unto our fathers| being brought to pass by God> am I standing to be judged,—unto which [hope] ||our twelve-tribed nation| <with intensity, night and day, rendering
divine service is hoping to attain: concerning which hope I am being accused by Jews, O King!

9 What ! incredible is it judged with you, that God the dead doth raise!!!

10 I therefore imagined to myself, that against the name of Jesus the Nazarene it was needful many hostile things to bring about,—which also I did in Jerusalem, yes and many of the saints in prisons shut up,—the authority! from the High-priests having received ; and when they were to be put to death> I brought against them my vote ; and throughout all the synagogues of times' punishing them> I would fain have compelled them to defame ; and being excessively maddened against them> I went on to pursue them as far as even the outlying' cities.

12 Among which things> being on a journey unto Damascus,* with the authority and commission of the High-priests, at midday, on the road I saw, O King, from heaven, above the splendour of the sun, shining around me a light, and around them who with me were journeying ; and when we were all fallen to the ground> I heard a voice saying unto me, in the Hebrew' language—Saul ! Saul ! why me art thou persecuting ?

13 And I said— Who art thou, Lord ?

14 And the Lord said— I am Jesus, whom thou art persecuting ; rise and stand upon thy feet ; for to this end have I appeared unto thee,—To appoint thee an attendant and a witness,

15 But rise and stand upon thy feet ; for to this end have I appeared unto thee,—To appoint thee an attendant and a witness,

16 Both of the things as to which thou hast seen me, And of those as to which I will appear unto thee :— Rescuing thee from among the people, and from among the nations. Unto whom I am sending thee— To open their eyes ;

17 That they turn from darkness unto light, And the authority of Satan unto God, That they may receive remission of sins, And an inheritance among them who have been made holy by the faith respecting me.

18 Wherefore, O King Agrippa,— I became not disobedient unto the heavenly' vision ;

19 But—<Both to them in Damascus, first, and in Jerusalem, Unto all the country of Judea also, and unto the nations> I carried tidings— That they should repent, and turn unto God, And works worthy of their repentance should practise.

20 Because of these things> Jews seized me in the temple, and were attempting to slay me with their own hands.

21 So then having met with the help that is from God> until this day do I stand, witnessing to both small and great, saying, than those things which both the prophets and Moses did say should certainly come to pass:—

22 If to suffer the Christ was destined, If the first of a resurrection of the dead he is about to carry tidings of both unto the people, and unto the nations.

23 Now as he was saying these things in his defence Festus with a loud voice saith— Thou art raving, Paul ! Thy great learning is turning thee round unto raving madness.

24 But Paul—I am not raving (saith he), most noble Festus,—but the declarations of truth and soberness am I sounding forth:

25 For well-knoweth the king concerning these things, unto whom with boldness of utterance am I speaking; for these things are not hidden from him I am well persuaded,—for not in a corner hath this thing been done.

26 Believeth thou, King Agrippa, in the prophets? I know that thou believest!

27 And Agrippa said unto Paul— Almost! art thou persuading me to become a Christian!

28 And Paul answered— I could pray unto God that both almost and altogether, not only thou but all they who are hearing me this day might become such,—as even I am, except these bonds.

29 And the king rose up, and the governor, Bernice also, and they who had been sitting with them ; and retiring they began conversing one with another, saying— Nothing worthy of death' or of bonds' doth this man practise.

30 And Agrippa unto Festus said— This man might have been released if he had not appealed unto Caesar.

§ 45. Paul's Voyage and Shipwreck.

27 Now when it was determined that we should sail for Italy> they proceeded to deliver Paul, and certain other prisoners, unto a centurion by
name Julius, of an Augustan band. And 
<going on board a ship of Adramittium, about to sail unto the places along the coast of Asia, we put to sea, there being with us, Aristarchus, a Macedonian of Thessalonica; and on the next day> we put into Zidon, and Julius, treating Paul kindly, gave him leave to go unto his friends and refresh himself; and from thence putting out to sea we sailed under the lee of Cyprus, because the winds were contrary; and <sailing across the sea which is off Cilicia and Pamphylia> we came down to Myra, a city of Lycia. And the centurion finding a ship of Alexandria sailing for Italy put us therein. And <for a good many days sailing slowly, and getting with difficulty over against Cnidus, the wind not suffering us to get on> we sailed under the lee of Crete over against Salamone; and <with difficulty coating it> we came to a certain place called Fair Havens, near to which was the city of Lasea.

And <when a considerable time had passed, and sailing was already dangerous, because even the Fast had already gone> Paul began to advise, saying to them—

Sirs! I perceive that with damage and great loss not only of the cargo and of the ship, but even of our persons shall the voyage certainly be attended. But the centurion, by the master, and by the shipowner was more persuaded than by the things which by Paul were spoken. And <the harbour being incommodious to winter in> the more part advised to put to sea from thence, if by any means they might be able to reach Phoenix, to winter, which was a harbour of Crete, looking north-east and south-east.

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And <when a south wind blowing softly supposing they had secured their purpose weighing anchor, they began to sail close in shore along Crete. But after no long time there beat down from it a tempestuous wind, called Euraquilo,— and <the ship being caught and we not being able to bring her head to the wind> we lether go, and were borne along. And <running under the lee of some small island called Cauda> we were able, with difficulty, to make ourselves masters of the boat, which hoisting up, they began to use [helps], under-girding the ship; and <fearing lest they should be shipwrecked> they threw cargo overboard, and made the tackling of the ship cast away. And <neither sun nor stars appearing for many days, and no small tempest lying upon us> in the end all hope that we should be saved began to be taken from us. But <when they had been long without food> [then] Paul, standing in the midst of them, said—

Ye ought, indeed, Sirs! [yielding to me] not to have sailed away from Crete, to get this damage and loss...

And now! I recommend you to be of good courage; for [loss of life] shall there be [none at all] from among you,—only of the ship.

For there stood by me this' night <belonging unto the God whose I am, unto whom also I am doing divine service> as a messenger, saying—

Be not afraid, Paul! for [before Caesar] must thou needs stand.

And lo! God hath granted to thee as a favour, all them who are sailing with thee.

Wherefore, be of good courage, Sirs; for I believe in God—that [so] it shall be, according as it hath been told me.

[Upon a certain island] however, must we needs be wrecked.

But <when [the sailors] were seeking to flee out of the ship, and had lowered the boat into the sea, by pretence, as though out of the prow they had been about to reach anchors> Paul said unto the centurion, and unto the soldiers—

<Except these abide in the ship> ye yourselves cannot be saved!

[Then] the soldiers cut away the ropes of the boat, and let her fall off. And <until day was about to dawn> Paul continued to beseech one and all to take some food, saying—

This day is [the fourteenth day] that [in suspense, fasting] ye are completing,— having helped yourselves [to nothing].

Wherefore, I beseech you to take some food, for [this] lays a foundation for your safety; for [of no one of you] shall a hair of the head perish.

And <having said these things, and taken a loaf> he gave thanks unto God before all, and [breaking it] began to eat. And <all becoming [of good cheer]> [they also] helped themselves to food. 

Now were we, in the ship, in all, about seventy-six souls.

And <when they were satisfied with food> they began lightening the ship, casting out the wheat into the sea. And <when day came> they could not recognise [the land]; but perceived [a certain bay] having a beach,—upon which they were minded, if they could, safely to bring the ship. And [casting off the anchors] they let them go into the sea,—at the same...

* Or (WH): "in all two hundred and seventy-six."
time] loosening the lashings of the rudders, and [hoisting up the foresail to the wind] they made for the beach. 41 But <falling into a place where two seas met> they ran the ship aground; and [the foreship sticking fast] remained immovable, while [the stern] began to break up, from the violence [of the waves]. 42 Now [the soldiers’ counsel] turned out to be, that they should kill [the prisoners], lest any one should swim out and escape; 43 but [the centurion] <being minded to bring Paul safely through> hindered them of their purpose, and ordered such as were able to swim, to cast themselves overboard and [get first] to the land,—44 and [the rest] <[some] on planks, and [some] on other things from the ship>... and [so] it came to pass, that [all] were brought safely through, on to the land.


28 And [when we were safely through] then] we knew that the island was called [Melita].

And [the natives] began to show us no common' philanthropy; for [kindling a fire] they received us all, because of the rain that had set in, and because of the cold. 3 But <when Paul had gathered a certain lot [of firewood] into a bundle, and laid it on the fire> [a viper] by reason of the heat coming forth, fastened on his hand. 3 And [when the natives saw the brute, hanging out from his hand] they began to say [one to another]—

[DOBTLLESS] this man is [a murderer], whom <though brought safely through out of the sea> [Justice] hath not suffered [to live].

3 [He] however, <shaking off the brute into the fire> suffered no harm; 4 whereas [they] were expecting, that he was about to become inflamed, or to fall down suddenly dead;—but <when they had been long' expecting, and had observed [nothing unusual] happening unto him> they changed their minds, and began to say he was a god.

7 Now [in the neighbourhood of that place] were lands, belonging to the chief man of the island, by name Publius,—who [making us welcome] [for three days]: hospitably entertained us. 8 And it so hap]ened that [the father of Publius] [with feverish heats and dysentery diseased] was lying prostrate: unto whom Paul entering in and praying, laid his hands on him, and healed him. 9 And [when this happened] the rest also, even they in the island who were sick] were coming in and getting cured; 10 who also [with many' honours] honoured us, and [when we were about to sail] put on board such things as we might need.

11 And <after three' months> we sailed in a ship which had wintered in the island, [a ship] of Alexandria, whose ensign was—The Twin Brothers; 12 and [touching at Syracuse] we tarried three days; 13 whence [going round] we reached Rhegium; and [after one' day] in a south wind springing up; on the second day] we came to Puteoli; 14 where [finding brethren] we were entreated to tarry [with them] seven days;—and [thus, towards Rome] we came. 15 And <when from thence the brethren heard the tidings concerning us> they came to meet us, as far as The Market of Appius and the Three Taverns,—seeing whom] Paul thanked God, and took courage.

§ 47. Paul in Rome.

16 And [when we entered into Rome] Paul was suffered to abide by himself, with the soldier that guarded him.

17 And it came to pass, after three days, that he called together those who were the chief of the Jews; and [when they came together] he began to say unto them—

[All] brethren, <though I had done [nothing against] the people, or the customs of our fathers> [as a prisoner] out of Jerusalem] was delivered into the hands of the Romans;—18 who, indeed, [when they had examined me] were minded to set me at liberty, because there was [nothing worthy of death] in me.

19 But [as the Jews spoke against it] I was constrained to appeal unto Caesar,—not as though [against my nation] I had anything to bring by way of accusation.

20 [For this' cause] therefore, have I called for you, to see and to speak with you; for [on account of the hope of Israel] [this chain] have I about me!

21 And [they] said [unto him]—

[We] have neither received [letters concerning thee] from the Jews, nor hath anyone of the brethren [who hath arrived] reported or spoken concerning thee, anything ill.

22 But we do well it, that [from thee] we should hear what are thine opinions; for, indeed, [concerning this sect] it is [known to us] that [everywhere] is it spoken against.

23 And [having arranged with him a day] there came unto him, to the lodging, a larger number; unto whom he proceeded to expound, bearing full witness to the kingdom of God, and persuading them concerning Jesus, both from the law of Moses, and from the prophets,—from morning till evening. 24 And [some] indeed, were persuaded by the things that were spoken, whereas [others] disbelieved; 25 and <not being [agreed] among themselves> they began to leave,—Paul having said one thing—

[Well] did [the Holy Spirit] speak through Isaiah the prophet, unto your fathers, saying—

Go thy way unto this people, and say—

Ye shall [surely hear] and yet will in nowise understand,

And [surely see] and yet will in nowise perceive;

21 For the heart of this people [hath become dense],

* Or: "were entreated by them."
Be it known unto you therefore, That unto the nations I hath been sent forth this salvation of God: they will also hear.

And he abode two whole years in his own hired house, and made welcome all who were coming in unto him, proclaiming the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all' freedom of speech without hindrance.

1 Paul, a servant of Jesus Christ, a called apostle,
   Separated unto the glad-message of God—
   Which he promised beforehand, through his prophets, in holy scriptures—
   Concerning his Son,—
   Who came to be of the seed of David, according to flesh,
   Who was distinguished as the Son of God—
   By power,
   According to a Holy Spirit,
   Through means of a resurrection of the dead,—
   Jesus Christ our Lord;
   Through whom we have received favour and apostleship,
   For obedience of faith among all the nations, in behalf of his name,
   Among whom are ye also called of Jesus Christ:

<Unto all that are in Rome, beloved of God, called saints>
   Favour unto you, and peace.
   From God our Father and Lord Jesus Christ.

If indeed, I give thanks unto my God, through Jesus Christ, concerning you all; Because your faith is being announced throughout the whole' world.

For God is my witness—
   Unto whom I am rendering divine service in my spirit, in the glad message of his Son>—

How incessantly I am making mention of you! at all times in my prayers,—

Making supplication—
   If by some means, even now, at any time;
   I may have a way opened, in the will of God, to come unto you;—

For I am longing to see you,
   That I may impart some spiritual gift unto you,
   To the end ye may be established,—

That there may be a mutual encouragement among you, Each by the other's faith, [Both yours and mine].

I do not wish, however that ye should be ignorant, brethren,
   That have I purposed to come unto you,
   But have been hindered, until the present,—

In order that some fruit I might have among you also, even as among the other nations.

<Both to Greeks and to Barbarians, Both to wise and to unwise> a debtor I am:
   Thus the eagerness on my part—
   Unto you also who are in Rome

To announce the joyful message.

For I am not ashamed of the joyful message;
   For it is God's power unto salvation, to every one that believeth,
   Both to Jew [first] and to Greek;

For a righteousness of God is therein revealed,—
   ![Chap. xxv. 23, 32](1 Co. i. 15).
But he that is righteous by faith shall live.  

For there is being revealed an anger of God from heaven—
Against all ungodliness and unrighteousness of men
Who do hold down;
Inasmuch as what may be known of God is manifest among them,
For unto them hath made it manifest,
For what may be known of God is manifest among them,
For even his eternal power and divinity is manifest:
To the end they should be without excuse;
Inasmuch as having come to know God,
Not as God did they glorify him, or give him thanks,
But were made fruitless in their reasonings,
And darkened was their undiscerning heart,
And exchanged the glory of the incorruptible God, for the likeness of a corruptible man, and of birds and fourfooted beasts and reptiles:
Wherefore God gave them up in the covetings of their hearts, unto impurity, so as to be dishonouring their bodies among them,—
Who, indeed, exchanged away the truth of God for the falsehood, and rendered worship and service unto the creature rather than unto the Creator,—Who is blessed unto the ages. Amen!
For this cause God gave them up unto dishonourable passions;
For even their females exchanged away the natural use into that which is against nature,—
In like manner also even the males,
Leaving the natural use of the female, Flamed out in their eager desire one for another; Males with males the indecency effecting,—And the necessary recompence of their error within themselves duly receiving—
And even as they did not approve to be holding God in acknowledgment,
God gave them up unto a disapproved mind.

To be doing the things that are not becoming,—
Filled with all unrighteousness, wickedness, greed, baseness,
Full of envy, murder, strife, deceit, evil disposition,
Whisperers, detractors, haters of God, insolent, arrogant, vain boasters, inventors of vices, unto parents unyielding,
Without discernment, regardless of covenants, without natural affection, unmerciful:

Wherefore indeed, having acknowledged the righteous sentence of God—
That they who such things as these do practise are worthy of death; Not only the same things are doing, But are even delighting together with them who are practising them.

Wherefore thou art, O man whoever judgest; For where thou judgest some one else thou dost condemn,— For the very things thou dost practise who art judging:
We know, however, that the sentence of God is according to truth, against them who such things as these do practise.
And reckonest thou this, O man—<Who dost judge them who such things do practise, and yet art doing the same> That thou shalt escape the sentence of God?
Or the riches of his kindness, and forbearance, and long-suffering dost thou despise,—Not knowing that the kindness of God is unto repentance? Art treading up for thyself anger, in a day of anger and revelation of the righteous judgment of God,—
Who will render unto each one according to his works:—
Unto them on the one hand, who by way of endurance in good work are seeking glory, honour and incorruption> life age-abiding; Unto them on the other hand, who are of contention, and are not yielding unto the truth, but are yielding unto unrighteousness> anger and wrath, tribulation and anguish against every soul of man who worketh what is base, Both of Jew first and of Greek;—
But glory and honour and peace— Unto every one who worketh what is good, Both unto Jew first and unto Greek;
For there is no respect of persons with God;—

Hab. ii. 4; cp. Gal. iii. 11, 16; He. x. 88; Jer. x. 14; 1 Co. ii. 20; Ps. civ. 20. "passions of dishonest honour." "aside from," "beyond." Or (WH): "For we know"; or, as occasion- ally rendered (Ac. viii. 36, n.): "We know, in fact." Ps. ixii. 12; Pr. xxiv. 12. "Age-abiding." Ap: "Age-abiding."
For if many as without law sinned, all shall perish;
and if many as within law sinned, all shall be judged;
for if not the hearers of law are righteous with God,
but the doers of law shall be declared righteous;
for whosoever the nations which have not law may be doing, the same not having law unto themselves; are a law,
who indeed show the work of the law written in their hearts, Their conscience therewith bearing witness, and between one another their reasonings accusing or even excusing them;
the day on which God judgeth the secrets of men according to my glad-message, through Christ Jesus.
If however thou art taking the name of Jew, and resting thyself upon law, and boasting in God, and art taking note of his will, and testing the things that differ when receiving oral instruction out of the law, art persuaded, moreover, that thou thyself art—A guide of the blind. A light of them that are in darkness. A trainer of the simple. A teacher of babes, having the forming of knowledge and truth in the law—

| Thou, therefore, that art teaching someone else! Thou art not teaching? Thou that proclaims—Do not steal! Art thou stealing?
| That sayest—Do not commit adultery! Art thou committing adultery? That abhorrest sacrifices! Art thou robbing temples?
| That in law dost boast: Through the transgression of the law art thou dishonouring God?

For the name of God because of you is defamed among the nations,—Even as it is written:

But if our unrighteousness commendeth God's righteousness, what shall we say? Surely not unrighteous is God who visiteth with his anger;

Far be it! Else how shall God judge the world?

But if [the truth of God] by my falsehood hath the more abounded unto his glory: Why [any longer] am I even I as a sinner to be judged? And why not according as we are injuriously charged, and according as some affirm that we say—Let us do the bad things, that the good ones may come? Whose sentence is just? What then? Do we screen ourselves? Not at all! For we have before accused both Jews and Greeks of being all under sin:

Even as it is written—There is none righteous, [not even one], There is none that discerneth, There is none that seeketh out God:

All have turned aside, have become useless, There is none that doth kindness, Not so much as one:

A sepulchre, opened is their throat, With their tongues have they used deceit. The poison of asps is under their lips. Whose mouth is full of cursing and bitterness is full.

Serve are their feet to shed blood;

[Destruction and misery!] are in their ways.

And way of peace are they not known:

Alluding to "Jew" as a man of Judah; "Juda" = "one to be praised." Ps. xiv. 1 f. Ps. x. 7; Ps. xii. 2 f.; Ps. cxvi. 8.

25 For if not he who is one in appearance is a Jew,
Nor is that which is such in appearance, in flesh circumcision;
But he who is one in secret is a Jew,—And [that is] circumcision which is of the heart, in spirit, not in letter,—Whose praise is not of men, but of God.

What, then, is the preëminence of the Jew? Or what, the profit of his circumcision?

Much, every way:—

First, indeed, that they were entrusted with the oracles of God.

For what? If some distrusted shall their distrust make the trust of God void?

Far be it! But let [God] prove to be true, albeit every man be false!

Even as it is written—That thou mightest be declared righteous in thy words, and overcome when thou art in judgment.

But if our unrighteousness commendeth God's righteousness what shall we say? Surely not unrighteous is God who visiteth with his anger;

After the manner of men I am speaking—

Far be it! Elsehow shall God judge the world?

But if [the truth of God] by my falsehood hath the more abounded unto his glory: Why [any longer] am I even I as a sinner to be judged? And why not according as we are injuriously charged, and according as some affirm that we say—Let us do the bad things, that the good ones may come? Whose sentence is just? What then? Do we screen ourselves? Not at all! For we have before accused both Jews and Greeks of being all under sin:

Even as it is written—There is none righteous, [not even one], There is none that discerneth, There is none that seeketh out God:

All have turned aside, have become useless, There is none that doth kindness, Not so much as one:

A sepulchre, opened is their throat, With their tongues have they used deceit. The poison of asps is under their lips. Whose mouth is full of cursing and bitterness is full.

Serve are their feet to shed blood;

[Destruction and misery!] are in their ways.

And way of peace are they not known:
There is no fear of God before their eyes.\(^a\)

Now we know.
That whatsoever things the law saith:
To them who are within the law it speaketh,
In order that every mouth may be stopped.
And all the world come under penal sentence unto God.

Inasmuch as by works of law shall no flesh be declared righteous before him,—\(^c\)
Through law in fact, is discovery of sin.

But now, apart from law, is a righteousness of God hath been manifested,
Borne witness by to the law and the prophets,—
A righteousness of God, through faith in Jesus Christ, unto all that have faith;
For there is no distinction,—
For all have sinned, and fall short of the glory of God;
Being declared righteous freely by his favour, through the redemption that is in Christ Jesus:
Whom God hath set forth as a propitiatory covering, through faith in his blood,
For as showing forth of his righteousness by reason of the passing-by of the previously committed sins, in the forbearance of God,—
With a view to showing forth of his righteousness in the present season,
That he might be righteous even when declaring righteous him that hath faith in Jesus.

Where, then, the boasting! It is excluded.
Through what kind of law? Of works!!!
Nay but through a law of faith:
For we reckon that a man is to be declared righteous by faith, apart from works of law.

Or (is God) the God of Jews only, and not of the nations also?
Yea! of the nations also:—
If, at all events, God is one,
Who will declare righteous—
The circumcision, by faith,
And the uncircumcision, through their faith.

Do we then make law void, through means of our faith?
Far be it! On the contrary we do establish:

What, then, shall we say—as touching Abraham our forefather?\(^c\)
For if Abraham by works was declared righteous he hath whereof to boast;—
Nevertheless, not towards God,—
For what doth the Scripture say?

And Abraham believed in God, and it was reckoned unto him as righteousness.\(^b\)

Now unto him that worketh, is not reckoned by way of favour, but by way of obligation,
Whereas unto him that worketh not, but believeth on him that declareth righteousness to the ungodly— his faith is reckoned as righteousness.

Just as David also affirmeth the happiness of the man, unto whom [God] reckoneth righteousness, apart from works:

Happy they whose lawlessnesses have been forgiven,
And whose sins have been covered,
Happy the man whose sins the Lord will in no wise reckon.\(^b\)

This happiness then, is it for the circumcision, or for the uncircumcision?
For we say—
His faith was reckoned unto Abraham as righteousness:

How, then, was it reckoned? When he was in circumcision, or in uncircumcision?
Not in circumcision, but in uncircumcision;
And a sign he received [namely] of circumcision,
A seal of the righteousness of the faith which he had while yet uncircumcised;
To the end he might be father of all that believe during uncircumcision,
To the end [the same] righteousness might be reckoned unto them,—
And father of circumcision—
Unto them who are not of circumcision only.
But who also walk in the steps of the faith while yet uncircumcised of our father Abraham.

For not through means of law doth the promise belong unto Abraham or unto his seed,—
That he should be heir of the world;
But through a righteousness by faith,
For if they who are of law are heirs Made void is faith,
And of no effect is the promise.\(^b\)

For the law worketh out anger, But where there is no law neither is there transgression.

For this cause it is by faith, in order that it may be by way of favour,
So that the promise is firm unto all the seed,—
Not unto that by the law only,
But unto that also [which is such] by the faith of Abraham;
Who is father of us all,—\(^b\)
17 Even as it is written—
||Father of many nations|| have I appointed thee*:

Before him whom he believed—||God||,
Who causeth the dead to live,
And calleth the things that are not as things that are—

Who ||past hope|| upon hope| believed,
So that he became ||father of many nations,—
According to what had been said—
So shall be thy seed—:

And <without becoming weak in his faith> he attentively considered his own' body, already deadened—He being a hundred years old, The deadening also of Sarah's womb; 20 <In respect, however, of the promise of God> he was not led to hesitate by unbelief, But received power by his faith, Giving glory unto God, 21 And being fully persuaded (that)—

||What he hath promised>
|Able| is he also to perform :

Wherefore [also], it was reckoned unto him as righteousness.*

Now it was not written for his sake alone, that it was reckoned unto him,*

But for our sakes also—unto whom it is to be reckoned—

Even unto them that believe upon him who raised Jesus our Lord from among the dead:

Who was delivered up on account of our offences.4
And was raised on account of the declaring us righteous.

5 <Having, therefore, been declared righteous by faith>
Let us have peace|| towards God,
Through our Lord Jesus Christ,—

Through whom also we have had [our introduction] [by our faith] into this favor wherein we stand*;
And let us boast in hope of the glory of God.

And ||not only so|| But let us boast ||also in our tribulations;
Knowing that [our tribulation] worketh out [endurance].

And [our endurance] a testing, And [our testing] hope,
And [our hope] puttheth not to shame.6

Because [the love of God] hath been poured out in our hearts, Through the Holy Spirit that hath been given unto us:

Seeing that ||Christ||<
||We being weak as yet>
|Seasonably, in behalf of such as were ungodly| died.
7 For ||scarcely in behalf of a righteous man|| will one die,—

||In behalf of the good man, indeed|| per-

But God ||commended his own' love unto us||
In that—
||<We as yet being|sinners||>||
||Christ|| [in our behalf] died.

|| Much more|| then, <having now been declared righteous by his blood>||
Shall we be saved [through him] from the anger.*

10 For <if being|enemies||
We were reconciled unto God through the death of his Son>

||Much more|| <having been reconciled>
Shall we be saved by his life.

12 And ||not only|| so, But are even boasting in God,
Through our Lord Jesus ||Christ||,—
Through whom ||now|| [the reconciliation, we have received.

13 ||For this cause—:

<Just as [through one' man] [sin] into the world’ entered,
And [through sin] [death]|—

And ||so|| unto all' men' death passed through,
For that |all| had sinned;;—

For [until law] [sin was in the world,
Although [sin] is not reckoned, when there is no law,—

Yet still [death reigned’ from Adam until Moses, Even over them who had not sinned after the likeness of the transgression of Adam,—

||Who is a type* of the Coming One||s;—

15 But <not as the fault>
||So|| [also] the decree of favour,
For <if [by the fault of the one]| [the many]| died>

||Much more|| [the favour of God, and the free-gift in favour, by the one’ man Jesus Christ|| unto the many] superabounded4;

16 And <not as through one that sinned>
Is that which is freely given,—
For [the sentence of judgment] indeed was— [Out of one [fault]] into condemnation,
Whereas [the decree of favour] is—[Out of many' faults] into a recovery of righteousness.

For <if [by the fault of the one’] [death reigned through the one:>

||Much more|| <they who [the superabundance of the favour and of [the free-gift of] the righteousness] do receive> [In life:] shall reign through theene, ||Jesus Christ ;

18 Hence, then <as [through one’ fault] [the sentence was] unto all’ men unto condemnation>

||So|| also, <through one’ recovery of right-
10 For just as through the disobedience of one man sin entered into all mankind; so through the obedience of one man righteousness will be established.

11 And as in Adam all die, even so in Christ shall all be made alive.

12 For as through one man’s disobedience the many were made sinners, so also through the obedience of one man shall the many be made righteous.

13 Now death reigned from Adam to Moses, even over those whose faces were toward God; but from Moses and Christ, who is born of a woman, so also righteousness came from faith.

14 Now the law came in through Moses, that the justification by faith might be established through the law, for the sake of those who believe in Jesus Christ.  

15 For there is no distinction between Jew and Greek, for the same Lord is Lord of all, who is rich to all who call upon Him.

16 For every one who calls upon the name of the Lord will be saved.

17 But as many as received Him, to them He gave the right to become children of God, even to those who believe on His name:

18 For the word of God is not void of power. For through it all the world shall be judged, and also every secret thing, whether things done in light or in darkness, be revealed.

19 For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

20 For the salt of the earth loses its flavor, if its saltiness be the covered up and be no longer salt.

21 And it is not good, when a son is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

22 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

23 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

24 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

25 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

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40 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

41 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

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43 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

44 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

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55 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

56 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

57 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

58 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

59 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.

60 And when a man is an apostate, and there is no turning of the father for the son, that the son's sins be prolonged.
But if her husband have died,
She hath received a full release from the law of her husband.

Hence then, if her husband being alive,
An adulteress shall she be called—If she becomes another man’s,
But if the husband have died, she is free from the law;
So that she is not an adulteress, though she become another man’s.

So, then, my brethren, ye also were made dead unto the law through the body of the Christ,
To the end ye might become another’s—
His who from among the dead was raised,
In order that we might bring forth fruit unto God.

For when we were in the flesh, the susceptibilities of sins which were through the law, used to be energized in our members, unto the bringing forth of fruit unto death;

But now we have received full release from the law, by dying in that wherein we used to be held fast,
So that we should be doing service—
In newness of spirit.

And not in obsequies of letter.

What, then, shall we say?
Is the law sin? For it was that thou mightest appear sin through that which was good unto me.

Howbeit sin, taking occasion—Through the commandment I wrought out in me all manner of coveting;
For apart from law, sin is dead;
And I was alive, apart from law, at one time,
But the commandment coming,
Sin sprang up to life, whereas I died,
And the commandment which was unto life was bound by me to be itself unto death;

For sin—taking occasion—Through the commandment completely deceived me,
And through it slew me;
So that the law, indeed, is holy, and the commandment, holy, and righteous and good.
Did then, that which is good unto me become death?
Far be it!

But (it was) sin <that it might appear sin> through that which was good unto me working out death,

In order that exceeding sinful might become through the commandment;

For we know, that the law is spiritual,—I however, am a creature of flesh,
Sold under sin;

For that which I am working out
I do not approve,—
For not what I wish <the same> I practise,
But what I hate <the same> I do:

Now if what I wish not <the same> I do
I consent unto the law, that it is right.

But the <sin> that dwelleth in me;
I know, in fact, that there dwelleth not in me <that is, in my flesh> anything <good>;
For the wishing lieth near me,
But the working out of what is right; not!
For not <the good that I wish> I do,
But <the evil that I do not wish> <the same> I practise.

Now if what I wish not <the same> I do
No longer am I working it out,
But the <sin> that dwelleth in me.

Hence, I find the law <To me who wish to be doing the right> That unto me <the wrong> lieth near:
I have, in fact, a sympathetic pleasure in the law of God; according to the inner man.
But I behold a diverse law in my members, Warring against the law of my mind
And taking me captive in <the law of sin> which existeth in my members:

Wretched man am I!
Who shall rescue me out of this body doomed to death?

But thanks be unto God!—Through Jesus Christ our Lord.

Hence, then,—
I myself, with the mind, indeed am in servitude unto a law of God;
But with the flesh unto a law of sin.

Hence, there is now no condemnation, unto them who are in Christ Jesus;
For the law of the spirit of life in Christ Jesus hath set thee free from the law of sin and of death;

For <What was impossible by the law, in that it was weak through the flesh>
God, by sending <his own> Son, in the likeness of sinful flesh, and concerning sin>

Condemned sin in the flesh,
In order that the righteous requirement of the law might be fulfilled in

* Or: "pursue"—"press on," he who presses on, acit, pursues the goal of his activity: posis, he who does, facit, realises as a fact." (Meyer on Jn. iii. 20, 21.)
* Or: "by." * Or: "wh." "I give thanks." * Or WH: "me." "Text probably a primitive interpolation."
us—Who not according to flesh do walk, But according to spirit;
For they who according to flesh have their being,
The things of the flesh do prefer, But they according to the spirit.
For what is preferred by the flesh is death, Whereas what is preferred by the spirit is life and peace;
Inasmuch as what is preferred by the flesh is hostile towards God, For unto the law of God it doth not submit itself, neither in fact it,—
They, moreover, who in flesh have their being cannot please God.
But ye have not your being in flesh, but in spirit,—
If at least God's Spirit dwelleth in you;
And if anyone hath not Christ's Spirit, The same is not his;
But if [Christ] is in you, The body indeed is dead by reason of sin,
Whereas the spirit is life by reason of righteousness;
If moreover the Spirit of him that raised Jesus from among the dead dwelleth in you, He that raised, from among the dead, Christ Jesus Shall make alive [even] your death-doomed bodies, Through means of his indwelling Spirit within you.

Hence, then, brethren—[debtors we are, Not unto the flesh, that according to flesh we should live,—
For if [according to flesh ye live] ye are about to die, Whereas if [in spirit] the practices of the flesh ye are putting to death ye shall attain unto life;
For as many as [by God's Spirit are being led] the same are [God's sons],—
For ye have not received a spirit of servitude, leading back into fear, But ye have received a spirit of sonship, Whereby we are exclaiming—Abba! Oh Father!
The Spirit itself beareth witness together with our spirit, that we are children of God;
And if children [heirs also]—Heirs, indeed, of God, But co-heirs with Christ,—If, at least, we are suffering together, In order that we may also be glorified together.

10 For I reckon, that [unworthy] are the sufferings of the present season, To be compared with the glory about to be revealed towards us:
19 For the eager outlook of creation ardently awaiteth the revealing of the sons of God,—
20 For unto vanity hath creation been made subject—Not by choice, But by reason of him that made it subject>
In hope that creation itself also shall be freed—From the bondage of the decay, Into the freedom of the glory, of the sons of God;
22 For we know, that all creation is sighing together, and travelling-in-birth-throes together, [until the present],—
23 And [not only so>
But we ourselves also, who have [the first-fruit of the Spirit]
[We even ourselves] within our own selves do sigh,—Sonship ardently awaiting—The redeeming of our body;—
For by our hope have we been saved, But hope beheld is not' hope, For what one beholdeth why doth he hope for?
If, however, [what we do not behold] we hope for>
With endurance are we ardently awaiting [it];—
25 In the selfsame way moreover, [even the Spirit] helpeth together in our weakness,—
For [what we should pray for as we ought] we know not, But [the Spirit itself] maketh intercession, with sighings unutterable, And [he that searcheth the hearts] knoweth what is preferred by the Spirit—That according to God! he maketh intercession in behalf of saints;
26 We know, further, that [unto them who love God> God causeth all things to work together, for good,—
27 Unto them who according to purpose are such as he hath called;]
28 For whom he fore-approved, He also fore-appointed, to be conformed unto the image of his Son, That he might be firstborn among many brethren,—
29 And whom he fore-appointed, the same he also called, And whom he called, The same he also declared righteous, And whom he declared righteous he also made glorious:
What, then, shall we say to these things? If [God] is for us, who [shall be] against us! 

Who, at least, who [his own] Son did not spare. But [in behalf of us all] delivered him up. How shall he not also [with him] all things [upon us] in favour bestow? 

Who shall bring an accusation against the chosen ones of God? God, who declareth righteousness! 

Who is he that condemneth Christ Jesus, who died?—Nay! rather was raised [from among the dead].—Who is on the right hand of God, Who also is making intercession in our behalf? 

Who shall separate us from the love of the Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—According as it is written—For thy sake are we being put to death all the day long, We have been reckoned as sheep [for slaughter].—Nay! [in all these things] we are more than conquering. Through [him that hath loved us]. 

For I am persuaded that—Neither death nor life, nor messengers nor principalities, nor things present nor things to come, nor powers, nor height nor depth, nor any other created thing—Shall be able to separate us from the love of God which is in Christ Jesus our Lord. 

Truth say I, in Christ, I utter no falsehood.—My conscience bearing witness with me in the Holy Spirit. 

That I have [great grief and incessant' travail in my heart; For I could have wished to be [accursed!] * even myself from the Christ. In behalf of my brethren my kinsmen according to the flesh;—Who indeed are Israelites, [Whose] are the sonship, and the glory, and the covenants, and the legislation, and the divine service, and the promises, 

[Whose] are the fathers, And [of whom] is the Christ—according to the flesh.—He who is over all, God, blessed unto the ages. Amen.

It is not, however, as though the word of God [had failed]; For [not all] they who are of Israel [the same] are Israel, 

Neither [because they are seed of Abraham are] all [children, —But [in Isaac] shall there be called unto the seed.] 

That is—[Not the children of the flesh] [the same] are children of God; But [the children of the promise] are reckoned as a seed. 

For [of promise] is this word—According to this season will I come, And Sarah shall have a son. 

But <when [Rebekah also] was with child [of one]—Isaac our father,—They, in fact, not being yet born, nor having practised anything good or bad,—In order that the purpose of God [by way of election] might stand,—Not by works, But by him that was calling> 

It was said unto her—The elder shall serve the younger; 

Even as it is written—Jacob I have loved, but Esau I have hated. 

What, then, shall we say? Is there injustice with God? Far be it! 

For [unto Moses] he saith—I will have mercy upon whomsoever I can have mercy, And I will have compassion upon whomsoever I can have compassion. 

Hence, then, it is not of him that wiseth, nor of him that runneth, But of the mercy'-shewing God. 

For the Scripture saith unto Pharaoh—Unto this end have I raised thee up, That I may thus show in thee my power, And that I may declare my name in all the earth. 

Hence, then,—On whom he pleaseth he hath mercy, And [whom he pleaseth] he doth harden. 

Thou wilt say to me, then—Why longer' findeth he fault? For [his purpose] who hath withstood? 

O man! Who, nevertheless, art thou that art answering again unto God? Shall [the thing formed] say [unto him that formed it]—1 Why didst thou make me thus? 

Or hath not [the potter] a right [over the clay]—k


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Out of the same lump,  
To make some, indeed, into a vessel for honour,  
And some for dishonour?  

22 And <if God—  
Wishing to shew his anger, and to make known his power—  
Bare, in much patience, with vessels of anger* already fitted for destruction,  
In order that it might make known the riches of his glory upon vessels of mercy which he prepared beforehand for glory,—  
|Whom| he also called, |even us|  
Not only from among Jews, But also from among the nations> [What then?]  

25 As also [in Hoses] he saith—  
I will call the Not-my-people [My people],  
And the Not-beloved [Beloved],  

26 And it shall be—  
<In the place where it was said [to them]<—  
|Not my people| are |ye| >  
|There;| shall they be called—  
Sons of a Living God.  

27 [Isaiah] moreover, exclaimeth over  
Israel—  
<Though the number of the sons of Israel be as the sand of the sea>  
...The remnant shall be saved;  

28 For [a complete and concise account] will the Lord make upon the earth."  

29 And [even as Isaiah hath before said]—  
<If the Lord of hosts] had not left us a seed>  
As Sodom had we become,  
And as Gomorrha had we been made like,  

What, then, shall we say?  
That they of the nations  
<Who were not in pursuit of righteousness>  
Have laid hold of righteousness,—  
A righteousness, however, which is by faith;  

31 Whereas [Israel]]  
<Though in pursuit of a law of righteousness>  
Unto a law have not attained.  

32 Wherefore?  
Because <not by faith,  
But by works> [have they sought it]>  
They have stumbled at the stone of stumbling,*  
Even as it is written—  
Lo! I lay in Zion,  
A stone to strike against,  
And a rock to stumble over,  
And he that resteth faith thereupon shall not be put to shame.  

10 Brethren! [the delight of my own heart,  
and my supplication God-ward, in their behalf] are for salvation;  

3 For I bear them witness, that they have a zeal for God,—but not according to correct knowledge;  

3 For <Not knowing |God's| righteousness,  
And [their own] seeking to establish>  
|Unto the righteousness of God| have they not submitted;  

4 For Christ is [an end of law] [for righteousness], unto every one that believeth.  

5 For [Moses] writeth, that—  
<As touching the righteousness that is by law>  
|The man that hath done' [it]| shall live thereby,*  

6 Whereas [the righteousness by faith] [thus] speaketh—  
Do not say in thy heart,  
Who shall ascend into heaven?  
That is, To bring [Christ] down,  

Or,  
Who shall descend into the abyss!*  
That is, To bring up [Christ, from among the dead];  

8 But what saith it?  
|Near thee| is [the declaration],  
|In thy mouth, and in thy heart;|—  
That is, The declaration of the faith, which we proclaim:—  

9 That <if thou shalt confess the declaration, with thy mouth>—  
That Jesus is [Lord],  
And shalt believe, with thy heart—  
That [God] raised him from among the dead>  
|Thou shalt be saved|;—  

10 For [in heart; d it is to be believed unto righteousness,  
And by mouth| d it is to be confessed unto salvation.  

11 For the scripture saith—  
|No one that resteth faith thereupon| shall be put to shame;*  

12 For there is no distinction—of Jew or Greek,—  
For : the same [Lord]] is Lord of all,  
Being rich unto all’ who call upon him;  

13 For |Whosoever| shall call upon the name of the Lord| shall be saved !:—  

14 How, then, shall men call upon one in whom they have not believed?  
And how shall they believe in one of whom they have not heard?  
And how shall they hear, without one to proclaim?  
And how shall they proclaim, except they be sent?  

Even as it is written—  
How beautiful the feet of them that bring glad tidings of good things!  

16 But [not all] have become obedient unto the glad tidings;—  

* Jer. 1. 25; Is. xiii. 5  
† Is. x. 22 f.  
+ Is. i. 9.  
* Ho. ii. 23.  
+ Ho. i. 10.  
* Is. xvi. 14.  
* Or: "in behalf of."  

* Lev. xviii. 5.  
† Deu. xxx. 12 ff.  
+ Is. i. 9.  
* Ho. ii. 23.  
+ Is. xxviii. 14.  
* Is. xxviii. 16.  
* Is. xxix. 16.  
* Joel ii. 32.  
* Is. iii. 7 (Heb.); Na. i. 15.
160 ROMANS X. 17—21; XI. 1—24.

For Isaiah saith—

Lord! who believed what we have heard?  

17 Hence our faith cometh by something heard.
And that which is heard through a declaration of Christ.

18 But I say: Have they not heard?

19 Yes indeed—

Into all the earth hath gone forth their sound;
And unto the ends of the inhabited world: their declarations.b

20 But I say: Hath Israel not come to know?
First Moses saith—

I will provoke you to jealousy on account of a no-nation;
On account of an undiscerning nation will I make you very angry.

21 Whereas regarding Israel he saith—

All day long have I stretched forth my hands unto a people unyielding; I contradict.*

22 I say then—Hath God cast off his people? Far be it!
For I also am an Israelite,— Of the seed of Abraham, Of the tribe of Benjamin:

23 God hath not cast off his people,* whom he foreapproved.  

24 Or know ye not, in the account of Elijah, what, the scripture saith, when he intercedeth with God against Israel?

25 Lord! Thy prophets have they slain,  

Thine altars have they overthrown,  

And I am left alone,  

And they are seeking my life.*

26 But what saith unto him the response?

I have left for myself seven thousand men,  

[who], indeed, have not bowed a knee unto Baal. b

27 Thus then, in the present season also—

A remnant, by way of an election of favour, hath come into being.

28 If, however, by favour | no longer | of works; else | favour | no longer | proveth to be | favour | !

29 What then?

(That which Israel seeketh after) the same it hath not obtained:—

The election, however, have obtained it, and the rest have been hardened;—

Even as it is written—God hath given unto them a spirit of stupor,—eyes, not to see, and ears, not to hear,—until this very day!;

30 And David saith—

Let their table be turned into a waste, and into a gin, and into a trap, and into a recompense unto them,  

Darkened be their eyes, not to see,  

And their back do thou continually bow down.*

31 I say then—Did they stumble in order that they might fall? Far be it! But | their fall | salvation | hath come | unto the nations, to the end of provoking them to jealousy.

32 <If, moreover, | their fall, is the riches of a world,
And their loss, the riches of nations>  

How much rather | their fulness?

33 >Unto you | however, am I speaking,— |you of the nations;  

Inasmuch, indeed, then, as | | my ministry I glorify,
If by any means I may provoke to jealousy my own flesh, And save some from among them;—

For | the casting away of them | hath become | the reconciling of a world:—

What shall | the taking of them in addition | be, but | life from among the dead!>

34 <If, moreover, | the first fruit | is | holy | the lump | shall be | also;
And | the root | is | holy | the branches | shall be | also.

35 >If, however, | some of the branches | have been broken out,
And | thou | being | a wild olive | hast been grafted in among them,  

And hast become | a joint partaker of the root of the fatness of the olive;>

Be not boasting over the branches!  

Howbeit | if thou boast | It is not | thou | that bearest | the root, But | the root | thereof!  

36 Thou wilt say then—

Branches were broken out, in order that | I might be grafted in.

37 >Well | By their want of faith | they have been broken out,—
And | thou | by thy faith | dost stand!—

Regard not | lofty | things, But be afraid  

For | God | hath not spared | the natural branches>  

Neither | thee | will he spare!

38 See, then, the kindness and the severity of God:  

Upon them who have fallen | severity,—
But | upon thee | the kindness of God,  

If thou abide still in the kindness,—  

Otherwise | thou also | shalt be cut out;  

Whereas | they also | unless they abide still in their want of faith  

Shall be grafted in,  

For God is | able | again | to engraft them!  

39 >If | thou | out of the naturally wild olive | wast cut out,  

a Is. liii. 1: cp. Jn. xii. 38. a Ap: "Know."
Ps. xii. 4. b 1 K. xix. 10.
Deu. xxxii. 21. b 1 K. xix. 18.
Is. lxv. 1 f. a Is. xxiv. 10; Deu. xxix.
Ps. xciv. 14; Is. xlii. 22. 4: cp. Is. vi. 9.

b Deu. xxxii. 21.
And it [beyond nature]! has been engrafted into the good olive.

How much rather shall these, the natural branches, be engrafted into their own olive tree?

For I wish not, yea should be ignorant, brethren, of this sacred secret,* lest within yourselves ye be presumptuous.

That a hardening in part hath befallen Israel, until the full measure of the nations shall come in;

And if all Israel shall be saved: even as it is written—

There shall have come out of Zion the Deliverer,—

He will turn away ungodliness from Jacob;* and this, for them, is the covenant [from me],

As soon as I take away their sins.6

<As touching the joyful-message, indeed> they are enemies for your sake, but <as touching the election> beloved for their fathers' sake;

For not to be regretted are the gifts and the calling of God:

For just as ye at one time had not yielded unto God, and yet now have received mercy by their refusal to yield;

So have these also have now refused to yield, by your own mercy, in order that themselves also should now become objects of mercy;

For God hath shut up all together, in a refusal to yield, in order that upon all he may bestow mercy.

Ah! the depth of the riches and wisdom and knowledge of God! How unsearchable [his judgments]! And untraceable [his ways]!

For who hath come to know the mind of the Lord?

Or who hath become [his counsellor]?

Or who hath first given unto him, and it shall be recompensed to him again?*

Because of him, and through him, and unto him are all things:— Unto him be the glory, unto the ages. Amen!

I beseech you therefore, brethren, through the compassions of God,

To present your bodies a living, holy sacrifice, unto God; acceptable,—

Your rational' divine service;

And be not transforming yourselves by the renewing of your mind.

But be transforming yourselves by the renewing of your mind.

To the end ye may be proving what is the thing willed by God—the good and acceptable and perfect.

* For I say <Through the favour which hath been given me>

Unto every one who is among you,—

Not to think of himself more highly than he ought to think, but so to think as to think soberly—

As unto each one [God] hath dealt a measure of faith.

For just as in one body we have many members,

Yet all the members have not the same office.

So we, the many, are one body in Christ.

Yet severally members one of another.

Now having gifts of favour [according to the favour given unto us] differing—

<Whether prophesying> [let us use it] according to the proportion of our faith,

<Or ministering> [use it] in our ministering,

<Or he that teacheth> [let him use his gift] in his teaching,

<Or he that exhorteth> in his exhorting,

<He that impareth> [let it be] with liberality,

<He that taketh a lead> with diligence,

<He that sheweth mercy> with cheerfulness.

* Your love [be] without hypocrisy,—

Loathing that which is wicked, Cleaving to that which is good;

<In your brotherly love> [unto one another] being tenderly affectioned,

<In honour> [unto one another] giving preference;

<In business> not slothful,

<In spirit> fervent,

<To the Lord> doing service,

<In hope> rejoicing,

<In tribulation> enduring,

<In prayer> persevering,

<With the needs of the saints> having fellowship,—

Hospitality pursuing.

Bless them that persecute, Bless, and do not curse.

Rejoice with them that rejoice, Weep with them that weep:

The same thing [one to another] regarding,—

Not the lofty things [regarding], but by the lowly being led along.

Be not getting presumptuous in your own opinion;

<Unto no one [evil for evil] rendering:

Providing honourable things before all men;*

<If possible—so far as dependeth on you> with all men being at peace:

Not avenging [yourselves], beloved, but giving place unto their anger;

* Or 'WH': "But to be." P. iii. 9.

* Or 'WH': "not to be." P. iii. 9.

* Or 'WH': "But to be." P. iii. 7.

* Or 'WH': "not to be." P. iii. 7.

* Or 'WH': "But to be." P. iii. 7.

* Or 'WH': "But to be." P. iii. 7.

* Or 'WH': "not to be." P. iii. 7.
For it is written—

"Mine is avenging;
I will recompense;—saith the Lord*;"

But—

If thine enemy hunger> be feeding him,
If he thirst> be giving him drink;
For this doing> [coals of fire] shall thou heap upon his head.b

Be not overcome by evil,
But overcome evil with good.

Let every soul unto protecting authorities be in subject*;
For there is no authority, save by God,
And they that are in being have been arranged,—

So that he who rangeth himself against the authority
[Against the arrangement of God'] opposeth himself,
And they who oppose shall unto themselves a sentence of judgment receive.

For they who bear rule are not a terror unto the good work, but unto the evil.
Wouldst thou not be afraid of the authority? If that which is good be thou doing, and thou shalt have praise of the same;
For [God's minister] is he unto thee, for that which is good.

Wherefore it is necessary to be in subject,—
Not only because of the anger,
But also because of the conscience;
For because of this are ye paying [tribute] also,—
For [God's ministers of state] they are, Unto this very thing! giving constant attendance.

Rendert unto all their dues,—
U nto whom tribute> tribute.
U nto whom tax> tax,
U nto whom fear> fear,
U nto whom honour> honour.

Nothing, to any be owing—save to be loving one another;
For he that loveth his neighbour hath given to [law] its fulfilment.

For this—
Thou shalt not commit adultery,
Thou shalt not commit murder,
Thou shalt not steal,
Thou shalt not covet,—
And if there is any different' commandment>

||In this word|| is summed up, [namely]—
Thou shalt love thy neighbour as thyself.*

||Love|| unto one's neighbour| worketh not ill];
|Law's fulness| therefore, is ||Love||.

And <this besides>—

Knowing the season—
That it is an hour already for you out of sleep to be wakened;
For now is our salvation nearer, than when we believed:
The night is far spent,
And the day hath drawn near;
Let us then, cast off the works of darkness,
[And] let us put on the armour of light,—
As in daytime] becomingly let us walk:
Not in revellings, and in drunken bouts,
Not in chamberings, and in wanton deeds,
Not in strife, and envy *:

But put ye on the Lord Jesus Christ, And ||for the flesh| taketh not thought, to fulfil its covetings.

||Him that is weak in his faith|| receive ye,—
Not for disputing opinions:—
||One] indeed, hath faith to eat all things,
Whereas he that is weak|| eateth [herbs];
Let not him that eateth not desire him that eateth;
And let not him that eateth not judge him that eateth;
For [God] hath received him.

Who art thou, that judgest another's domestic? *
To his own master he standeth, or falleth: He shall, however, be made to stand,—
For his Master is able to make him stand.
[For] one] indeed, esteemeth one day beyond another,
Whereas another esteemeth every day:—
Let [each one] in his own' mind be fully persuaded.

<He that regardeth the day> Unto the Lord regardeth it,—
And <he that eateth> Unto the Lord doth eat,
For he giveth thanks unto God;
And <he that eateth not> Unto the Lord doth not eat, and give God thanks.
For none of us| unto himself| liveth, And ||none] unto himself| dieth;
For both <if we live> Unto the Lord we live,
And <if we die> Unto the Lord we die;
Whether therefore we live, ||The Lord's|| Or whether we die>

*Lev. xix. 18; cp. Mt. xix. 19 f; Gal. v. 14; Ja. ii. 8. *Or (WH): "strifes and envirings."
Or (WH): "the L. C. J." *Or (WH): "us."
Mi: "drunkennesses,"
Ja. iv. 12.
Mi: "wantonnesses."
9 For <to this end> Christ died and lived, 
In order that both of dead and living he might have lordship.
10 But why dost thou judge thy brother? 
Aye! why dost thou despise thy brother?
For all of us shall present ourselves unto the judgment seat of God;
11 For it is written—
"Living am I, saith the Lord, 
Unto me shall bow every knee, 
And every tongue shall openly confess unto me.
12 Hence, [then], each one of us of himself shall give [account] unto God.
13 No longer then, upon one another let us be sitting in judgment,
But this judge ye, rather— 
Not to be putting a cause of stumbling before your brother, or an occasion to fall.
14 I know and am persuaded in the Lord Jesus—
That nothing is profane of itself,—Save to him who reckoneth anything to be profane,
Unto that man it is profane.
15 If, in fact, because of food thy brother is being grieved—
No longer, by the rule of love art thou walking:
Do not by thy food that man be destroying, on whose behalf Christ died!
16 Therefore, suffer not to be defamed, your own good thing;
17 For the kingdom of God is not eating and drinking,
But righteousness and peace and joy in Holy Spirit;
18 For he that in this doeth service unto the Christ is acceptable unto God, 
And approved unto men.
19 Hence, then, the things pertaining to peace let us pursue, 
And the things which belong to the upbuilding of one another:
20 Do not for the sake of food be throwing down the work of God! 
All things indeed are pure;
But if it is for the man who with occasion of stumbling doth eat, 
Well! it is not, to eat flesh, nor to drink wine, nor [to do aught] whereby thy brother is caused to stumble.
21 The faith which thou hast have I to thyself before God:
Happy he that bringeth not judgment upon himself by that which he approveth;
But he that is in doubt if he eat hath condemned himself, 
Because [it was] not of faith,

9 For <to this end> Christ died and lived, 
In order that both of dead and living he might have lordship.
10 But why dost thou judge thy brother? 
Aye! why dost thou despise thy brother?
For all of us shall present ourselves unto the judgment seat of God;
11 For it is written—
"Living am I, saith the Lord, 
Unto me shall bow every knee, 
And every tongue shall openly confess unto me.
12 Hence, [then], each one of us of himself shall give [account] unto God.
13 No longer then, upon one another let us be sitting in judgment,
But this judge ye, rather— 
Not to be putting a cause of stumbling before your brother, or an occasion to fall.
14 I know and am persuaded in the Lord Jesus—
That nothing is profane of itself,—Save to him who reckoneth anything to be profane,
Unto that man it is profane.
15 If, in fact, because of food thy brother is being grieved—
No longer, by the rule of love art thou walking:
Do not by thy food that man be destroying, on whose behalf Christ died!
16 Therefore, suffer not to be defamed, your own good thing;
17 For the kingdom of God is not eating and drinking,
But righteousness and peace and joy in Holy Spirit;
18 For he that in this doeth service unto the Christ is acceptable unto God, 
And approved unto men.
19 Hence, then, the things pertaining to peace let us pursue, 
And the things which belong to the upbuilding of one another:
20 Do not for the sake of food be throwing down the work of God! 
All things indeed are pure;
But if it is for the man who with occasion of stumbling doth eat, 
Well! it is not, to eat flesh, nor to drink wine, nor [to do aught] whereby thy brother is caused to stumble.
21 The faith which thou hast have I to thyself before God:
Happy he that bringeth not judgment upon himself by that which he approveth;
But he that is in doubt if he eat hath condemned himself, 
Because [it was] not of faith,
14 But I am persuaded, my brethren,—
   "Even my myself" concerning you:
That yourselves also, are
Full of goodness,
Filled with all knowledge,
Able also unto one another to be ministering admonition:
13 Howbeit have I written unto you,—
   "In some measure, as bringing it back to your minds,—
By reason of the favour given unto me from God,—
14 That I should be a public minister of Christ Jesus unto the nations,
Doing priestly service with the glad-message of God,
In order that the offering up of the nations might prove to be acceptable,
Being hallowed in Holy Spirit:
15 "I have, therefore, my boasting in Christ Jesus,
in the things pertaining to God,—
20 Although as ambitious to be announcing the glad-message,—
Not where Christ had been named,
But, even as it is written—

22 Wherefore, also, I have been hindered, these many times, from coming unto you;
But now no longer having place in these regions,
And having had a longing to come unto you, a good many years—

23 As soon as I am journeying to Spain—
I am hoping, in fact, when journeying through to get sight of you, And by you to be set forward thither,—If with your company I have first in some measure been satisfied.
24 But now I am journeying unto Jerusalem, ministering unto the saints;
For Macedonia and Achaia have been well-pleased to make a certain fellowship for the destitute of the saints who are in Jerusalem,—

25 But now I am journeying unto Jerusalem;
ministering unto the saints;
26 For Macedonia and Achaia have been well-pleased to make a certain fellowship for the destitute of the saints who are in Jerusalem,—

27 They have been well-pleased, indeed,—
And their debtors they are;
For with their spiritual things the nations have come into fellow-ship:
They are bound also with their own carnal things to minister publicly unto them.

28 If this then, having completed, and sealed unto them this fruit—
I will come back, by you, unto Spain:
And I know that when I come unto you
In the fulness of the blessing of Christ I shall come.

29 I beseech you, moreover, brethren,—
Through our Lord Jesus Christ,
And through the love of the Spirit
To strive together with me, in your prayers on my behalf unto God,—
In order that I may be delivered from them who do not yield in Judea,
And my ministry which is unto Jerusalem may prove to be acceptable unto the saints;
In order that, with joy, coming unto you through God's will I may together with you find rest.

30 Now the God of peace be with you all.
Amen.

16 And I commend to you Phoebe, our sister,—
Being a minister of the assembly which is in Cenchreae;
2 In order that ye may give her welcome, in the Lord, in a manner worthy of the saints,
And stand by her in any matter wherein she may have need of you;
For she also hath proved to be a defender of many, and of my own self.

3 Salute ye Prisca and Aquila, my fellow-workers in Christ Jesus,—
Who indeed, for my life, their own neck laid down,—
Unto whom—not only do I give thanks, but also all the assemblies of the nations;
[Salute] also the assembly at their house.
Salute ye Epenetus, my beloved,
Who is a first-fruit of Asia unto Christ.
4 Salute Mary—
Who indeed, hath toiled much for you.
7 Salute Andronicus and Junia, my kinsmen and my fellow-captives,
Who indeed, are of note among the Apostles, Who also before me had come to be in Christ.
8 Salute Ampliatus, my beloved in the Lord.
9 Salute Urbanus, our fellow-worker in Christ:
And Stachys, my beloved.
10 Salute Apelles, the approved in Christ.
11 Salute Herodion, my kinsman.
Salute them of the household of Narcissus who are in the Lord.
12 Ph. iv. 9; He. xiii. 20. 13 M.: "under."
18 Salute Tryphena and Tryphosa, [sisters] who have toiled in the Lord.
Salute Persia, the beloved [sister],
Who indeed hath toiled much in the Lord.
12 Salute Rufus, The chosen in the Lord;
Also his and my mother.
14 Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermes,
And the brethren that are with them.
15 Salute Philologus and Julia, Nereus and his sister, and Olympas,
And all the saints that are with them.
16 Salute ye one another, with a holy kiss.
All the assemblies of the Christ [salute you].
17 But I beseech you, brethren,
To keep an eye upon them who are causing divisions and occasions of stumbling, aside
from the teaching which ye have learned,—
And be turning away from them;
For they who are such, unto our Lord Christ are not doing service, but unto their own belly,—
And through their smooth and flattering speech deceive the hearts of the innocent.
19 For your obedience unto all hath reached,—
[Over you] therefore, I rejoice!
But I wish you—
To be [wise], [indeed], as to that which is good,
Yet pure, as to that which is evil.

THE FIRST EPISTLE OF PAUL THE APOSTLE
TO THE
C O R I N T H I A N S.

1 Paul, a called' apostle of Jesus Christ, through
God's will,—
And Sothenees the brother,—
2 Unto the assembly of God which is in Corinth, Sanctified in Christ Jesus,
Called' saints. With all [who call upon the name of our Lord Jesus Christ [in every place],—[their Lord and ours]:
3 Favour unto you, and peace,
From God our Father, and Lord Jesus Christ.
4 I give thanks unto my God, at all times, concerning you,
By reason of the favour of God given unto you in Christ Jesus,—
That in everything ye have been enriched in him—
In all discourse and in all knowledge;
Even as [the witness of the Christ] hath been confirmed in you,
So that ye come short in no gift of favour,—

5 Howbeit the God of peace will crush Satan under your feet shortly.
[The favour of our Lord Jesus Christ be with you.
6 There salute you—Timothy, my fellow-worker, And Lucius, and Jason, and Sosipater, my kinsmen.
7 [I] Tertius, who have written the epistle, salute you in the Lord.
8 There salute you—Gaius, my host and [the host] of the whole assembly.
There salute you—Erastus, the steward of the city, and Quartus the brother. [M]
9 Now unto him who hath power to establish you,
According to my glad-message—Even the proclamation of Jesus Christ,
According to the revelation of a sacred secret,
[In age-past times kept silent, But now made manifest,]
And through means of prophetic scriptures,
According to the command of the age-abiding God.
[For obedience of faith unto all the nations made known> Unto a God, wise' alone',
Through Jesus Christ,
[Upto whom] be the glory, unto the ages. Amen.

* Or: "sacred.
* Or: "with speed.
* Or (WH): "L. J. Christ."
* Or: "his.
* WH omit.
* CP. Eph. iii. 20; 1 Tim. i.
* PH. iii. 19.
* Mt. x. 16.
* Ro. i. 8; 1 Th. i. 2.
* Or: "among."
Ardently awaiting the revelation of our Lord Jesus Christ:

Who will also confirm you unto the end. Unaccusable in the day of our Lord Jesus Christ:

"Faithful" is God, through whom ye have been called into the fellowship of his Son Jesus Christ our Lord.

But I beseech you, brethren,

Through the name of our Lord Jesus Christ—

That ye be fitly joined together—

In the same mind.

And in the same judgment.

For it hath been signified unto me, concerning you, my brethren,—

By them who are of [the household of] Chloe,—

That there are strifes among you.

Now I mean this,—

That each one of you is saying—

"Iam of Paul,"

"I of Apollos,

"I of Cephas,

"I of Christ":

Was Paul crucified for you? Or into the name of Paul were ye immersed?

I give thanks, that none of you did I immerse—

Save Crispus and Gaius,

Lest any should say—

"Into my own name I immersed;—

Yea! I immersed the house of Stephanas also,—

Besides I know not whether anyone else I immersed.

For Christ sent me not, to be immersing, But to be telling the good news,—

Not with wisdom of discourse.

Lest I void should be made the cross of the Christ:

For the discourse which concerneth the Cross:

Unto them, indeed, who are perishing is foolishness;

But unto them who are being saved—unto us it is God's power.

For it is written—

I will destroy the wisdom of the wise,

And the discernment of the discerning will I set aside.

Where is the wise? Where is the scribe? Where is the disputer of this age?

Hath not God made foolish the wisdom of the world?

For seeing that in the wisdom of God—

The world did not get to know God—

God was well-pleased—

Through the foolishness of the thing proclaimed—

Seeing that

Both [for signs do] seek,

And [for wisdom] do seek,

Whereas [proclaim a Christ who hath been crucified,—

Unto Jews] indeed, an occasion of stumbling,

And unto Gentiles foolishness;

But unto the called themselves—

Both Jews and Greeks—


Because [God's foolish thing, is wiser than men,]

And God's weak thing, mightier than men.

For be looking at the calling of you, brethren,—

That there were

Not many wise, according to flesh,

Not many powerful,

Not many high-born:

On the contrary—

The foolish things of the world, hath God chosen,

That he might put to shame them who are wise,

And the weak things of the world, hath God chosen,

That he might put to shame the things that are mighty,

And the low-born things of the world,

And the things that are despised hath God chosen,—

And the things that are not,—

That the things that are, he might bring to nought;

So that no flesh should boast before God.

But [of him] are ye in Christ Jesus,—

Who hath been made wise unto us, from God,—

Both righteousness, and sanctification, and redemption:

In order that even as it is written—

He that boasteth will I set aside.

Therefore, brethren, when I came unto you,

Came not with excellency of discourse or wisdom:

Declaring unto you the mystery of God:

For I had not determined to know anything among you.

Save Jesus Christ, and him as one who had been crucified:

3 I therefore, in weakness, and in fear, and in much trembling;

Came to be with you,

Or (WH): "witness."

Or: "intended."
4 And my discourse, and what I proclaimed! Were not in persuasive words [of wisdom], But in demonstration of Spirit and power:
In order that your faith might not be In men's wisdom, But in God's power.

5 Wisdom however, we do speak [among the full-grown],—
Not of this age, Not of the rulers of this age, who are to come nought;
But we speak [God's] wisdom, in a sacred secret,
That hidden [wisdom], Which God marked out beforehand, before the ages, for our glory,—
Which [none of the rulers of this age had come to know], For [had they known], not, in that case, [the Lord of the glory] would they have crucified!

9 But even as it is written,—
<The things which eye hath not seen, and ear hath not heard, And upon the heart of man have not come up,—
Whatsoever things God hath prepared for them that love him.>  

10 Unto us! in fact, hath God revealed through the Spirit;
For the Spirit [into all things] maketh search.
Yea! the deep things of God.

11 For who of men knoweth the things of a man,— Save the spirit of the man that is in him? [Thus] [even the things of God] hath no one come to know, Save the Spirit of God.

12 But [as for us]—
Not the spirit of the world have we received, But the Spirit which is of God,— That we might know the things which [by God] have been given in favour unto us:—

13 Which we also speak— Not in words [taught of human wisdom], But in such as are taught of [the] Spirit, [By spiritual words] [spiritual things] explaining.

14 But [a man of the soul] doth not welcome the things of the Spirit of God, For they are [foolishness unto him], and he cannot get to know them, Because [spiritually] are they examined;
But [the man of the spirit],
on the one hand, examineth all things, But, on the other, [he himself] [by no one] is examined.

16 For who hath come to know the mind of the Lord, that shall instruct him?*  But we have the mind of Christ.

3 [I] therefore, brethren, have not been able to speak unto you,
As unto men of the Spirit, But as unto men of the flesh—
As unto babes in Christ:—
2 [With milk] have I fed you, Not [with meat]; For [not yet] have ye been able;— Nay! [not [yet] even now] are ye able,
For ye are [yet fleshly].
For <whereas there are, among you, jealousy and strife> Are ye not [fleshly], and [after the manner of men] walking?

4 For <as soon as one beginneth to say—
[I] indeed, am of Paul! And another—
[I] of Apollos!>
Are ye not [men]?

5 What then is Apollos? and, What is Paul? Ministers through whom ye believed, and [each] as the Lord [gave] to him.

So that, [neither is he that planteth] anything, Nor he that watereth,— But [God] who causeth to [grow].
Moreover [he that planteth and he that watereth] are [one]:—
Howbeit, [each one] [his own] reward shall receive,—according to his own' labour.
For we are [God's] fellow-workmen: Ye are [God's] farm, [God's] building.

10 <According to the favour of God which hath been given unto me>
[As a wise' master-builder] I laid [a foundation],
Whereas [another] is building thereon;
But [let each one] see, how he buildeth thereon;

11 For [other foundation] can' [no one] lay, than that which is lying, Which is [Jesus Christ].

12 But [if anyone is building, upon the foundation—
Gold, silver, precious stones, Wood, hay, straw>—
Each' one's work] shall be made [manifest]; For [the day] will make it plain, Because [by fire] is it to be revealed,— And [each' one's work] [of what sort it is] the fire itself' will prove:—
If anyone's work shall abide, which he built> [A reward] shall he receive,—
If anyone's work shall be burnt up>

* Or: "mightly work."
* Ro. xvi. 25; Eph. iii. 9;  Gr: psychological man. Ap: "Mystery."
* Ap: "Soul."
* Is. xlv. 4.
* Is. xxix. 16; Eph. ii. 20.
* Gal. v. 20; 2 Co. xii. 20.
Know ye not, that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him will God destroy; for the temple of God is holy, and such as ye are the temple of God. If any man glory, let him glory in this, that he understandeth such things as he ought to know. Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God: for it is written; He shall vanquish the wise. And again; The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no one glory in men. All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so reckon of us, as of officers of Christ, and stewards of sacred secrets of God. Here furthermore, it is sought in stewards, that he be found faithful; but with me, however, it counteth for the very smallest thing, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so reckon of us, as of officers of Christ, and stewards of sacred secrets of God. Here furthermore, it is sought in stewards, that he be found faithful; but with me, however, it counteth for the very smallest thing, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so reckon of us, as of officers of Christ, and stewards of sacred secrets of God. Here furthermore, it is sought in stewards, that he be found faithful; but with me, however, it counteth for the very smallest thing, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so reckon of us, as of officers of Christ, and stewards of sacred secrets of God. Here furthermore, it is sought in stewards, that he be found faithful; but with me, however, it counteth for the very smallest thing, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so reckon of us, as of officers of Christ, and stewards of sacred secrets of God. Here furthermore, it is sought in stewards, that he be found faithful; but with me, however, it counteth for the very smallest thing, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s. Let a man so reckon of us, as of officers of Christ, and stewards of sacred secrets of God. Here furthermore, it is sought in stewards, that he be found faithful; but with me, however, it counteth for the very smallest thing, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.
And such fornication as this—
Which |not among the nations| [is found],—
As that one should have |his father's| ||wife*;—
2 And |ye| have become puffed up,
And have not rather |mourned.
In order that he might be removed out of your midst, who |this deed | hath wrought.
3 For |indeed,—
<Being absent in the body, but present in
the spirit>
Have |already| judged. |As present|,
Him who ||thus|| |this thing | hath perpetuated:—
4 |In the name of our Lord Jesus|,
<Ye being gathered together,
And my' spirit,
With the power of our Lord Jesus>
8 To deliver such a one as this, unto Satan;
For the destruction of the flesh,—
That the spirit llmay l)esaved in the day of
the Lord.
7 Purge ye out the old' leaven.
That ye may be a new' lump; —
Even as ye are unleavened ;
For |our passover hath even been sacrificed to
|Christ::
8 So then, let us be keeping the feast,—
Not with old leaven,
Nor with leaven of baseness and wicked-
ness,—
But with the unleavened bread of sincerity and
truth.
9 I wrote* unto you in my letter--
Not to be mixing yourselves up with forni-
cators;—
10 |Not at all| [meaning] the fornicators of this
world, or the covetous and extortioners, or
idolaters,—
Else ye had been obiged, in that case, to go
out of the world.
11 But |now| I have written unto you not to be
mixing yourselves up,—
<If anyone named |a brother
Be a fornicator, or covetous, or an idolater,
or a reviler, or a drunkard, or an extor-
tioner>
|With such a one as this|| not so much |as to be
eating together>,
12 For what have |I| to do to be judging |them
who are without?|
Do |yes| not judge |them who are within||
Whereas |them who are without|| |God|
judgeth?
Remove ye the wicked man from among ||your-
selves":
6 Dare any of you <having |a matter| against
his brother>

Sue for judgment before the unrighteous,
And not before the saints?
2 Or know ye not
That ||the saints| shall judge |the world|?
And |if |by you|| |the world| is to be
judged >
[Unworthy] are ye of the smallest judgment-
seats?
3 Know ye not
That we shall judge ||messengers||?
And not, then, matters of this life?
4 |If, then |for matters of this life| ye have
judgment-seats>
<Then who are of no account in the assembly >
||these|| are ye seating thereupon ?
5 |With a view to shame you|| am I speaking.
|So| is it |possible| that there is among you
not so much as one' wise man, who shall be
able to judge between his brethren,—
6 But ||brother with brother| sueth for judgment,
And that' before unbelievers?
7 ||Already|| indeed, it is |an utter' defeat b for
you|, that ye are having |law-suits| one with
another.
Wherefore are ye not rather' taking wrong ?
Wherefore are ye not rather' suffering your-
selves to be defrauded?
8 Nay! but |ye|, are doing wrong, and defraud-
ing,— and that |your| brethren.
9 Or know ye not
That |wrong-doers| shall not inherit |God's'
kingdom ??
Be not deceiving yourselves:—
Neither fornicators, nor idolaters, nor adul-
terers, nor effeminates, nor sodomites,
or thieves, nor covetous, nor drunkards,
or revilers, nor extortioners—
Shall inherit |God's kingdom|.
10 And ||these things|| were some of you ;
But ye bathed them away,—
But ye were sanctified d
But ye were justified,
In the name of |our| Lord Jesus Chri-t.
And in the Spirit of our God.
11 ||All things|| |unto me| are allowable, e
But |not all things | are profitable: ||
All things|| |unto me| are allowable,
But |I|| will not be brought under authority
by any.
12 Fods for the belly, and the belly for foods ;
But ||God|| will set aside |both it and them|.
The body|| however, is not for fornication, but
for the Lord,| and ||the Lord,| for |the
body|.
14 ||God|| moreover, hath both raised up |the Lord |
And will raise |us| up from among |the dead| through his power. 
15 Know ye not
That |your bodies| are |members of Christ|?
Shall I, then, take away the members of the

* Ap : "Messengers."
* Ye are defeated by the very means ye take to
gain a victory.
* Or: "hallowed."
* Ap : "King-

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170 1 CORINTHIANS VI. 16—20; VII. 1—23.

Christ and make them members of a harlot?

Far be it!

17 Or know ye not
That he that joineth himself unto the harlot
is [one] body?
For, saith he, [the two] shall become [one flesh];

18 Flee fornication!

Every sin, whatsoever a man shall commit
is [outside his body],
But he that committeth fornication bringeth sin [into his own body].

19 Or know ye not
That [your body] is [a shrine of the Holy Spirit]
that is within you, which ye have from God?
And ye are not your own:

20 For ye have been bought with a price! Therefore glorify God in your body.

Now <concerning the things whereof ye wrote>

It were [good] for a man, not to touch [a woman];

2 But <on account of fornications>
Let [each man] have [his own wife],
And [each woman] have [her own husband]:

3 Unto the wife [let] the husband [render what is her due],
And [in like manner] the wife also unto the husband,—

4 The wife [over her own body] hath not authority, [but the husband],
And [in like manner] the husband also [over his own body] hath not authority, [but the wife].

5 Be not depriving one another—
Unless perhaps by consent for a season,
That ye may have leisure for prayer,
And [again] may be [together],—
Lest Satan be tempting you by reason of your want of self-control.

6 This however I am saying, [by way of concession, not of injunction];
Besides, I desire all men to be [even as myself],—

But [each one] hath his [personal] gift from God,
[One] after this manner, and [another] after that.

8 But I say <to the unmarried, and to the widows>

[Good] were it for them, that they should abide [even as I];

9 But <if they have not self-control> let them marry,
For [better] is it, to marry than to burn.

10 <To the married, however> I give charge—
Not [I] but [the Lord],—
That [a wife] [from her husband] do not depart,—

11 But <if she should even depart>
Let her remain unmarried,
Or [to her husband] be reconciled;
And let not [a husband] leave [his wife].

12 But <unto the rest> say: [I]—

<If any brother] hath [a wife that believeth not],
And [she] is well pleased to dwell with him>
Let him not leave her;

And <a woman who hath a husband that believeth not>,
And [he] is well pleased to dwell with her> Let her not leave her husband;—

14 For the husband that believeth not is hallowed in the wife,
And the wife that believeth not is hallowed in the brother:
Else were [your children] [impure],
But [now] are they [pure].

15 But <if the unbelieving husband departeth> let him depart:
The brother or the sister hath not come into bondage, in such cases,
But [in peace] hath God called us.

16 For how knowest thou, O woman, whether [thy husband] thou shalt save?
Or how knowest thou, O man, whether [thy wife] thou shalt save?

17 If not—

<As the Lord hath distributed [unto each one],>
As God hath called [each one]>

[So] let him be walking;—
And [so] [in all the assemblies] I ordain.

18 <After being circumcised> was any called?
Let him not become uncircumcised;
[In uncircumcision] hath any been called?
Let him not be circumcised:

19 [The circumcision] is [nothing],
And [the uncircumcision] is [nothing],—
But keeping the commandments of God.

20 [Each one] [in the calling wherein he was called]> [In the same] let him abide:

21 [A bond-servant] let him abide [in the Lord’s calling, being a bond-servant> Is [a freed-man of the Lord]>
In like manner [he that was called being a freeman>]
Is Christ’s [bond-servant]:—

22 With a price have ye been bought,—
Do not become bond-servants of men:

a Gen. ii. 24.  
b Or: "within his own b. sinneth."  
Chap. iii. 16: 2 Co. vi. 16.  
Chap. vii. 23.  
*[Or: "continue burning."]
20 But concerning them who are virgin>
|Injunction of the Lord|| have I none ;
Yet |a judgment | do I give, as one who hath
obtained mercy from the Lord to be
faithful:—b
20 I consider this, then, to be |good | in the circumstances, by reason of the existing' distress,—
That it is |good for a man | to be:
Hast thou become loosed to a wife?
Do not seek to be loosed;
Hast thou become loosed from a wife?
22But |this|I say
|The opportunity | is contracted for what
remaineth—
In order that |they who have wives]|
May be |as though they had none),
And |they who weep|
As though they wept not,
And |they who rejoice|
As though they rejoiced not,
And |they who buy|
As though they possessed not,
And |they who use the world|
As though they used it not to the full,—
For the fashion of this world passeth away c;
And I desire you to be (without anxiety |:—
HThfl unmarried man]l is anxious for the
things of the Lord,
How he may please the Lord ;
But ||he that hath married|| is anxious for
the things of the world,
How he may please his wife—
And |the unmarried woman, or the virgin||
is anxious for the things of the Lord,
That she may be holy [both] in her body
and in her spirit;
But |she that hath married || is anxious for
the things of the world,
How she may please her husband.
25 ||This|| however, |with a view to your own'
profit| am I saying,—
Not that [is marred] ||upon you| I may cast,
But with a view to what is comely, and devoted
unto the Lord ||without distraction].
26 <If however anyone considereth it |behaving unceasingly towards his virginity,||—d
If he should be beyond the bloom of life,—
And |thus| it ought to come about>
|What he chooseth|| let him do,—he sinneth not :—
Let them marry !

27 But |he that standeth in his heart | steadfast],
|Having no necessity,
But hath |authority| concerning his own' will,
And |this| hath determined in his own' heart,—
To preserve his own' virginity>
|Well| shall he do.

30 So that |he that giveth in marriage his own' virginity||
Doeth |well| ;
And | he that giveth it not |
Shall do |better|.

31 ||A wife is bound for as long a time as her
husband is living ;
But |if the husband have fallen asleep>
She is |free| to be married unto whom she
pleaseth,—
|Only | in the Lord ;
30 But |happier| is she, if |so| she remain,—
In my' judgment ;
For | I think | I also| have the| Spirit of God.

Now < concerning the idol-sacrifices> we are
aware—
Because we |all|| have |knowledge],—
|Knowledge| puffeth up,
But |love | buildeth up ;
3 If anyone thinketh that he knoweth anything—
not yet knoweth he, as he must
needs come to know,*
3 But | if anyone loveth God > [the same] is
known of him—
4 |Concerning then, the eating of idol-sacrifices>
We are aware—
That an idol is |nothing | in the world,
And that |none| is God save |one|.
5 For |if indeed there are so-called gods,
whether in heaven or upon earth,—
As indeed there are gods many and lords
many>
7 |Yet || to us| there is one' God the Father,
Of whom are all things, and |we| for
him ;
And one' Lord Jesus Christ,
Through whom are all things, and |we| through him.
8 |Howbeit ||not in all|| is the knowledge ;
But |some| <by their familiarity, until
now even with the idol> |as an idol-
sacrifice| eat it,
And |their conscience| being |weak| is
defiled.

9 ||Food|| indeed, will not commend us’ unto
God,—
Neither | if we eat not| do we lack,
Nor |if we eat| do we abound.
9 But be taking heed, lest |by any means||
|your right[| itself|| become | an occasion of
stumbling| unto the weak |;
10 For |if anyone should see [thee] who hast *
knowledge, |in an idol-temple| reclining>

* Or (WH) : "Moreover."
* Or (WH) : "him who
hath."
Will not his conscience being weak be built up for the eating of the idol-sacrifices?

11 In fact, he that is weak is being destroyed by thy knowledge—

||The brother for whose sake Christ died,||

12 But in thus sinning against the brethren and wounding their conscience, [seeing it is weak]>

Against Christ are ye sinning.

13 Therefore <if [food] is an occasion of stumbling unto my brother>

In nowise will I eat flesh unto the age that abideth,—

That I may not occasion my brother to stumble.

9 Am I not free?
Am I not an apostle?
||Jesus our Lord have I not seen?||
Are not ||ye |||my work| in the Lord?

2 <If ||unto others|| I am not an apostle>

Certainly at least [unto you] I am;

For [the seal of my apostleship] ||ye|| are in the Lord.

3 ||My' defence, unto them who are examining me|| is [this]:—

4 Have we not a right to eat and drink?

5 Have we not a right to take round ||a sister wifel!—

||As even the rest of the apostles, and the brethren of the Lord, and Cephas?

6 Or have ||only|| I and Barnabas not a right to forbear working?

7 Who serveth as a soldier, at his own charges, at any time?

Who planteth a vineyard,— and ||the fruit thereof doth not eat?

[Or] who shepherdeth a flock,— and ||of the milk of the flock doth not eat?

8 Is it ||after the manner of men|| that ||these things|| I am saying?

Or doth not ||even the law|| [the same things] say?

9 For ||in the law of Moses|| it is written—

Thou shalt not muzzle an ox when it is treading out the corn * ;—

Is it ||for the oxen" God is caring?*

10 Or ||for our sakes altogether|| is he saying it?

For our sakes" it was written;

Because ||he that ploweth| ought ||to plow| [in hope],—

And ||he that thresheth| [to thresh] in hope ||of partaking;|

11 <If ||we|| unto you| the things of the Spirit' have sown>

Is it ||a great matter, if ||we|| |of you| the things of the flesh' shall reap? b

12 <If ||others|| of this right, over you, are partaking>

[Should] not rather ||we||?

Nevertheless, we used not this right; but all [such] things| do we conceal,—lest we should cause any hindrance unto the glad message of the Christ.

13 Know ye not

That [they who labour in the holy rites] Do eat |the provisions out of the holy place|?

||They who at the altar' wait||

Do |with the altar| share||?

14 ||Thus|| also, hath |the Lord| appointed—

That [they who the glad-message tell]

Should |of the glad-message| live;

15 ||I|| however, have not used any of these things; and have not written these things, in order that |so|| it should be done [in my case];

For it were |[good for me|| rather to die than— —

||My boast|| shall ||no man| make void:

For |<if ||by choice|| this thing I am doing| I have ||a reward|; But <if not by choice> |with a stewardship have I been entrusted||?

16 What, then, is my reward? That |in telling the glad-message|| free of cost|| I should put the glad-message,—to the end I should not use to the full my right in the glad-message.

17 For <if ||unto others|| I am not an apostle> I have |a reward;

But <if not by choice> |with a stewardship have I been entrusted||?

18 ||To them who were without law|| as without law}

Not being ||myself|| under law, —

That ||them who were under law|| I might win;

19 ||To them who were under law|| as under law,

Not being without law to God,

But lawfully subject to Christ,—

That ||I might win them who were without law.

20 I became ||unto the weak| ||weak||,

That ||the weak|| I might win; —

||To all men|| have I become all things, That ||by all means|| [some] I might save.

21 But ||all things|| am I doing |for the sae of the glad-message;

That a joint-partaker thereof I may become.

22 Know ye not

That <they who ||in a racecourse|| run> ||All|| indeed, run,—

But ||one|| receiveth the prize?

||So|| be running, that ye may lay hold.

a Nu. xviii. 31; Deu. xviii. 1. b Or: "entrained."}}
1 CORINTHIANS IX. 25—30.

25 But every man who striveth in the games:—
   [In all things] useth self-control;—
   [They] indeed, then, that a corruptible crown they may receive;
   But we an incorruptible!

26 Therefore,
   [So] am running, as [not uncertainly],
   [So] am boxing, as [not thrashing air];
27 But am beating my body under, and leading it captive,
   Lest, by any means—
   [Unto others] having proclaimed [the contest],
   [I myself] should be rejected.

10 For I wish not ye should be ignorant, brethren,
That [all our fathers] were [under the cloud],
And [all] passed [through the sea].—
And [all] immersed themselves [into Moses],
   [In the cloud, and in the sea];
And [all] did eat [the same] spiritual food,
And [all] drank [the same] spiritual drink,—
For they continued to drink of the spiritual rock that followed them,
And [the rock] was the Christ:—
Nevertheless [with the most of them]: [God] was not well-pleased,
For they were strewed along in the desert.

6 But [in these things] they became [examples]
   for us;—
   To the end we should not be covetous of evil things.
   Even as [they] also coveted;—
7 Neither become ye [idolaters],
   As some of them,—As it is written—
The people sat down to eat and drink,
And rose up to be making sport;—
8 Neither let us commit fornication,
   As some of them! committed fornication,
   And there fell, in one day, three and twenty thousand;—
9 Neither let us be putting the Lord to the test,
   As some of them! put him to the test,
   And [by the serpents] were perishing;—
10 Neither be ye murmuring,
   Even [as some of them] murmured,
   And perished by the destroyer.
11 But [these things] by way of type were happening unto them,
   And were written with a view to our admonition,
   Unto whom [the ends of the ages] have reached along.
12 So that [he that thinketh he is standing] let him take heed lest he fall.
13 [Trial] hath not taken [you], save such as man can bear;
   [Faithful] moreover is God, who will not suffer you to be tried above what ye are able,
   But will make [with the trial] also the way of escape that ye may be able to hold out.

14 Wherefore, my beloved, flee from idolatry,—
   As [to prudent men] I speak,—
   Judge [yes] what I say:—
15 <The cup of blessing which we bless>
   Is it not [a sharing together] of the blood of the Christ?
   <The loaf which we break>
   Is it not [a sharing together of the body of the Christ]?—
16 Because [one loaf, one body]: we [the many] are,
   For we [all] of the one loaf partake.

17 Be looking at Israel after the flesh:—
   Are not [they who eat the sacrifices] joint partakers with the altar?
18 What, then, am I saying?—
   That [an idol-sacrifice] is anything?—
   Or that [an idol] is anything?—
19 On the contrary—
   That <the things which the nations sacrifice>—
   [Unto demons, and not unto God] they sacrifice;—
   And I wish not that ye should become sharers together with the demons!—
20 Ye cannot be drinking—a cup of the Lord, and a cup of demons;
   Ye cannot be partaking of [a table of the Lord] and a table of demons.
21 Or are we to provoke the Lord to jealousy?—
   Are we mightier than he?—
22 [All things] are allowable—but [not all things] are profitable,—
   [All things] are allowable—but [not all things] upbuild.
23 Let [no one] be seeking [what concerneth himself],
   But that which concerneth [some one else].—
24 <If one of them who believeth not [invite you] and ye are disposed to go>
   Whosoever is set before you eat,—
   Asking no question, for conscience sake.
25 But [if anyone should say] unto you—
   [This] is [a holy sacrifice]!—
   Do not eat, for that man's sake who disclosed it, and for conscience sake:—
26 But [conscience] I mean, not thine own, but the other's,—
   For why is [my freedom] to be judged by another conscience?
27 <If I> [with gratitude] partake>
   Why am I to be defamed [as to that for which] [I] give thanks?—

Or (WH) : "were immolated."  a Nu. xi. 34. 4.  b Nu. xiv. 16.  c Mi: "types of us."  d Nu. xxi. 6.
1 CORINTHIANS X. 31—33; XI. 1—29.

21 Whether, therefore, ye eat or drink, or whatsoever ye do, do all things to the glory of God.

22 Give no occasion of stumbling,—
Whether to Jews, or to Greeks, or to the assembly of God:

23 Even as I also, in all things do please all, Not seeking my own profit, But that of the many, that they may be saved.

24 Become imitators of me, even as I also am of Christ.

25 Now I praise you, that (in all things) ye have me in remembrance, And (even as I delivered unto you the instructions) ye hold them fast.

26 But I wish you to know—
That (the head of every man) is (the Christ),
And (the head of a woman) is (the man);
And (the head of the Christ) is (God).

27 Every man praying, or prophesying, having (anything upon his head) puttheth to shame his head;

28 But (every woman) praying, or prophesying, with her head (unveiled) puttheth to shame her head,—for it is (one and the same) with her having been shaven.

29 For (if a woman doth not veil herself) let her also be shorn;
But (if it were) a shame in a woman to be shorn or shaven, let her be veiled.

30 For (if a man, indeed, ought not to be veiling his head),
Being (the image and glory of God),—

31 But (the woman) is (the glory of man);
For (man) is not (of woman),
But (woman) is (of man);

32 But (if a woman, was not created) (for the sake of the man),
But (woman) (for the sake of the man).

33 For (this cause) ought the woman to have (permission) upon her head, (because of the messengers).

34 Howbeit, neither is (woman) apart from (man),
Nor (man) apart from (woman)—(in the Lord);

35 For (just as) (the woman) is (of the man),
(So also) (the man) is (through means) of the woman;—
But (all things) are of God.

36 Among your own selves judge ye,—
Is it (becoming) for a woman—(unveiled) to be praying—unto God?—

37 Do not (even nature herself) teach you—
That (if a man) have long hair it is (a dishonourable to him);

38 But (if a woman) have long hair it is (a glory to her),—

For (her long hair) instead of a veil hath been given to her.

39 But (if anyone thinketh to be (contentious))
(Won) have no (such custom),—
Nor yet the assemblies of God.

40 But (in giving you (the following) charge) I praise you not,—
In that (not for the better, but for the worse) ye come together.

41 For (first of all)—

When ye come together in assembly I hear that (divisions among you) exist,—
And (in part) I believe it;

42 For there must needs be (even parties among you),
That (the approved (himself) may become (manifest) among you.

43 When, therefore, ye come together into one place
It is not to eat (a supper unto the Lord);

44 For (each one) taketh beforehand (his own) supper, in your eating, And (one) indeed, is hungry;

45 Whereas (another) is drinking to excess.

46 What! have ye not (houses) for your eating and drinking?
Or (the assembly of God) do ye despise, and (put to shame them who have nothing)?

47 What am I to say to you?
Shall I praise you?
In this I praise you not.

48 For (if myself) received from the Lord—
That which I also delivered unto you,—
How that (the Lord Jesus),

(In the night in which he was being delivered up),

Took a loaf,

And, giving thanks, brake it, and said—
This is my body, which is for you,—
This do ye, (in remembrance of me);

(In the same manner) (the cup also),
After they had taken supper—

Saying—
This cup is the new covenant in my blood,—
This do ye, (as often soever as ye may be drinking it) in remembrance of me.

49 For (as often as ye may be eating this loaf),
And (the cup) may be drinking,
The death of the Lord, (do ye announce) (until he come).

50 So that (whosoever may be eating the loaf, or drinking the cup of the Lord, in an unworthy manner),
Shall be (responsible) for the body and blood of the Lord.

51 But let a man be proving himself,—
And (so) of the loaf (let him eat, and) of the cup (let him drink);

For (the he that is eating and drinking)
1 Corinthians XI. 30—34; XII. 1—26.

1. **Judgment unto** himself doth eat and drink,—
   
   **If he be not setting apart the body.**
   
   **For this cause** many among you are weak and sickly;
   
   And not a few are falling asleep.
   
   **If, however, we had been setting ourselves apart.**
   
   We had not, in that case, been coming under judgment;
   
   But being brought under judgment:
   
   By the Lord are we being disciplined,
   
   Lest with the world we should be condemned.
   
   So then, my brethren,—
   
   **When ye come together for the eating.**
   
   Unto one another be giving welcome:
   
   If anyone be hungry at home, let him eat,
   
   Lest unto judgment ye be coming to together.
   
   And the remaining things, whensoever I come I will set in order.
   
   But concerning the spiritually gifted brethren, I am not wishing you to be ignorant.
   
   Ye know that when ye were of the nations,
   
   Unto the dumb idols, howsoever ye were being led:
   
   Ye were seduced.
   
   Wherefore, I give you to know—
   
   That no one in God's Spirit speaking saith—
   
   Accursed Jesus!
   
   And no one can say—
   
   Lord Jesus!
   
   Save in [the] Holy Spirit.
   
   But distributions of gifts there are.
   
   Yet the same Spirit,
   
   And distributions of ministries there are.
   
   And the same Lord,
   
   And distributions of energies there are.
   
   And the same God—Who energiseth all things in all.
   
   But unto each one is given the manifesting of the Spirit.
   
   With a view to that which is profitable;
   
   For unto one indeed, through the Spirit is given a word of wisdom,
   
   But unto another a word of knowledge, according to the same Spirit;
   
   Unto a different one faith in the same Spirit,
   
   And unto another gifts of healings in the one Spirit.
   
   And unto another energies of mighty works.

2. [And] unto another discriminations of spirits,—
   
   Unto a different one kinds of tongues,
   
   And unto another translation of tongues;—
   
   But all these energiseth the one and the same Spirit,
   
   Distributing unto each one peculiarly.

3. For just as the body is [one], and yet hath many members,
   
   But all the members of the body though many are one body. —
   
   [So] also [the Christ]:—
   
   For even in [one] Spirit we all into one body have been immersed,
   
   Whether Jews or Greeks,
   
   Whether bond or free,
   
   And all of one Spirit have been caused to drink.
   
   For the body also is not one member, but many:
   
   Though the foot should say—Because I am not a hand, I am not of the body
   
   Is it therefore not of the body?
   
   And though the ear should say—Because I am not an eye, I am not of the body
   
   Is it therefore not of the body?
   
   If the whole were an eye,
   
   Where were the hearing?
   
   If the whole were hearing,
   
   Where were the smelling?
   
   But now hath God set the members, each one of them in the body even as he pleased.
   
   But if they all had been one member,
   
   Where had been the body?
   
   But if now hath God set the members, each one of them in the body, even as he pleased.
   
   But if they all had been one member,
   
   Where had been the body?
   
   And the eye cannot say unto the hand—
   
   I have no need of thee,—
   
   Nor again: the head, unto the feet—
   
   I have no need of you:—
   
   Nay! much more the members which seem to be weaker are necessary,
   
   And the parts of the body which we deem to be less honourable:
   
   On these more abundant honour do we bestow,
   
   And our uncomely parts have more abundant comeliness,
   
   Whereas our comely parts have no need.
   
   But God hath tempered the body together,—
   
   Unto that which was lacking giving more abundant honour;—
   
   That there might be no division in the body,
   
   But that the members might have the same care one for another;
   
   And whether one member suffereth, All the members suffer with it,
   
   Or a member is glorified All the members rejoice together.  

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* Or: "a sentence against."

b Name word at* in ver.31.

c Or: "a sentence."

d Or: "spiritual gifts."

* Gr: nitnttera.

e Or: "showing forth."

f Ro. xii. 4, 5.  

Lk. III. 16; Jn. I. 26, 81,

For Baptism with en of element, see Mt.iii. 11;

c Or: Gal.ii. 26; Col.iii.11.
176 1 CORINTHIANS XII. 27—31; XIII. 1—13; XIV. 1—9.

27 Now ye are the body of Christ, and members severally;

28 And God hath, indeed, set certain in the assembly,—

First apostles, second prophets, third teachers,

After that mighty works, then gifts of healings, helps, guidings, kinds of tongues.

29 Are all apostles? Are all prophets? Are all teachers?

And though I have [the gift of] prophesying, and know all sacred secrets, and all knowledge,—

And though I have all faith, so as to be removing mountains,

And have not [love],

I am nothing;

And though I morsel out all my goods,—

And though I deliver up my body, that I may boast,

And have not [love],

I am profited nothing.

30 But if I come unto you speaking with tongues, what shall I profit you, except I speak unto you either by revelation, or knowledge, or prophesying, or teaching?

31 Or: "know by inspection," "know at a glance" — to ginōskō.

4 Chap. xiv. 18.

10 But as soon as that which is complete is come—

11 That which is in part shall be done away.

12 For we see, as yet, through a dim window, obscurely;

But then face to face:

As yet I gain knowledge in part,

But then shall I fully know.

13 Even as I was also fully known.

14 But now abide—faith, hope, love,—

These Three;—

But the greatest of these is love.

15 But pursue love;

Nevertheless be envious of the spiritual gifts—

And rather that ye may be prophesying.

2 For he that speaketh with a tongue doth speak, but unto God,—

For no one understandeth,

Although in spirit he is speaking sacred secrets;

3 But he that prophesieth unto men doth speak—edification, and exhortation, and comfort.

4 For he that speaketh with a tongue buildeth up himself.

Whereas he that prophesieth buildeth up an assembly.

8 But now brethren—

If I come unto you speaking with tongues—

What shall I profit you, except I speak unto you either by way of revelation, or knowledge, or prophesying, or teaching?

7 If the things without giving sound, whether pipe or harp—

How shall it be known, what is being piped or harped?

8 For if also an uncertain sound I a trumpet should give—

Who shall prepare himself for battle?

9 If [so] also ye through means of the tongue—

How shall it be known what is being spoken?

For ye will be speaking to the air.

10 But as soon as that which is complete is come—

11 That which is in part shall be done away.

12 For we see, as yet, through a dim window, obscurely;

But then face to face:

As yet I gain knowledge in part,

But then shall I fully know.

13 Even as I was also fully known.

14 But now abide—faith, hope, love,—

These Three;—

But the greatest of these is love.
10 There may happen to be so many kinds of languages in the world, and not one unspoken:—
11 If, then, I do not know the meaning of the language *
I shall be unto him that is speaking, a foreigner, and he that is speaking shall be in my case a foreigner.
12 So ye also—
Since ye are envious of spirits,
Unto the upbuilding of the assembly seek to be pre-eminent.
13 Wherefore he that speaketh with a tongue—
Let him pray that he may translate;
14 For if I am praying in a tongue—
My spirit is praying, but my mind is unfruitful.
What is it then? I will pray with the spirit, but I will pray also with the mind—
I will strike the strings with the spirit, but I will strike the strings also with the mind.
15 Else if thou be blessing in a spirit—
He that filleth up the place of the ungifted person—
How shall he say the Amen upon thy thanksgiving?
Since indeed what thou art saying he knoweth not;
17 For thou indeed excellently art giving thanks, but the other is not being built up.
18 I give thanks unto God!—
More than ye all, am I speaking with tongues;
19 But in assembly—
I desire to speak five words with my mind:—
That others also I may instruct than myriads' of words in a tongue.
20 Brethren! do not become children in your understandings; but in baseness become babes,
While in your understandings ye become full-grown.
21 In the law it is written—
With strange tongues,
And with lips of strangers>
Will I speak unto this people; and not even so will they hearken unto me,—
Saith the Lord.
22 So that the tongues are [for a sign]—
Not unto them that believe, but unto them that believe not;
Whereas prophesying is [Not for them that believe not], but [for them that believe].
23 If, then, the whole assembly come together with one consent, and all are speaking with tongues,—
And there come in persons unskilled or unbelieving:
Will they not say that ye are raving?
24 But if all be prophesying—
And there come in one who is unbelieving or unskilled—
He is convicted by all,
He is searched by all,
[The secrets of his heart] become manifest;
And so falling down upon his face
he will do homage unto God, reporting that [in reality] God is among you.
25 What, then, is it, brethren?
Whensoever ye are coming together,
[Each one] hath a psalm, hath a teaching, hath a revelation, hath a tongue,
[But] I will put all things into order.
26 If with a tongue one is speaking—
Let it be by two, or at the most, three,—And by turns;
And let one be translating;
27 But if there be none to translate—
Let him keep silence in assembly, and unto himself be speaking, and unto God.
28 <Prophets, moreover>
Let [two or three] speak, and let [the others] judge.
29 If, however, unto another a revelation be made as he is sitting—
Let the first be silent;
30 For [one by one] ye can all be prophesying,—
That all may learn, and all be encouraged.
31 And [spirits of prophets] unto prophets do submit themselves;
32 For God is not [a God] of confusion but of peace:—
As in all the assemblies of the saints.
33 As for the women—
In the assemblies let them be silent, a For it is not permitted them to be speaking; but let them be in submission,—
Even as [the law] saith.
34 If, however, they are wishing to learn something—
At home their own husbands let them question;
For it is a shame for a woman to be speaking in assembly.
35 Or from you did the word of God come forth? Or unto you alone did it extend?
36 If anyone thinketh himself to be a prophet, or spiritually gifted—
Let him acknowledge the things which I am writing to you,—
That they are a commandment of the Lord.

* Or: "offering praise."
* Or: "one."

K. N. T.
29 But if anyone knoweth not, he is unknown!  
30 So, then, my brethren,—Be zealous to prophesy,  
And do not forbid [to be speaking with tongues];  
But let [all things] with comeliness, and by ° arrangement be done.

15 Moreover, brethren, I make known unto you  
The joyful message—  
Which I myself announced to you,  
Which also ye received,  
In which also ye stand;  
Through which also ye are being saved,—a  
If ye hold fast  
[With what discourse] I announced the joyful  
message unto you;—  
Unless indeed [in vain] ye believed.

For I delivered unto you [among the first things]  
What also I received;—  
How that [Christ] died for our sins [according to the Scriptures],  
And that he was buried,  
And that he hath been raised, b on the third day, [according to the Scriptures],  
And that he appeared unto Cephas,  
[Then] to the twelve,  
[After that] he appeared to above five hundred brethren [at once],—  
Of whom [the greater number] remain until even now,  
But [some] have fallen asleep,—  
[After that] he appeared unto James,  
[Then] unto all the apostles,  
And [last of all]  
Just as if unto the unseasonable birth >  
He appeared [even unto me];  
For [I] am the least of the apostles, f  
Who am not worthy * to be called an apostle,  
Because I persecuted the assembly of God.

10 But [by favour of God] I am what I am,  
And [his favour, which was unto me] hath not been made [void],—  
But [much more abundantly than they all] have I toiled,  
Albeit not [I], but the favour of God with me.

11 Whether therefore [II] or [they II]  
[Thus] do we proclaim,  
And [thus] did ye believe.

Now if [Christ] is proclaimed,  
That [from among the dead] he hath been raised:—  
How say some [among you]—  
Resurrection of the dead there is none?  
But if [resurrection of the dead] there is none—  
Not even Christ] hath been raised;

14 And if [Christ] hath not been raised>  
[Void, after all] is our proclamation,  
[Void, also] our ° faith,—  
And we are found [even false-witnesses of God],  
Because we have witnessed respecting God.  
That he raised the Christ,—  
Whom he did not raise,  
[If indeed, after all] The dead are not raised!

16 For if [the dead] are not raised>  
[Not even] Christ] hath been raised;  
And if [Christ] hath not been raised>  
To no purpose is your faith,  
[Yet] are ye in your sins!  
Hence also [they who are fallen asleep in Christ] are lost:  
[If in this life] [in Christ] we have hoped’  
[and that is all]  
We are [of all men] most to be pitied.

But [now] hath [Christ] been raised from among the dead,—  
A firstfruit of them who have fallen asleep;  
For [since] indeed [through a man] came death>  
[Through a man] also cometh the raising of the dead b;  
For [just as] [in the Adam] all die>  
[So] also [in the Christ] shall all be made alive.

13 But [each] in his own’ rank:—  
A firstfruit [Christ],  
[After that] they who are the Christ’s [in ° his Presence]—  
Afterwards] the end—  
Whensoever he delivereth up the kingdom unto his God and Father,  
Whensoever he shall bring to nought all’ rule and all’ authority and power;  
For he must needs reign, until he shall put all’ his enemies under his feet:  
[As a last’ enemy] [death] is to be destroyed;  
For—  
He put °[all things] in subjection under his feet.'  
But whenever it shall be said—°  
[All things] are in subjection!—  
It is evident that it means,—  
Except him who did put into subjection unto him ° [the All things]—  
But whenever have been put into subjection unto him ° [the All things]>  
[Then] °[the Son himself] ° [also] shall be put in subjection unto him who put in subjection unto him ° [the All things]>—  
That °[God] may be °[all things in all].

* Or: "if anyone is without knowledge — let him be without knowledge."  
* Perfect tense: abiding result.  
° Or: "Be zealous of prophesying."  
± Or: "meet," "sufficient."  
* Or: "according to."  
* Or: "kept safe."  
° Or: "your."  
* Ps. ex. 1.  
° Or, v. 12, 18.  
° Or: "during."  
° Or: "he shall say."  
* Ps. viii. 6; He. ii. 8.  
* Or: "Presence."  
° Or: "be kept safe."  
• Ps. ex. 1.  
° Or: "kept safe."  
° Ps. viii. 6; He. ii. 8.  
° Or: "be kept safe."  
° Ps. ex. 1.  
° Or: "be kept safe."
1 CORINTHIANS XV. 29—58.

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Else what will they do, who are being immersed in behalf of the dead?
If not at all are the dead to be raised>

Why are they even being immersed in their behalf?
Day by day am I dying—
Yea! by your own boasting, brethren,
Which I have in Christ Jesus our Lord.

2 If after the manner of men I have fought with wild-beasts at Ephesus>
What to me the profit?
If not at all are the dead to be raised>
Let us eat and drink,
For to-morrow we die.*

Be not deceiving yourselves,—
Evil communications corrupt gentle manner,
Wake up to sobriety [in righteousness],
And be not committing sin;
For some have [an ignorance of God] :
For shame, unto you! am I speaking!

But some one will say—
How are the dead raised?
And [with what kind of body] do they come?
Simple one!
What thou sowest is not quickened except it die; And what thou sowest
Not the body that shall come into existence dost thou sow,
But a naked kernel—
If it so happen of wheat, or of any of the rest,—
Howbeit God giveth it a body as he pleased,
And unto each of the seeds a body of its own.

Not all flesh is the same flesh;
But one indeed, is [the flesh] of men And another the flesh of beasts, And another the flesh of birds, And another of fishes; And there are heavenly bodies, and earthly bodies,—
But [of one kind] indeed, is the glory of the heavenly, And [of another kind] is the glory of the earthly;—
One is the glory of a sun, And another the glory of a moon, And another the glory of stars, Nay! [star from star] differeth in glory.

Thus also the resurrection of the dead:
It is sown in corruption,
It is raised in incorruption,
It is sown in dishonour,
It is raised in glory,
It is sown in weakness,
It is raised in power,

It is sown a body [of the soul],
It is raised a body [of the spirit];—
If there is a body [of the soul]>
There is also [of the spirit];—
Thus also, it is written—
The first man, Adam, became [a living soul];
The last Adam, Christ our Lord.

But what of the soul,—
The first man is of the ground [earthy];—
The second man is of [heaven];
As the man of earth> such also, the men of earth,
And as the man of heaven> such also, the men of heaven;
And even as we have borne the image of the man of heaven>
Let us also bear the image of the man of heaven.

And this I say, brethren,—
That flesh and blood cannot inherit God's kingdom.
Neither doth corruption inherit incorruption.
Lo! a sacred secret! unto you do I declare:—
We shall not all sleep',
But we shall [all] be changed',—
In a moment.
In the twinkling of an eye,
During the last trumpet;
For it shall sound, 
And the dead shall be raised incorruptible,
And [we] shall be changed.

For this corruptible must needs clothe itself with incorruptibility, And this mortal, clothe itself with immortality.
But [whenever] this mortal shall clothe itself with immortality>
Then shall be brought to pass the saying that is written—
Death hath been swallowed up [victoriously];
Where, O death, is thy victory?
Where, O death, is thy sting?
Now the sting of death is [sin],
And the power of sin is [the law];—
But unto God be thanks, who is giving unto us its victory through our Lord Jesus Christ.

So, then, my beloved brethren,—
Become ye [steadfast], immovable,
Supersounding in the work of the Lord at all times;
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1 CORINTHIANS XVI. 1—24.

Knowing that your toil is not in vain in the Lord.

16 Now concerning the collection which is for the saints,
Just as I directed the assemblies of Galatia,
So also do ye:—

Upon the first of the week let each one of you put, by himself, into store, as he may be prospering,
Lest as soon as I come, then collections should be in progress.

And as soon as I arrive, whosoever ye shall approve by letters, will I send, to bear away your favour unto Jerusalem:

And if it be meet, that I also be journeying, with you I may perhaps sojourn, or winter,
That ye may set me forward whithersoever I may be journeying.

For I do not wish to see you, just now, by the way;
I hope to remain some time with you,—
If the Lord permit.

But I remain in Ephesus, until the Pentecost,
For a door, unto me, hath opened great and effectual, and opposers are many.

But if Timothy should come,
See that without fear he be with you,
For in the work of the Lord doth he labour, even as I:

Let no one then despise him;*
And set ye him forward in peace, that he may come unto me,
For I expect him with the brethren.

* 1 Tim. iv. 12.

But concerning Apollo the brother,
Much did I beseech him, that he would come unto you with the brethren,
But there was by no means any will, that he should come now;—
He will come, however, as soon as he hath good opportunity.

Be on the watch.
Stand firm in the faith,
Be men,—
Be strong;

Let all your affairs in love be carried on.

Now I beseech you, brethren,—
Ye know the house of Stephanas, that it is a first-fruit of Achaia, and for the purpose of ministering they devoted themselves unto the saints,—
That ye also be submitting yourselves unto such as these,—and unto everyone helping in the work and toiling.

I rejoice, moreover, in the presence of Stephanas, and Fortunatus, and Achaicus:
Because your own' shortcoming these have filled up:—
They have given rest, in fact, unto my spirit and yours:
Hold in acknowledgment, therefore, such as these.

The assemblies of Asia salute you:
Aquila and Priscilla, with the assembly meeting at their house, salute you much in the Lord:
All the brethren salute you:—
Salute ye one another with a holy kiss.

The salutation of Paul— with my own hand:
If anyone doth not dearly love the Lord,
Let him be anathema [that is," accursed":
Maranatha [that is, "The Lord cometh," ]

The favour of the Lord Jesus be with you.
My love be with you all [in Christ Jesus].
1 Paul, an apostle of Christ Jesus, through the will of God,
   And Timothy the brother,—
   Unto the assembly of God which is in Corinth,
   Together with all the saints who are in the whole of Achiaia:

2 Favour unto you, and peace,
   From God [our] Father, and Lord Jesus Christ.

3 [Blessed] be the God and Father of our Lord Jesus Christ,*
   The Father of compassions.
   And God of all encouragement,■* Who encouragethusinall'ourtribulation.
   To the end we may be able to encourage
   themwhoareinany'tribulation—
   Through means of the encouragement
   wherewithwe|ourselves|are encouraged
   by God.

5 Because <even as the sufferings of the Christ
overflow unto us> |
|So| [through the Christ] overfloweth |our
encouragement also|.

6 But <whether we are in tribulation>
It is for your’encouragement and salvation;
<Whether we are encouraged>
It is for your’encouragement, which work-
eth inwardly b by the endurance of the
same sufferings which |we also| suffer;—

7 And so |our hope| is sure in your behalf,—
   Knowing that—
   <As ye are |sharers| of the sufferings>.c
|So| also, of the encouragement.

8 For we do not wish you to be ignorant, brethren,
as to our tribulation which happened in
Asia,—
   That |exceedingly, beyond power| we were
   weighed down,
   So that we despaired |even of life|.
   But |we ourselves, within ourselves| have had
   [the sentence of death],
   That we might not rest our confidence upon
ourselves,
   But upon God [who raiseth the dead],
   Who [out of so great’ a death], rescued
us, and will’ rescue;—

11 Ye also labouring together on our behalf |by
your supplication|,d

12 For [our boasting] is [this]——The witness of
   our conscience,
   That <in sanctity and sincerity of God,
   [And] not in fleshly wisdom, but in God’s
 favour>
   Have we behaved ourselves in the world,—
   [And more abundantly towards you].

13 For [no other things] are we writing unto you,
than what ye are either reading or even
acknowledging,—I hope, moreover, that
|throughout| ye will’ acknowledge,

14 According as ye have also acknowledged us, in
part,—
   That |your theme of boasting| we are,
   Even indeed as |ye| also [shall be] |ours|
in the day of our Lord Jesus.

15 And [in this’ confidence] I purposed, |before|
to come |unto you|,—
   In order that |a second’ joy|* ye might
   have,—

16 And [by your means] to pass into Macedon-
ia,
   And [again ] |from Macedonia| b to come unto
   you,
   And [by you] be set forward unto Judaea:—

17 |This| then, being my purpose>
   Perhaps [after all] |with lightness| I dealt
   [with the matter] ?
   Or <the things that I purpose> |according to
   the flesh| I purpose,—
   That |with me| should be the Yes, yes, and
   the Nay, nay?

18 [Faithful] however, is God, in that |our
 discourse, which was [delivered] unto you| is
   not Yes and Nay;

19 For [the Son of God’, Christ Jesus”—
   <Who |among you, through us| was pro-
claimed,—
   Through me, and Silvanus, and
   Timothy >
   Became not Yes and Nay,—
   But [Yes, in him] hath it become;

20 For <how many soever be the promises of
   God>
   [In him] is the Yes,—

* Or (WH) : “benefit,”   b 1 Co. xvi. 5.
"favour."
Wherefore also through him shall the Amen, unto God, For glory, through us. 

Now he that confirmeth us, together with you, for Christ, And hath anointed us. Is God: Who also hath sealed us, And given the earnest of the Spirit in our hearts. 

But I call upon God, as a witness, against my own soul, That I may spare you; nor yet have I come unto Corinth: Not that we have lordship over your faith, But are helpers of your joy, For by your faith ye stand. 

For I have determined, unto myself, this— Not again in grief to come unto you. 

And I wrote this very thing— Lost if I came! I should have grief from those over whom I had need to rejoice,— Having confidence in you all. 

That my joy be the joy of you all. 

For out of much tribulation and anguish of heart I wrote you through many tears,— Not that ye might be grieved. But that the love ye might know, which I have very abundantly unto you. 

But if anyone hath caused grief I, Not unto me, hath he caused grief, But—that I may not bear too heavily— unto you all. 

Sufficient unto such a one, the punishment itself which [was inflicted] by the many; So that ye should forgive and encourage, Such a one should be swallowed up. 

Wherefore, I beseech you, assure him of love; 

For |to this end I also wrote,— That I might know the proof of you, Whether in all things ye are obedient. 

Now to whom ye forgive anything I, also; For |I also| what I have forgiven, If anything I have forgiven ||For your sake, in the person of Christ I have forgiven it. 

Lest we should be overreached by Satan, For of his thoughts we are not ignorant. 

Moreover although I came unto Troas for the glad-message of the Christ, and [a door for me] had been opened in the Lord> I had no relief in my spirit, because I found not Titus my brother;
not even been made glorious in this respect,—
By reason of the surpassing' glory.

11 For if that which was to be done away [was brought in] with* glory>

"Much more" (what which is to abide) is in glory.

12 Having, then, such hope as this'—
Great' openness of speech do we use;—
And are not just like Moses, who kept putting a veil upon his face. b

So that the sons of Israel should not look steadily unto the end of that which was to be done away.

But their thoughts were turned into stone:
For [until this very day] the same' veil [upon the reading of the old' covenant] abideth, not to be removed, Because [in Christ] it is to be done away;
But [until this day] whenever Moses is read [a veil upon their heart] doth lie;

Howbeit whenever he turneth unto [the] Lord> he taketh off the veil b:
And [the Lord] is [the Spirit]:
Now <where the Spirit of one who is Lord e>[is] there is freedom e.
And [we all] [with unveiled' faces] receiving and reflecting [the glory of [the] Lord]>
Into the same' image are being transformed,
From glory into glory,—
Even as from a Spirit that is Lord.

4 Wherefore [having this ministry, even as we received mercy] we faint not;
But have renounced the hidden things of shame,
Not walking in craftiness,
Nor handling the word of God deceitfully,—
But [by the manifestation of the truth] commending ourselves unto every' conscience of men, in the sight of God.

And <even if our glad-message [is veiled]>
[In them who are perishing] it is veiled,
[In whom] [the god of this age] hath blinded the minds of the unbelieving.
To the end they may not discern the radiance* of the glad-message of the glory of the Christ—Who is the image of God.f

5 For [not ourselves] do we proclaim, but Christ Jesus [as Lord],
And [ourselves] as your servants for Jesus' sake.

Because <the God who said—
[Is he] who hath shone in our hearts,
In proportion to the radiance of the glorious knowledge* of God, in the face of Christ.

Howbeit we have this treasure in earthen' vessels,
That [the surpassing greatness of the power] may be of God, and not from ourselves:—

[On every side] pressed hard, but not hemmed in,
Without a way, but not without a by-way,
Pursued, but not abandoned,
Thrown down, but not destroyed;—

[At all times, the putting to death of Jesus] [in our body] bearing about,
In order that [the life also of Jesus] [in our body] may be made manifest;

For [evermore] we, the living] unto death' are being delivered for Jesus' sake,
In order that [the life also of Jesus] may be made manifest in our mortal' flesh:
So that [his death] [in us] doth energise,
But [his life] in you.

Howbeit <seeing that we have the same' spirit of faith,
According to that which is written—
I believed, therefore I spoke>b
We also believe, therefore also we speak:
Knowing that [he who raised up [the Lord] Jesus] will raise up [us also, together with Jesus] and will present [us] together with you. f

For [all things] are for your sakes,
In order that [the favour'abounding] may <through means of the greater number> cause [the thanksgiving] to superabound unto the glory of God.

Wherefore we faint not, a
But <even if our outer'man [is decaying> Nevertheless [our inner [man]] is renewing g
day by day.

For [the momentary' lightness of the tribulation]
[In a manner yet more and more excel ling> Is working out for us [an age-abiding' weight of glory],—
So long as we are not looking out for the visible things,
But for the invisible;
For [the visible things] are temporary,
Whereas [the invisible] are age-abiding.

5 For we know that—
[If our earthly' tent'-dwelling should be taken down * We have [a building of God],
A dwelling not made by hand, Age-abiding in the heavens.

And verily [in this] b we sigh, i earnestly

Or: "through means of."
* MI: "the knowledge of the glory of God."
"Or: "To the end that the radiance . . . should not be upon them.]"
Col. I. 12
Gen. I. 8.
desiring to clothe ourselves over —with our habitation which is of heaven,—

Although, indeed <even clothing ourselves> we shall not be found naked; —

And verily <we who are in the tent> do sigh, being weighed down,
While yet we are not wishing to unclothe ourselves, but to clothe ourselves over,

In order that <what is mortal> may be swallowed up by life.

Now <he that hath wrought us for this very thing> is God,—

Who hath given unto us the earnest of the Spirit,

Having good courage, therefore, at all times,

And knowing that —

Remaining at home in the body,

We are away from home from the Lord,—

By faith are we walking.

Not by sight; —

We have good courage, however, and are well pleased —

Rather to be away from home, out of the body,

And to come home, unto the Lord.

Wherefore also we are ambitious —

<Whether at home, or away from home> To be well-pleasing unto him,

For <we all> must needs be made manifest before the judgment seat of the Christ,

That each one may get back the things done by means of the body,
(According to the things which he practised)

Whether good or corrupt.

Knowing, then, the fear of the Lord>

We persuade men;
But <unto God> are manifest,—

I hope, moreover, <even in your consciences> that we are manifest:

Not again, ourselves do we commend unto you,

But as though an occasion we were giving unto you something to boast of, in our behalf;

That ye may have something suited unto them who in appearance are boasting, and not in heart.

For <whether we have been beside ourselves> it hath been for you,

Or <whether we are sober-minded> it is for you.

For <the love of the Christ> constraineth us;—

Having judged this,—

That <one> in behalf of all died,
Hence <they all> died; —

And in behalf of all died he,—

In order that <they who live> —

<No longer for themselves> should live,
But for him who <in their behalf> died and rose again.

So that <we> henceforth know <no one> after the flesh; —

<If we have even been gaining, after the flesh, a knowledge of Christ>—

On the contrary, now, no longer are we gaining it.

So that <if any one is in Christ> there is a new creation —

<The old things> have passed away,—

Lo! they have become new!

The all things moreover, are of God,—

Who hath reconciled us unto himself, through Christ,

And hath given unto us, the reconciling ministry:—

How that <God> was in Christ, Reconciling a world unto himself,
Not reckoning, unto them, their offenses,—

And hath put, in us, the reconciling discourse.

In behalf of Christ, therefore, are we ambassadors,—

As if God were beseeching through us:

We entreat, in behalf of Christ,—

Be reconciled unto God !

< Him who knew not sin> In our behalf, he made to be his,
That we might become God's righteousness in him.

<As co-workers, however> we also beseech,
That <not in vain> <the favour of God> ye welcome;

For he saith—

<In an approved season> have I heartened unto thee,
And <in a day of salvation> have I succoured thee: —

Lo! <now> a well-approved season,
Lo! <now> a day of salvation:—

Giving <no single> occasion of stumbling in anything,
That the ministry be not blamed;
But <in everything> commending ourselves as God's ministers,—

In much endurance, in tribulations, in necessities, in straits, in stripes, in imprisonments, in tumults, in watchings, in fastings, in knowledge, in long-suffering, in gracefulness, in Holy Spirit, in love unfeigned, in discourse of truth, in power of God;

Through the weapons of righteousness on the right hand and left, through glory and dishonour, through bad report and good report;

As deceivers, and yet true, as unknown.

* Ex., of origin—as twice in 1 Co. xiv. 47, 1 Cor. xiv. 56, 59. 9 Ph. i. 19.
* Or: " if we do but clothe ourselves " — the prefix for "over" being dropped.
Note the verb, middle, not passive; and aorist = act,
2 CORINTHIANS VI. 10—18; VII. 1—15.

18 and yet well-known, as dying, and lo! we live, as disciplined, and yet not put to death; as grieving, yet ever rejoicing, as desist, yet making rich, as holding, and yet firmly holding all things.

11 Our mouth is opened unto you, O Corinthians! Our heart hath become enlarged:

12 Ye are not straitened in us. But are straitened in your hearts' affections;

13 Howbeit by way of the like compense— as unto children I speak—

14 Be enlarged, even ye.

15 But IIineveryway we were in tribulation,— Without fightings!

16 Great is my freedom of speech towards you,

17 In every way were we in tribulation,—

18 But he who encourgeth them that are brought low encouraged us,

19 Even God,—by the presence of Titus,

20 Not, however, by his presence alone,

21 But also by the encouragement wherewith he had been encouraged over you:

22 Recounting unto us your earnest desire, your lamentation, your zeal in my behalf.

23 So that I the more rejoiced.

24 Because if I even grieved you by the letter I do not regret,—

25 Though I could even have regretted,—

26 I see that that letter if even for an hour did cause you grief.

27 [Now] am I rejoicing,—

28 Not that ye were grieved, But that ye were grieved unto repentance; For ye were grieved according to God, In order that in nothing should ye receive damage from us.

29 For grief according to God worketh repentance unto salvation, not to be regretted; Although the grieving of the world worketh death.

30 For lo! this very thing—the being caused to grieve according to God:—

31 What manner of diligence it wrought out in you,—nay! defence,—nay! sore displeasure,—nay! fear,—nay! earnest desire,—nay! jealousy,—nay! avenging.

32 In every way ye shewed yourselves to be chaste in the matter.

33 Hence if I even wrote unto you

34 It was not for the sake of him that did the wrong;

35 Nay not even for the sake of him that suffered the wrong; But for the sake of your earnestness, which was on our account, being made manifest unto you, before God:—

36 [For this cause we have received encouragement.]

37 In addition to our encouragement, however

38 Much more abundantly have we rejoiced over the joy of Titus,—

39 That his spirit hath received refreshment from you all,

40 That if in anything—unto him—in your behalf—I have boasted I have not been put to shame;

41 But as all things, in truth we told you,

42 [So even our boasting before Titus turned out to be truethrough.]

43 And his tender affections are much more abundantly towards you.

44 When he calleth to mind the obedience of you all:—

45 How with fear and trembling ye gave him welcome.

* The count is resumed lower down, ver. 11.
I rejoice that in everything I am of good courage respecting you.

Moreover we make known unto you, brethren, the favour of God which hath been given in the assemblies of Macedonia,—

That <in a great' testing of tribulation>
 || The superabounding of their joy and their deep' destitution;!

Superabounded unto the riches of their liberality;

That <according to power, I bear witness, and beyond power>
 || Of their own accord they gave, first, unto the Lord and unto us through God's will,

To the end we should exhort Titus, in order that
 || According as he before made a beginning>
 || So he should also complete unto you this favour also.

But <just as in everything ye superabound,—

In faith, and discourse, and knowledge, and all' earnestness, and in the love among you which proceedeth from us'>—

In order that <in this' favour also> ye would superabound.

[Not by way of injunction] a do I speak, But through others' earnestness, And [the genuineness of your own' love] putting to the test.

For ye are taking knowledge of the favour of our Lord Jesus Christ,—

How that [for yoursakes] he became destitute—although he was [rich], In order that [ye] by his destitution might be enriched.

And <a judgment, herein> do I give,—

For [this, unto you] is profitable,—

Who, indeed not only of the doing, but of the desiring made for yourselves a beginning a year ago;—

Howbeit [now] the doing also complete ye, In order that [even according to the forwardness of the desiring] [so] may be the completing—out of what ye have.

For <if the forwardness is set forth>
 || According to what one may have] he is well approved, Not according to what one hath not.

For <not that unto others' should be relief, and unto you' distress [do I speak].

But <by equality>
 || In the present' season] your surplus for their deficiency,—

In order that their surplus may come to be for your deficiency:

* 1 Co. vii. 8.
To exhort the brethren that they would go forward unto you,  
And make up beforehand your previously-promised blessing.

The same to be ready—thus, as a blessing and not as of constraint.

But mighty, by God, unto a pulling down of strongholds,
When we pull down [calculations] and every' height that uplifteth itself against  
the knowledge of God,  
And when we bring into captivity every' thought unto the obedience of the Christ,
And when we hold ourselves [in readiness] to avenge all' disobedience.

As soon as your' obedience shall be fulfilled:

For <though [in flesh] we walk> Not [according to flesh] do we war,—  
For [the weapons of our warfare] are not fleshly.

As to this, however
He that soweth sparingly [Sparingly] shall reap,  
And he that soweth with blessings [With blessings] also shall reap:

Each one according as he hath purposed in his heart  
Not sorrowfully, nor of necessity,—  
For [a cheerful giver] [God] loveth.

Moreover God is able to cause [every' gracious gift] to superabound unto you,  
In order that <having in every' thing, at every' time', every kind of sufficiency of  
your own,>  
Ye may be superabounding unto every' good work;

Even as it is written—
He hath scattered abroad,  
He hath given to the needy,—  
His righteousness obideth to futurity.

Now <he that supplieth seed to the sower, and bread for eating> Will supply and multiply your seed for sowing,  
And cause to grow your fruits of righteousness:  
In every thing being enriched, unto every kind' of liberality,—  
Which, indeed, worketh out, through us, thanksgiving unto God;

Because [the ministry of this public service] is not only' towards filling up the deficiencies of the saints, but also superabounding through the thanksgiving of many' unto God,—  
[Of many] who [through the proof of this ministry] are glorifying God for your acknowledged' submission unto the glad-message of the Christ, and for the liberality of the fellowship [unto them, and unto all],—  
[Themselves also] <with supplication on your behalf> longing after you, by reason of the surpassing favour of God [resting] upon you:—

Thanks be unto God, for his unspeakable' bounty!

Moreover [I, Paul, myself] exhort you,  
Through the meekness and considerateness of the Christ,—  
I who [to look upon, indeed] am lowly among you,  
But [absent] am bold towards you;—
188 16—18; XI. 1-27. 2 CORINTHIANS X.

|among you| to be enlarged |according to our limit for something beyond|—
16 |Unto the regions beyond you| to carry the glad-message:
Not <within another' man's limit, as to the things made ready > to boast ourselves.
17 |He that boasteth| however, |in the Lord| let him boast *;  
18 For |not he that commendeth himself| he| is approved,
But he whom |the Lord| doth commend.

11 I could wish ye would bear with me as to some little' foolishness,—
Nay! do even bear with me.  
2 For I am jealous over you with a jealousy |of God|;  
For I myself betrothed you unto one' husband.  
To present |a chaste virgin| unto the Christ,—
3 But I fear lest, by any means,  
<As |the serpent| completely deceived Eve, in his craftiness>  
Your minds should be corrupted from the singleness |and the chasteness| which are |due| unto the Christ.

*For<if, indeed.| he that cometh| is proclaiming another' Jesus|*  
<As the serpent| completely deceived Eve, in his craftiness> b  
Your minds should be corrupted from the singleness |and the chasteness| which are |due| unto the Christ.

4 For <if, indeed.| he that cometh is proclaiming another' Jesus|*  
Whom we have not proclaimed,  
Or |a different Spirit| ye are receiving,  
Which ye had not received,  
Or a different glad-message,  
Which ye have never welcomed >  
Ye are |well| bearing.  
5 For I reckon not to have come a whit' behind  
the exceeding overmuch' apostles;  
And <if ununcultured in my discourse>  
Certainly not in my knowledge,—  
But |in every way| having made [it] manifest,  
in all things, unto you.  
6 Or |a sin| did I commit—  
Abusing |myself| that |ye| might be exalted,—  
In that |free of charge| [God's] glad-message  
I announced unto you?  
5 Other' assemblies| I despoiled,  
receiving supplies that I might minister |unto you|;  
9 And <being present with you, and having come short> I was not burdensome to anyone,—
For |my deficiency| the brethren, coming from Macedonia, |helped to make up|;  
And |in everything, without burden unto you| > I kept |myself| — and will' keep!  
10 |Truth of Christ is in me| that |this boast|ing shall not be silenced unto me, in the regions of Achaia.

Wherefore? Because I love you not?  
|God| knoweth!  

But |what I am’ doing| I also will do,—  
That |may cut off the occasion of them  
who are wishing an occasion,  
That |wherein they are boasting themselves| they may be found even as also |we|.

13 For |such as these| are false apostles, deceitfull workers, transfiguring themselves into apostles of Christ.
And no marvel! For |Satan himself| doth transfigure himself into a messenger of light!
15 |No great thing, therefore| if |his ministers also| are transfiguring themselves as ministers of righteousness!—
||Whose end| shall be according to their works.

16 |Again| I say—  
Let no one deem me to be |foolish|;  
But |otherwise, at least| |as foolish| give me welcome,  
That |I also| |some little| may boast myself.
17 |What I am saying| |Not according to the Lord| I am saying, but as in foolishness,—
||In this' my boastful' confidence!  
<Since|many| are boasting after the flesh>  
||I also| will boast;  
For |gladly| do ye bear with the foolish,  
Being |yourselves| discreet;—  
20 For ye bear with it—  
If anyone enslaveth you, if any devoureth,  
if anyone taketh, if anyone lifteth himself up, if anyone |on the face| doth smite you!  
21 |By way of disparagement| am I speaking,—  
As though |we| had been weak!  
Whereas |in whatsoever anyone darest| |in foolishness| I speak—  
||I also| dare:—
22 |Hebrews| are they? |I also|,  
|Israelites| are they? |I also|,  
|Seed of Abraham| are they? |I also|,  
23 |Ministers of Christ| are they? <As one deranged I am talking> ||I|| above measure!—  
||In toils| superabundantly,  
|In prisons| superabundantly,  
|In stripes| to excess,  
|In deaths| oft,—  
24 |From Jews| |five times| |forty-save-one| have I received,  
|Thrice| have I been beaten with rods,  
|Once| have I been stoned,  
|Thrice| have I been shipwrecked,  
|A day and night| |in the deep| have I spent;  
26 In journeyings oft,  
|in perils of rivers, in perils of robbers, in perils from my own soul, in perils from Gentiles, in perils in the city, in perils in the desert, in perils by the sea, in perils among false brethren, 77 in toil and hardship, |in watchings| oft, in
hunger and thirst, in fasting oft, in cold and nakedness:—

25 <Apart from the things without> My daily care—my anxiety for all the assemblies;—

Who is weak, and I am not weak? Who is caused to stumble, and [I] am not burning?

26 <If to boast> is needful> in the things that concern my weaknesses will I boast.

27 [The God and Father of our Lord Jesus] knoweth— He who is blessed unto the ages— That I am not speaking falsely:

28 In Damascus the governor under Aretas the king was guarding the city of Damascus, to apprehend me,—

29 And through a window was I let down by the wall,* and escaped his hands.

30 To be boasting is needful,—it is not, indeed, profitable. Yet will I come to visions and revelations of [the] Lord:—

I know a man in Christ, Who fourteen years ago, Whether in the body, I know not, Or out of the body, I know not, [God] knoweth. Such a one as this caught away as far as the third heaven; And I know such a man as this, Whether in the body or apart from the body, [I know not], [God] knoweth.

4 How that he was caught away into paradise, And heard unspeakable things. Which it is not allowable for a man to utter:

5 On behalf of such a one as this will I boast, But [on behalf of myself] will I not boast [save in my weaknesses]:—

6 Although in fact <if I should wish to boast> I shall not be fooliah for [the truth] would I speak; But I forbear, lest anyone unto me should reckon above what he beholdeth me [to be], or hearth from me,—

7 Even by the exceeding greatness of the revelations.

8 Wherefore lest I should be unduly lifted up> There was given to me a thorn 6 in the flesh, A messenger of Satan, that he might buffet me,—

Lest I should be unduly lifted up.

9 In this behalf I [thrice] besought I [the Lord], that it 4 might depart from me;

And at once he said unto me— Sufficient for thee is my favour, For my power] [in weakness] is made complete.

Most gladly therefore, will I rather boast in my weaknesses, That the power of Christ may spread a tent over me.

10 Wherefore, I take pleasure in weaknesses, in insults, in necessities, in persecutions and straits,* [In behalf of Christ];

For <as soon as I am weak> [then] am I powerful.

11 I have become foolish,—[ye] compelled me:— [I], in fact, ought [by you] to have been commended; For [not a whit] have I come behind the exceeding overmuch apostles,—

[Even if I am nothing]:

12 [The signs, indeed, of an apostle] were wrought out among you [in all' endurance],—

[Both] in signs, and wonders, and mighty works:

13 For what is there wherein ye were made inferior to the rest of the assemblies,— Save that [I myself] would not allow myself to be a burden unto you? Forgive me this wrong!

14 Lo! [this third time] I am holding myself [in readiness] to come unto you, And I will not allow myself to be a burden; For I seek not yours, but you;—

For [the children] ought not to lay up for your souls:—

15 And [I] most gladly will spend, and be fully spent, for your souls:—<If I exceedingly love you> am I [the less] loved?*

But let it be:—

I [myself] did not burden you,— Notwithstanding, [being crafty] with guile I caught you? 4

17 Was there anyone of those whom I have sent unto you through whom I have overreached you?

18 I exhorted Titus, and sent with him the brother,— Did [Titus] overreach you? Was it not [in the same' spirit] we walked? Was it not [in the same' steps]? 

19 All this time think ye, that unto you we are making a defence!

Before God in Christ we speak;— But all these things, beloved, for your upbuilding.

20 For I fear—

Lest, by any means, when I come> Not such as I wish should I find you, And [I] should be found by you, such as ye do not wish;—

* Or (WH) : “in persecutions, in straits.”
4 As if: “Is not what you say?”—which he then indignantly denies.
5 Ac. ix. 25. 6 Or (WH) : “But to be boasting indeed is not profitable, Yet,” &c.
7 Or: “‘stake.”
8 Or: “he.”
9 Or (WH): “Though <the more I love you> the less I am loved.”
Lest, by any means, [I should find] strife, jealousy, outbursts of wrath, factions, railings, whisperings, puffed up pretensions, confusions;—

21 Lest <when I again' come> my God should humble me in regard to you,—
And I should grieve over many' who had before sinned, and not repented of the impurity, and fornication, and wanton-ness which they had committed.

13 ||This third time|| am I coming unto you :—
<At the mouth of two' witnesses, or three> shall every matter be established.||
I have said beforehand, and do say beforehand,—
<As present the second time, although now absent>
Unto them who before sinned, and unto all the rest,—
That <if I come again> I will not spare.
3 <Since [a test] ye are seeking, of the speaking in me of Christ ;—
Who |unto you| is not weak,
But is powerful in you,—

4 For |although he was crucified through weakness|,
Yet is he living through God's power,—
For |although [we] are weak in [him]|,
Yet shall we live with him, through God's power [unto us]>—

5 Be trying ||yourselves|| whether ye are in the faith,
Be putting ||yourselves|| to the test !
Or do ye not recognise yourselves.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
GALATIANS.

1 Paul, an apostle,—
Not from men, nor through man,
But through Jesus Christ, and God the Father who raised him from among the dead,—

2 And all the brethren with' me;—
Unto the assemblies of Galatia :
Favour unto you and peace,
From God our Father,
And Lord Jesus Christ,—

6 Who gave himself for* our sins,*
That he might deliver us out of the present' evil age,
According to the will of our God and Father,—

5 Unto whom be the glory unto the ages of ages ; Amen !

6 I marvel that ||these things, while absent|| am I writing,
That I may not ||when present! deal sharply'—
According to the authority which ||the Lord| hath given me, for building up and not for pulling down.

11 ||Finally|| brethren, farewell !
Be getting restored, be taking encouragement,
be of one mind, live in peace,—
And [the God of love and peace] will be with you.

12 Salute ye one another with a holy' kiss.
All the saints| salute you.
13 ||The favour of our Lord Jesus [Christ],
And the love of God,
And the fellowship of the Holy' Spirit|*
Be with you all'.

* Or: "am I to come unto you?"
* Deu. xix. 15.
* Or: "with."

* Or: "From God [the] Father, and our Lord Jesus Christ."
Unto a different' glad-message,—
7 Which is not another,
Only there are some that are troubling you.*
And wishing to change the glad-message of the Christ.
8 But even if we or a messenger out of heaven announce a glad-message unto you aside from that which we announced unto you>
| Accursed | let him be!
9 As we have said before, even now' again I say:|<If anyone is announcing unto you' a glad-message aside from that which ye accepted>|
| Accursed | let him be!
10 For am I even now persuading [men] or God?|<If anyone is announcing unto you' a glad-message aside from that which ye accepted>|
11 For I make known unto you, brethren,
That it is not after man;
12 For neither from man did I accept it. Nor was taught [it],—
But through a revealing of Jesus Christ.
13 For ye have heard as to my' manner of life, at one time, in Judaism>
How that exceedingly was I persecuting the assembly of God, and laying it waste,<
14 And was making advancement, in Judaism, above many' contemporaries in my nation,—
Being surpassingly jealous of my paternal' instructions.4
15 But when God, who set me apart from my mother's womb and called me through his favour,
Was well-pleased to reveal his Son in me, That I might announce the glad-message regarding him among the nations>
[Straightway] I conferred not with flesh and blood,
17 Neither went I up unto Jerusalem unto them who [before me] were apostles,—
But I away into Arabia, and again returned unto Damascus.
18 Then, after three' years] went I up unto Jerusalem, to become acquainted with Cephas, and tarried with him fifteen days;
19 But [other of the apostles] saw I none, save James the brother of the Lord:—
Now <as touching the things which I am writing to you> lo! [before God] I am not guilty of falsehood:—
21 After that I went into the regions of Syria and Cilicia,
And was still unknown, by face, unto the assemblies of Judæa which were in Christ,—
23 Only they were hearing—
| He that was persecuting us formerly]| Now ] is announcing the glad-message of the faith which he formerly laid waste;
And they were glorifying [God] [in me].
24 After that, fourteen' years later: I again went up unto Jerusalem, with Barnabas,
Taking with me Titus also;
And I went up by revelation,
And laid before them the glad-message which I proclaim among the nations;
Privately however, to them of repute,—
Lest, by any means, [in vain] I should be running, or had run.
25 But [not even Titus, who was with me, though he was a Greek] was compelled to be circumcised;—
But [this was] because of the false brethren secretly introduced,—
Who, indeed, came in secretly to spy out our freedom, which we have in Christ Jesus,
That they might bring us into bondage:—
26 Unto whom, not even for an hour] gave we place by the [required] submission,—
In order that the truth of the glad-message might still abide with you.
Moreover [from them who were reputed to be something]>—
Whatever at one time they were, maketh no difference to me,
God accepteth not a man's [person],—
Unto me in fact, they who were of repute added nothing further;
27 But [on the contrary]—
<When they saw that I had been trusted with the glad-message to the uncircumcision,
Even as Peter [with that] to the circumcision,—
For he that energised in Peter, into an apostleship to the circumcision> Energised also in me, for the nations,—
And when they perceived the favour which had been given unto me>
[James and Cephas and John, who were reputed to be pillars]> Gave [the right hand of fellowship] unto me and Barnabas,
In order that we [should go] unto the nations,
And [they] unto the circumcision:—
Only that we should remember [the destitute],—
As to which I had given diligence [this very thing] to do.
28 But when Cephas came unto Antioch>
[To the face] [even] [him] I resisted, Because he stood condemned;—
29 Or: “in my case”—as in v. 16.
13 For before that certain came from James—
With them of the nations; used he to eat;
Whereas <when they came>—
He used to withdraw, and keep himself separate.
Fearing them of the circumcision;
And the rest of the Jews [also] used hypocrisy with him,
So that [even Barnabas] was carried away by their hypocrisy.

14 But <when I saw that they were not walking
with straightforwardness as regardeth the
truth of the glad-message>—
I said unto Cephas, before all:—
<If thou although a Jew||like them of the
nations, and not like the Jews| dost live>
How dost thou compel them of the nations to live like Jews?
||We, by nature Jews, and not sinners from among the nations||
<Knowing, however, that a man is not declared righteous by works of law,>
[Nor at all] save through faith in Christ Jesus>
||Even we|| on Christ Jesus b believed,
That we might be declared righteous—
By faith in Christ.
And not by works of law;
Because [by works of law] shall no flesh be declared righteous.a
Now <if in seeking to be declared righteous in Christ we ourselves also> were found sinners—
Is Christ | therefore | a minister [of sin]?
Far be it!
For <if the things that I pulled down,
these|| again| I build>>
A transgressor|| I prove | myself|| to be.
For ||I|| through means of law | unto law died,
That | unto God | I might live:—
||With Christ| have I been crucified;
And | living no longer| am ||I,||
But | living in me | is ||Christ|—
While <so far as I now| do live in flesh>
||By faith|| I live—
The faith in | the Son of God,
Who loved me, and gave himself up in my behalf.

15 I do not set aside the favour of God;
For <if through law| is righteousness>—
Then [Christ] ||without cause| died.

16 O thoughtless Galatians!
Who hath bewitchted you,—
[Before whose very eyes|| Jesus Christ ||was openly set forth as a crucified one?]

3 [So thoughtless are ye?]
<Having made a beginning in Spirit>
Are ye | now, in flesh| to be made complete?
||Such things| suffered ye | in vain,—
If at least [it is] even in vain?
<He then who was supplying unto you the
Spirit, and energising mighty works among you>—
By works of law,
Or by a believed' report b[did he it]?

6 Even as Abraham—
Believed in God,
And it was reckoned unto him as righteousness.c

7 Be taking note | therefore|—
That | they who are of faith | the same] are
[sons] of Abraham;
And ||the scripture||
<| Foreseeing | that || by faith || God would declare the nations righteous>
Fore-announced the good news unto Abraham,
saying—
All the nations shall be blessed in thee.d

So then || they who are of faith || are blessed
with believing Abraham;
For || as many as are of works of law || are
[under a curse]|—
For it is written—
|A cursed is everyone| that continueth not in all things that are written in the book| of
the law to do them.|e

11 Moreover, <that | in law || no one | is declared righteous with God> [is] evident,—
Because || The righteous one || by faith shall live1;
And || the law | is not of faith, but—
|| He that hath done them || shall live in them,b

13 ||Christ | hath redeemed | us| out of the curse of the law,
Having become | in our behalf | a curse,—
Because it is written—
|Cursed is every one| that hangeth upon a tree !;—
In order that | unto the nations | [the blessing of Abraham] might come about in Jesus Christ, —
In order that || the promise of the Spirit || we might receive through means of the a faith.

14 Brethren ! ||in human fashion|| am I speaking:
Yet still || a man’s ‘confirmed’ covenant | no one setteth aside or addeth unto:
15 Now || unto Abraham | were spoken the promises | and unto his seed | —;
He saith not— And unto thy seeds, as
of many,
But | as of one||— And unto thy seed,a
which is Christ

*Chap. iii. 11; Ro. iii. 20.  
F. cxliii. 2.  
Or (WH): || on Jesus | MI: || of.”  
Christ.”  
Mi: “out of a report of faith.”

13 Or: “in.”  
2 Mi: “out of a report (or hearing) of faith.”  
3 Gen. xv. 6; cp. Ro. iv. 8;  
Ja. ii. 23.  
4 Gen. xiii. 3; xviii. 18.  
5 Or: “Are to be blessed.”  
6 Or: “small scroll.”  
7 Deu. xxvii. 19.  
8 Or: “is to be declared.”

1 Hab. ii. 4; cp. Ro. i. 17;  
He. x. 38.  
2 Lev. xvii. 6; Ro. x. 5.  
3 Or: “that is suspended upon wood.”  
4 Deu. xxix. 26.  
5 Or (WH): “Christ Jesus.”  
6 Or: “our.”  
7 Gen. xii. 7; xiii. 15; xvii.  
8 f: xxii. 18; xxiv. 7.
And this I say—

A covenant previously confirmed by God,

the law which after four hundred and thirty years hath been brought into being doth not annul, so as to do away with the promise.

For if by law is the inheritance

It is no longer by promise; But unto Abraham through promise hath God favoured it.

Why, then, the law?

Because of the transgressions it was added.

Until such time as the seed should come, unto whom the promise had been made, and was given in charge through messengers, at the hand of a mediator;

Now a mediator is not [a mediator] of one, But God is one.

Is the law then, against the promises of God? Far be it!

For if a law had been given, which had been able to give life;

Verily in law would have been our righteousness;

But the Scripture did shut up all things under sin, That the promise by faith in Jesus Christ might be given to them who have faith,

Before the coming of the faith however, under law were we being kept in ward, Being shut up unto the faith which should afterwards be revealed.

So that the law hath proved our tutor, training us for Christ, In order that by faith we might be declared righteous;

But the faith having come no longer are we under a tutor;—

For ye are sons of God through the faith in Christ Jesus;

There cannot be Jew or Greek, There cannot be bond or free, There cannot be male and female, For all ye are one in Christ Jesus;

Now if ye are of Christ By consequence ye are Abraham's seed, (According to promise) heirs.

But I say—:

For as long a time as the heir is an infant;

He differeth nothing from a servant, though Lord of all;

But is under guardians and stewards, until the [day] fore-appointed of the father; So also we, when we were infants, Under the elementary principles of the world were held in servitude;

But when the fulness of the time came God sent forth his Son, Who came to be of a woman, Who came to be under law,— That them who were under law he might redeem, That the sonship we might duly receive;—

And because ye are sons God hath sent forth the Spirit of his Son into our hearts, exclaiming, Abba! Oh Father! So that no longer art thou a servant but a son; And if a son an heir also, through God.

But at that time—

Not knowing God Ye were in servitude unto them who by nature are not Gods;

Whereas now—

Having acknowledged God, or rather, Having been acknowledged by God How turn ye back again unto the weak and beggarly' elementary principles, unto which ye are wishing to come into servitude?

Days ye do narrowly observe, and months, and seasons, and years:

I am afraid of you—Least by any means in vain I should have toiled for you!

Become ye as I, Because I also [was] as ye, brethren, I entreat you.

[Not at all] have ye wronged me.

Howbeit ye know that by reason of a weakness of the flesh I myself announced the glad-message unto you formerly;

And [your trial, in my flesh] ye despised not, neither spat ye [in disgust], But as a messenger of God ye welcomed me— As Christ Jesus.

Where, then, is the happiness ye accounted yours? For I bear you witness—That if possible, your eyes ye would have dug out, and given unto me.

So then have I become, by dealing truthfully with you?

They shew a zeal for you, not honourably, But wish to shut you out,

In order that ye may be zealous for them.

Howbeit it is honourable to shew zeal in what is honourable at all times, and not only when I am present with you—

My dear children! for whom I am in birth-pains, Until Christ be formed within you;—

I could wish, however, to be present with you, even now, and to change my voice,— Because I am perplexed regarding you.

NB: The weakness, his; the trial, in part, theirs.
Tell me, ye who under law are wishing to be:

The law do ye not hear?

For it is written, that Abraham had two sons—

One by the bondmaid,

And one by the free woman;

But he that was of the bondmaid

[After the flesh] had been born,

Whereas he that was of the free woman

Through means of a promise.

Which things, indeed, may bear another meaning;

For the same I are two covenants,—

One, indeed, from Mount Sinai, bringing forth,

Thewhichis Hagar,—

And the Hagar is Mount Sinai, in Arabia,—

She answereth however, unto the present Jerusalem,

Forsheisinbondagewithherchildren;

But the Jerusalem above is free,—

Thewhichis our mother;

Foritiswritten—

Be gladdened, O barren one! that wast not giving birth,

Break forth and shout, thou that wast not in birth-pains,

Because more are the children of the deserted one,

Than of her that had the husband.

And we brethren, after the manner of Isaac>

Are children of a promise.

But just as then did persecute him who had been born after the manner of the Spirit>

Thus also now. But, what saith the scripture?

Cast out the serving woman and her son;

For in nothing shall the son of the serving woman inherit with the son of the free.

Wherefore, brethren, we are not children of a serving woman, but of the free:

With her freedom Christ hath made you free.

Stand fast, therefore, and do not again with a yoke of servitude be held fast!

See! I, Paul say unto you—

If ye be getting circumcised [Christ] will profit you nothing.'

Yea, I bear solemn witness again, unto every man getting circumcised,—

That he is a debtor to do [the whole law].

Ye have been set aside from Christ, ye who by law are to be declared righteous,—

Out of his favour ye have fallen;

For [in] a faith, by faith, for a hope of righteousness are ardently waiting,—

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision,

But faith, through love energising.

Ye were running well:

Who hath hindered you, that by truth ye are not to be persuaded?

[[The persuasion is not of him that calleth you:]]

[[A little] leave thou not the whole lump];

Iam persuaded regarding you, in the Lord—

That <for nothing else> you will have any regard;

But he that is troubling you shall bear the sentence,—

W hoseover he may be.

If however, brethren—

If ye on a footing of freedom were called brethren,—

Only turn not your freedom into an occasion to the flesh,

But by means of your love be serving one another;

For the whole law is summed up—[namely] in this,—

Thous shalt love thy neighbour as thyself.

If, however, one another ye bite and devour,

Take heed lest by one another ye be consumed!

I say, moreover—

By Spirit be walking,

And fleshly coveting ye will in nowise fulfill;

For the flesh coveteth against the Spirit, But the Spirit against the flesh,—

For these are one another are opposed.

Lest whatsoever things ye chance to desire these ye should be doing!

And if by Spirit ye are being led

Ye are not under law.

Manifest however, are the works of the flesh, which, indeed, are—

Fornication, impurity, wantonness, idolatry, enchantment, enmities, strife, jealousy, outbursts of wrath, factions, divisions, parties, envyings, drunkenness, revellings;—

And such things as these:

As to which I forewarn you, even as I have forewarned you,

That they who such things as these do practise

Shall not inherit God’s kingdom.
But [the fruit of the Spirit] is ---

Love, joy, peace, long-suffering, graciousness, goodness, faithfulness, meekness, self-control; ---

Against such things as these [there is no law.

And [they who are of Christ Jesus] have crucified [the flesh], with its susceptibilities and covetings.

If we live by Spirit [By Spirit] let us also walk.

Brethren! [if a man should even be overtaken in any fault]

Ye, the spiritual [be restoring such a one, in a spirit of meekness,]

Looking to thyself, lest [even thou] be put to the test.

One another’s burdens [be ye bearing,]
And [also] fill up the law of the Christ.

For [if anyone thinketh he is something, when he is nothing] he deceiveth himself;

But [his own work] let each one [be putting to the proof,---
And [then, for himself alone] the matter of boasting, shall he have,
And not for some other,

For [each one] his own proper load shall bear:---

Howbeit, let him who is being orally instructed in the word, have fellowship with him that is so instructing him, [in all] good things.

Be not deceiving yourselves!
[God] is not to be mocked;
For [whosoever a man soweth] [the same]
shall he also reap, ---

Because [he that soweth into his own flesh]

[Out of the flesh] shall reap corruption,---

Whereas [he that soweth into the Spirit]


And [in doing that which is honourable] let us not be fainthearted;
For [in due season] we shall reap, if we faint not.

Hence] then, [as we have opportunity] Let us be working what is good, towards all,---
But [especially] towards the family of the faith.

See! [with what large letters unto you] I have written, [with my own hand] ---

As many as are wishing to make a good show in flesh [The same] are compelling you to get circumcised,---

Only that [for the cross of Christ] they may not be suffering persecution!

For [not even they who are getting] circumscribed] are [themselves] observing [law], ---
But are wishing you’ to be circumcised, That [in your flesh] they may boast themselves.

With me] however,

Far be it! to be boasting,

Save in the cross of our Lord Jesus Christ,

Whereby [unto me] a world hath been crucified,

And [I] unto a world; --

For neither [circumcision] is anything, nor uncircumcision, But a new’ creation b; ---

And [as many as] by this rule shall walk> Peace be upon them, and mercy,

And upon the Israel of God.4

For the rest>

Annoyances, unto me] let no one be offering; For [I] the brandmarks of Jesus, in my body] am bearing.

The favour of our Lord Jesus Christ be with your spirit, brethren. Amen.

Or: ‘have got.” 4 Ps. cxix. 5; cxviii. 6.
Chap. v. 6; 1 Co. vii. 19. * Or (WH): “the.”
Ph. iii. 16.

* Or (WH): “have got.” 4 Ps. cxix. 5; cxviii. 6.
Chap. v. 6; 1 Co. vii. 19. * Or (WH): “the.”
Ph. iii. 16.
EPHESIANS I. 1—23.

THE EPISTLE OF PAUL THE APOSTLE
TO THE

EPHESIANS.

1 Paul, an apostle of Christ Jesus, through God’s will,
Unto the saints who are [in Ephesus] and faithful in Christ Jesus,—
2 Favour unto you, and peace,
From God our Father, and Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ,*
Who hath blessed us with every spiritual blessing, in the heavenlies, in Christ,
4 According as he made choice of us, in him, before the founding of a world,
That we might be holy and blameless in his presence;
5 In love* marking us out beforehand unto sonship, through Jesus Christ, for himself,
According to the good pleasure of his will,
6 Unto the praise of the glory of his favour wherewith he favoured us in the Beloved One,—
7 In whom we have the redemption through his blood, the remission of our offences,*
According to the riches of his favour, which he made to superabound towards us;
8 In all wisdom and prudence* making known to us the sacred secret* of his will,*
According to his good pleasure which he purposed in him,—
9 For an administration of the fulness of the seasons> to reunite for himself (under one head) all things in the Christ, The things upon the heavens, And the things upon the earth, In him;
10 In whom also we were taken as an inheritance, According to the purpose of him who energiseth all things according to the counsel of his will,
11 That we should be for the praise of his glory—
12 We who had hoped beforehand in the Christ||,—
In whom ye also—
13 Hearing the word of the truth, the glad-message of your salvation,—
In whom also believing>—
Were sealed with the Spirit of the promise, the Holy [Spirit].*
14 Which* is an earnest of our inheritance,
Unto the redemption of the acquisition;—
15 Unto his glorious praise||.
16 [For this cause] I also—
Having heard of the faith on your part in the Lord Jesus, and that towards all the saints>;* 17 Cease not giving thanks in your behalf, Making mention in my prayers,*
That the God of our Lord Jesus Christ, the Father of glory || would give you a Spirit of wisdom and understanding in gaining a personal knowledge of him,—
18 The eyes of your heart* having been enlightened', That ye may know—
What is the hope of his calling,
19 What the riches of the glory of his inheritance in the saints,*
And what the surpassing' greatness of his power unto us who believe,—
According to the energy of the grasp of his might| which he energised in the Christ, When he raised him from among the dead, And seated him at his right handk in the heavenlies, Over-above all principality, authority, and power, and lordship, and every name that is named, not only in this age, but also in the coming one, And did put [all things] in subjection beneath his feet. And gave him to be head over all things unto the assembly, Which indeed is his body The fulness of him who [the all things in all] is for himself filling up.

* Chap. iv. 20; 2 Co. i. 22.
Or (WN) "Who."  *1 MI: "the praise of his glory.
* Col. i. 9.
* Ro. i. 9; Ph. i. 3, 4; 1 Th. i. 2.
* And so the heart has more! Blind emotion is of little account in the Bible.

* Chap. iii. 9; Col. i. 26.
* Or: "the e. of his mighty grasp."  * Chap. ii. 6.
* Ps. ex. 3.
* Ps. viii. 8; ep. 1 Co. xv. 27; It. ii. 8.
* Ap: "Assembly."  * Col. i. 19.
2 [Unto] you also—

Being dead, by your offences and sins, in which at one time ye walked. According to the age of the world, According to the prince of the authority of the air, of the spirit that now energiseth in the sons of disobedience, Among whom also we all had our behaviour, at one time, in the covetings of our flesh, doing the things desired by the flesh and the mind, And were children, by nature, of anger—even as the rest,—

4 But God, being rich in mercy,

By reason of the great love wherewith he loved us,

5 <Although we were dead by our offences> Gave us life together with the Christ,—

By favour ye have been saved,—

6 And raised us up together, And seated us together in the heavens,

In Christ:

7 That he might point out, in the oncoming ages, The surpassing riches of his favour in graciousness upon us,

In Christ Jesus;

8 For [by his favour] have ye been saved, through means of faith, And this [hath come to pass]—

Not from you, Of God the free-gift!

9 Not from works, lest anyone should boast.

10 His, in fact we are—his [workmanship],

Created in Christ Jesus upon a footing of good works,

Which God prepared beforehand, That therein we might walk.

11 Wherefore, keep in remembrance—

That at one time I, ye, the nations in flesh <Who are called Uncircumcision by the so-called Circumcision in flesh, made by hand>.

12 That ye were in that season,

Separate from Christ, Alienated from the citizenship of Israel, and strangers from the covenants of promise, Having no hope And godless in the world;

13 But just now, in Christ Jesus,

Ye, who at one time were afar off

Were made nigh in the blood of the Christ;

14 He, in fact, is our peace—

Who made both one. And the enclosing middle-wall took down. The enmity, in his flesh—the law of commandments in decrees!—bringing to light;

That he might create in himself, into one man of new mould, Making peace.

And might fully reconcile them both, in one body, through means of the cross,—

Slaying the enmity thereby;—

And he announced the glad-message—

Of peace unto you, the far off. And peace unto them that were nigh;

Because through him we have our introduction—

In one Spirit, unto the Father.

19 Hence, then—

No longer are ye strangers and sojourners, But ye are fellow-citizens of the saints. And members of the household of God,—

Having been built up on the foundation of the apostles and prophets, There being the chief corner stone Jesus Christ himself—

In whom is an entire building, In process of being fitly joined together, Is growing into a holy shrine in the Lord; In whom ye also are being builded together Into a habitation of God in Spirit.

3 For this cause I, Paul, the prisoner of Christ Jesus in behalf of you the nations:—

If at least ye have heard of the administration of the favour of God which hath been given unto me for you,

[How that] by way of revelation was made known unto me the sacred secret,—

Even as I before wrote in brief,—

Respecting which ye can by reading perceive my discernment in the sacred secret of the Christ,—

Which in other generations had not been made known unto the sons of men, As it hath now been revealed by his holy apostles and prophets, in Spirit;—

That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Jesus through means of the glad-message,— Of which I was made a minister, according to the free-gift of the favour of God which was given unto me, according to the energy of his power:

8 Unto me!—

The less than least of all saints

Was given this favour,

Unto the nations! to announce the glad-message of the untraceable riches of the Christ,

And to bring to light—What is the administration of the sacred secret, v. 9.

* Col. ii.13.
* See chap. i. 20; ep. i. 8; iii. 10; vi. 12.
* Cp. chap. v. 6, n.
* Col. iii. 6.
* Col. ii. 13.
* Col. i. 20-22.
* Is. livii. 19.
which had been hidden away from the ages in God, who did all things create: 

10 In order that now, unto the principalities and the authorities in the heavens, might be made known, through means of the assembly, the manifold wisdom of God.—

11 According to a plan of the ages which he made in the anointed Jesus our Lord,—

12 In whom we have our freedom of speech and introduction* with assurance, through the faith of him:—

13 Wherefore I request, that there be no fainting in my tribulations in your behalf, The which is your glory:—

14 For [this] cause, I bow my knees unto the Father,—

15 From whom every' fatherhood in [the] heavens and upon the earth is named,—

16 In order that he may give unto you— According to his glorious riches:

17 That the Christ may dwell, through means of your faith, in your hearts, in love, Having become rooted and founded,

18 In order that ye may be mighty enough To grasp firmly, with all the saints,— What is the breadth and length and depth and height,

19 To get to know, also, the surpassing love of the Christ,— In whom we have our freedom of speech and introduction* with assurance, through the faith of him:—

20 Now <unto him who is able> to do [above all things], Exceeding abundantly above the things which we ask or conceive,— According to the power which doth energise itself within us,—

21 Unto him! be the glory, In the assembly And in Christ Jesus— Unto all the generations of the age of ages; Amen:——

4 I exhort you, therefore, <I, the prisoner in the Lord> To walk in a manner [worthy] of the calling wherewith ye were called;—

2 With all lowliness and meekness, With long suffering,

3 Giving diligence to keep— The oneness of the Spirit in the uniting-bond of peace,—

4 One' body, and one' spirit, even as ye were also called in one' hope of your calling,

5 One' Lord, one' faith, one' immersion,

6 One' God and Father of all— Who is over' all, and through' all, and in' all.

7 [To each one of you however, hath favour been given, According to the measure of the free-gift of the Christ;]

8 Wherefore he saith—

9 Now this. He ascended; what is it,— save— That he also descended* into the under parts of the earth?

10 Ho that descended || he || it is who also ascended over-above all the heavens, That he might fill all things;

11 And the earth gave— Some, indeed, to be apostles, And some, prophets, And some, evangelists, And some, shepherds and teachers,—

12 With a view to the fitting of the saints For the work of ministering, For an upbuilding of the body of the Christ;

13 Until we all advance— Into the oneness of the faith, and the personal knowledge of the Son of God, Into a man of full-growth, Into the measure of the stature of the fulness of the Christ;

14 That we may |no longer| be infants—Billow-tossed and shifted round with every wind of teaching,— In the craft of men, In knavery suited to the artifice of error;

15 But |pursuing truth:—

16 May |in love| grow into him in all things,— Who is the head,* Christ ↓;

17 Out of whom 4 all' the body— Fitly framing itself together, And connecting itself, Through means of every' joint of supply, By way of energising in the measure of each single part— Secureth the growing of the body, Unto an upbuilding of itself in love.*

18 This! therefore, am I saying and protesting in the Lord:—

19 That |no longer| ye walk even as |the nations| walk—

20 In the vanity of their minds, 18 Being darkened in their understanding, Alienated from the life of God— By reason of the ignorance that existeth within them, By reason of their hearts being turned into stone, 19 Who, indeed, having become past feeling| have delivered|| themse|lves| up, with wantonness, unto making a trade of all impurity with greed.

21 If, at least, it is ||him|| ye have heard, And in him! ye have been taught— Even as truth is' in Jesus,—

22 That ye were to strip off—as regardeth the

*Chap. ii. 18; Ro. v. 2.

4 Ro. xvi. 25, 26.

5 Mi: "the riches of his glory." Col. i. 10.

6 Perh. "all divine' fulness." Col. iii. 12.

7 "To each one of you however, hath favour been given, According to the measure of the free-gift of the Christ;"

8 Wherefore he saith—

9 "Ascending on high, he took captivity captive, [And] gave gifts unto men."

10 Now this. He ascended; what is it,— save— That he also descended into the under parts of the earth?

11 Ho that descended! it is who also ascended over-above all the heavens, That he might fill all things;

12 And the earth gave— Some, indeed, to be apostles, And some, prophets, And some, evangelists, And some, shepherds and teachers,—

13 With a view to the fitting of the saints For the work of ministering, For an upbuilding of the body of the Christ;

14 Until we all advance— Into the oneness of the faith, and the personal knowledge of the Son of God, Into a man of full-growth, Into the measure of the stature of the fulness of the Christ;

15 That we may |no longer| be infants—Billow-tossed and shifted round with every wind of teaching,— In the craft of men, In knavery suited to the artifice of error;

16 But |pursuing truth:—

17 May |in love| grow into him in all things,— Who is the head,* Christ ↓;

18 Out of whom 4 all' the body— Fitly framing itself together, And connecting itself, Through means of every' joint of supply, By way of energising in the measure of each single part— Secureth the growing of the body, Unto an upbuilding of itself in love.*

19 This! therefore, am I saying and protesting in the Lord:—

20 That |no longer| ye walk even as |the nations| walk—

21 If, at least, it is ||him|| ye have heard, And in him! ye have been taught— Even as truth is' in Jesus,—

22 That ye were to strip off—as regardeth the
former behaviour—the old man, who corrupteth himself according to his deceitful covettings,
And were to be getting young again in the spirit of your mind,
And were to put on the man of new mould, Who after God hath been created in his truthful righteousness and lovingkindness.

Wherefore <stripping off what is false>
Be speaking truth each one with his neighbour,*
Because we are members one of another;
Be ye angry and not committing sin,d
Let not [the sun] be going down upon your angry mood,
Neither be giving place unto the adversary;
Let the stealer; no more steal, But rather let him be toiling,— Working with his * hands the thing that is good,
That he may have [wherewith] to be giving away to him that hath [need];
Let [no] putrid discourse; out of your mouth be going forth,
But if anything is good—suited to the needful upbuilding,—
That it may give benefit unto them that hear;
And be not grieving the Holy Spirit of God, Wherewith ye have been sealed unto a day of redemption #;
All bitterness, and wrath, and anger, and outcry, and profane speaking> let it be taken away from you, With all baselessness;
And be ye gracious one to another, tenderly affectionate, in favour forgiving one another—
Even as [God also, in Christ] hath in favour forgiven you Hàng
Become ye, therefore, imitators of God, as children beloved, And walk in love—
Let not the fruit of light be doing evil;
And be ye the children of light, walking in the light,
For this cause do not become foolish, but have discernment as to what is the will of the Lord;
And be not getting drunk with wine, in which is dissoluteness,
But be getting filled in Spirit:
Speaking to yourselves, with psalms and hymns and spiritual songs,* Singing, and striking the strings, with your heart unto the Lord;
Giving thanks, always, for all things, in the name of our Lord Jesus Christ> Unto your God and Father*b;
Submitting yourselves one to another In reverence of Christ,—
Ye wives, unto your own husbands, [as unto the Lord], Because [a husband] is the head of his wife, As [the Christ also] is the head of the assembly, [He] being the saviour of the body,—
Nevertheless <as [the assembly]] submitteh herself unto the Christ> [so] the wives, unto their husbands [in everything];
Ye husbands, be loving your wives, Even as [the Christ also] loved the

* Col. iii. 9.
+ Col. iii. 8.
* Col. iii. 10.
* Zech. viii. 16.
* Ps. iv. 3.
* Or [WIE]: “us.”
* Or [WIE]: “our.”
* Ps. vi. 5.
* Eze. xx. 41.
* MI: “an upbuilding of the need.”
+ 1 Co. vi. 9.
+ Chap. 1. 18.
* Col. iv. 5.
* Who have, so to speak, been born of obstinacy, and derived their nature therefrom.
* 1 Th. v. 6.
* Cp. Gal. v. 22.
assembly, and delivered himself up in her behalf,

That [her] he might sanctify. Having purified [her] with the bath of water, in declaration,*

That [he] might present [unto himself] the assembly [all glorious], not having spot or wrinkle or any of such things, but that she should be holy and blameless;

||So| ought the husbands [also] to be loving their own' wives |as their own' bodies|,—
||He that loveth his own wife |loveth [himself],
||No one| in fact, ever yet hated |his own flesh,
But nourisheth and cherisheth it,—

Even as [the Christ] the assembly,
Because |members| are we of his body:—

||For this cause| will a man leave his father and his mother, and will cleave unto his wife, And they two| shall become| one flesh.\]

This sacred secret| is |great|,—
||I| however, am speaking as to Christ and [as to] the assembly;—

Nevertheless ||ye also| do ye, individually.
Each man be so loving |his own' wife| as himself,
And ||the wife|| [see] that she reverence her husband.

Ye children,* be obedient unto your parents [in the Lord],
For this is right:

Honour thy father and thy mother,—

<Which indeed is the first commandment with promise>;

That it may come to be [well with thee],
And thou shalt be long-lived upon the land.\]

And ye fathers,* be not provoking your children to anger,
But be nourishing them up in the discipline and admonition of the Lord.\]

Ye servants,| be obedient unto them who |after the flesh| are your masters,
With fear and trembling,
In singleness of your heart, as unto the Christ;
Not by way of eye-service as manpleasers,
But as servants of Christ, doing the will of God,

||From the soul, \ with good will\ rendering service—
As unto the Lord, and not unto men;

Knowing that ||each one| <whatever he may do that is good> ||the same| shall he receive back from the Lord—Whether bond or free.

And ye masters,* |the same things| be doing towards them,
Forbearing your threat—
Knowing that ||both their' and your' Master| is in the heavens,
And [respect of persons] there is none |with him|.\]

<For the rest>
Be empowering yourselves in the Lord, and
in the grasp of his might:

Put on the complete armour of God,
With a view to your having power to stand
against the strategies of the adversary;

Because our * struggle is not against blood and flesh,
Against the principalities of this
Against the authorities darkness,
Against the spiritual forces of wickedness in the heavens.

||For this cause| take up the complete armour of God,
In order that ye may receive power to withstand in the evil day,
And <all things> having accomplished> to stand !

Stand, therefore,—

Having girded your loins with truth,
And put on the breastplate of righteousness,\]
And shod your feet with the readiness of the glad-message of peace *;

||With all| \ having taken up the shield of faith,
Wherewith ye shall have power ||all' the ignited darts of the wicked one. to quench;
And \ the helmet of salvation|| welcome ye,
And the sword of the spirit, which is what God hath spoken,*

||With all' prayer and supplication| praying in every season, in spirit,
And |thereunto| watching, with all perseverance and supplication,
For all the saints,—

||And on behalf of me|;—\]

That ||unto me|| may be given discourse
in the opening of my mouth
||With freedom of utterance|| to make known the sacred secret \ [of the glad-message] <In behalf of which I am conducting an embassy in chains> That therein! I may use freedom of utterance as it is needful for me to speak.

In order, however, that ||ye also|| may

* Is: “by way of declaration,” “declaratively.”
* Exo. xx. 12; Deu. v. 16.
* Col. iii. 21.
* Gen. ii. 24.
* Ap: “Mystery.”
* Ap: “Assembly.”
* Col. iii. 20.
* Is: “Assembly.”
* Col. iv. 1.
* Col. iii. 25.
* Or (WH): “your.”
* Ap: “Mystery.”
* Is. xi. 6; xii. 5; xix. 17; 1 Th. v. 8.
* Is. xi. 8; 9; lii. 7.
* Is: “Mystery.”
THE EPISTLE OF PAUL THE APOSTLE
TO THE
PHILOPIANS.

1 Paul and Timothy,
Servants of Christ Jesus,—
Unto all the saints in Christ Jesus who are in Philippi,
With overseers and ministers:—
2 Favour unto you, and peace,
From God our Father and Lord Jesus Christ.
3 I am giving thanks unto my God, on occasion of all my remembrance of you,
At all times, in every supplication of mine, in behalfof you all!
With joy! my supplication! making,—
On account of your contribution unto the glad-message, from the first day until the present:
Being persuaded of this very thing—
That the who hath begun in you a good work will perfect it, until the day of Jesus Christ;
According as it is right in me to have this regard in behalf of you all,—
Because ye have had me in your hearts,
Both in my bonds and in the defence and confirmation of the glad-message,
All of you being joint partakers of my favour.
For God is my witness, how I long for you all, in the tender affections of Christ Jesus.
And this I pray,—
That your love may be yet more and more pre-eminent in personal knowledge and all perception,
To the end ye may be putting to the test the things that differ,
In order that ye may be incorrupt and may give no occasion of stumbling, unto the day of Christ,
Filled with that fruit of righteousness which is through Jesus Christ unto the glory and praise of God.

Howbeit, I am minded, brethren, that ye should be getting to know:
That the things which relate unto myself, rather, unto an advancement of the glad-message have fallen out,
So that my bonds have become manifest in Christ, in the whole palace, and unto all the rest,—
And so that the most of the brethren in the Lord, assured by my bonds, are becoming more abundantly bold to be fearlessly speaking the word of God:—
Some indeed, by reason of envy and strife—
Some however, by reason of good will—
Are proclaiming the Christ;—
These indeed, out of love, Knowing that for the defence of the glad-message I am set;
But those out of faction are declaring the Christ, Not purely—supposing to rouse up tribulation with my bonds.
What then?
That in any way <Whether in pretext, or in truth> Christ is declared
And in this I rejoice—Yea, and will rejoice!
For I know that this shall turn unto me for salvation—
Through your supplication, and the supply of the Spirit of Jesus Christ,—
According to my eager outlook and hope, that in nothing shall I be put to shame,
But ||with all' freedom of speech II| as always, now also|| shall Christ be magnified in my body, Whether through means of life, or of death.

21 For ||unto me||—
|Living| is Christ,
And ||dying| gain.
22 But ||if living [is Christ]||: This, unto me|| is a fruit of work, —
And <what I shall choose>| I make not known:
23 I am held in constraint, however, by reason of the two,—
Having [the coveting] |to be released,| and to be |with Christ,|
For it were far' better !
24 But ||to abide still in the flesh|| is more needful for your sake ;
25 And <of this| being assured| I know that I shall abide,— yea abide with you all', for your' advancement, and the joy of your faith ;
26 In order that ||your matter of boasting|| may be more abundant in Christ Jesus, regarding me, through my own' presence again' with you.
27 Only< in a manner worthy of the glad-message of the Christ> be using your citizenship;
In order that—
<Whether coming and seeing you, or being absent> —
I may hear of the things which concern you,—
That ye are standing fast in one' spirit, |With one' soul| joining for the combat along with the faith of the glad-message ;
28 And not being affrighted in anything by the opposers,—
||The which|| is ||unto them| a token of destruction, although of your' salvation, And this from God ;
29 Because ||unto you|| hath it been given as a favour, ||in behalf of Christ||
Not only, on him, to believe,
But also, in his behalf, to suffer:—
30 Having [the same' contest] which ye have seen in me, and now hear to be in me.
2 <If there be, therefore, any encouragement in Christ,
If any comfort of love,
If any fellowship of spirit,
If any tender affections and compassions>
3 Fill ye up my' joy—
That ||the same thing|| ye esteem,
||The same' love|| possessing,
<Joined in soul > ||the one* thing|| esteem-ing,—
2 Nothing by way of faction, Nothing by way of vain-glory,—

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But <in lowliness of mind> accounting one another| superior to yourselves, —
4 Not ||to your own things|| severally looking,*
But ||to the things of others|| severally :—
5 ||The same thing|| esteem [in yourselves which also ||in Christ Jesus| ye esteem], —
6 Who <in form of God> ||subsisting> Not ||isa thing to be seized|| accounted the being equal with God, But ||himself|| emptied,
Taking ||in a servant's form,|
Coming to be ||in men's likeness||;
8 And <in fashion> being found |as a man> Humbled himself,
Becoming obedient as far as death,
Yes, ||death upon a cross |||
9 Wherefore also ||God|| uplifted him far on high,
And favoured him with the name which is above every' name,—
10 In order that in the name of Jesus every' knee might bow—
Of beings in heaven, and on earth, and underground,—
11 And ||every tongue|| might openly confess—
That Jesus Christ is ||Lord|| Unto the glory of God the Father.
12 So, then, my beloved—
<Even as ye have always' obeyed, Not ||in my presence only. But ||now|| much more|| in my absence> ||With fear and trembling|| your' salvation| be working out ;
13 For it is ||God|| who energiseth within you, both the desiring and the energising, is behalf of his good pleasure;
14 ||All things: be doing, apart from murmurings and disputings ;
15 In order that ye may become faultless and inviolate,*
Children of God, blameless amidst a crooked and perverted generation, |
Amongst whom ye appear as luminaries in the world,
16 ||A word of life|| holding forth,—
As a matter of boasting unto me, for the day of Christ,—
That ||not in vain|| I ran,
Nor ||in vain|| I toiled :—
17 Nay : if I am even to be poured out as a drink-offering, upon the sacrifice and public ministry of your faith>
I rejoice, yea rejoice together with you all',—
18 ||For the same cause|| moreover, do ye * 1 Co. x. 24. * Or (WH) remove "severally" to beginning of next clause. * Or: "pure." (p. Mt. x. 16; Ro. xvi. 19. * Deu. xxxii. 5. * Or: "divine form." * Is. xlii. 23; Ro. xiv. 11; Rev. v. 13. * Or: "purified." (p. Mt. x. 16; Ro. xvi. 19. * Is. xliii. 4; Is. 25.
also rejoice, yea rejoice together with me.

19 I am hoping, however, in the Lord Jesus—

Timothy, shortly to send unto you,

In order that I may be of cheerful soul, when I have ascertained the things that concern you.

For no one have I, of equal soul, Who

20 For they all their own things do seek,

Not the things of Christ Jesus;

But of the proof of him shall be taking note,—

That under child [with father]—

21 For they all theirown things do seek,

Not the things of Christ Jesus;

But of the proof of him shall be taking note,—

That under child [with father]—

22 But indeed, therefore, am I hoping to send—

As soon as I can look off from the things that concern myself—

23 Him; indeed, therefore, am I hoping to send—

As soon as I can look off from the things that concern myself—

24 I am assured, however, in the Lord,—

That I shall shortly come.

25 Nevertheless have I accountedit—

Kaphroditus, my brother and fellow worker and fellow soldier.

But your apostle and public minister to my need>

To send unto you;

Since he hath been longing to see you all,

And hath been in great distress, because ye had heard he was sick;—

And, in fact, he was sick, nigh unto death;

But God had mercy on him,—

And not on him only,

But [on me also] lest sorrow upon sorrow I should have.

The more promptly therefore, have I sent him,

That ye may rejoice, and I the less sorrowful may be.

Be giving him welcome, therefore, in the Lord, with all joy;

And such as he in honour be holding,—

Because for the sake of the work of the Lord unto death he drew nigh,

Running hazard with his life.

That he might fill up your lack of the public service towards me.

3 For the rest, my brethren—Rejoice in the Lord.

To be writing the same things unto you, To me is not irksome, while for you it is safe:—

2 Beware of the dogs,

Beware of mischievous' workers,

Beware of the mutilation;

3 For we are the circumcision, who [In the Spirit of God] are doing divine service,

And are boasting in Christ Jesus,

And [not in flesh] having confidence,—

Although, indeed, I might have confidence even in flesh.

<If any other thinketh to have confidence in flesh>

[ I more:--]

[Circumcised] the eighth day,

Of the race of Israel,

Of the tribe of Benjamin,

A Hebrew of Hebrews,—

[Regarding law] a Pharisee,

6 [Regarding zeal] persecuting the assembly,

[Regarding the righteousness that is in law having become blameless.

7 But the same I have accounted for the Christ's sake loss;

Because of the excellency of the knowledge of Christ Jesus my Lord,

For the sake of whom the loss of all things I have suffered,

And do account them refuse

In order that Christ I may win, and be found in him— Not having a righteousness of my own, That which is by law, But that which is through faith in Christ, The righteousness which is [of God] upon my faith,—

To get to know him, And the power of his resurrection and fellowship of his sufferings, Becoming conformed unto his death,—

If by any means I may advance to the earlier resurrection, which is from among the dead:

12 Not that I have already received, Or have already reached perfection,

But I am pressing on—

If I may even lay hold of that for which I have also been laid hold of by Christ Jesus:

Brethren! [I] as to myself reckon that I have not yet laid hold;

One thing, however—

With the goal in view: I press on For the prize of the upward calling of God in Christ Jesus.

15 <As many, therefore, as are full-grown> Let this be our resolve;

And if somewhat differently ye are resolved;

This also shall God unto you reveal.

Nevertheless whereunto we have advanced>

In the same rank stepping along;

[Imitators together of me] become ye, brethren,

3 Or (WH): "Jesus Christ."

b Or (WH) simply: "longing after you all."

c Or: "kata-tome . . . perirrhetes": which may be rendered freely, "cutting up," "hacking," "cutting round," "hallowing."

d Or: "lay hold, inasmuch as."

e Or: "been found."

f MI: "gains," "items of advantage."

4 Or: "lay hold, inasmuch as."

b Or: "longing after you all."

c Or: "kata-tome . . . perirrhetes": which may be rendered freely, "cutting up," "hacking," "cutting round," "hallowing."

d Or: "lay hold, inasmuch as."

f MI: "the out-resurrec-
And keep an eye on them who [thus] are walking,—

Even as ye have [us] for an example.¹

18 For [many] are walking—

Of whom I have often been telling you, and [now], even weeping,—

The enemies of the cross of the Christ;

Whose [end] is destruction, Whose [God] is the belly, And [whose] [glory] is in their shame, Who [upon the earthly things] are resolved.

19 For [our] citizenship [in the heavens] hath its rise;—

Wherefore [a Saviour also] do we ardently await,—

'The Lord Jesus Christ,'—

Who will transfigure our humbled body, Into conformity with his glorified body, According to the energy wherewith he is able even to subdue unto himself all things.

20 For therefore my brethren, beloved and longed for. my joy and crown, —

Thus I stand fast in the Lord, beloved.

21 Euodia I exhort, and Syntyche I exhort,—

On the same thing to be resolved in the Lord:—

Yea! I request thee, true yokefellow, Be thou helping together with these women, — Who indeed. yet the joyful message have maintained the combat with me, Along with Clement also, and the rest of my fellow-workers, [Whose names] are in the book of life.¹

² So then, my brethren, beloved and longed for, my joy and crown, —

Thus I stand fast in the Lord, beloved.

22 Euodia I exhort, and Syntyche I exhort,—

On the same thing to be resolved in the Lord:—

Yea! I request thee, true yokefellow, Be thou helping together with these women, — Who indeed. yet the joyful message have maintained the combat with me, Along with Clement also, and the rest of my fellow-workers, [Whose names] are in the book of life.¹

² Rejoice in the Lord always: Again I will say— Rejoice!

6 Let [your consideration] be known unto all men.

7 The Lord is near:—

For nothing be anxious, But [in everything] [by your prayer and supplication with thanksgiving] Let [your petitions] be made known unto God;

And [the peace of God, which riseth above every mind] shall guard your hearts and your thoughts, in Christ Jesus.

8 For the rest, brethren,

Whatsoever things are true, Whatsoever things are dignified, Whatsoever things are righteous, Whatsoever things are chaste,² Whatsoever things are lovely, Whatsoever things are good report,—

If there be any virtue, and if any praise [The same] be taking into account;

9 [The things which ye have both learned as accepted, and heard, and seen in me] [The same] be practices:—

And [the God of peace] shall be with you.

10 Howbeit I have been made to rejoice in the Lord greatly—

That [now, at length] ye have flourished in your care for me,—

Although, indeed, ye were' caring, but lacked opportunity.

11 Not that [as to coming short] I am speaking,

For [I] have learned [In whatsoever circumstances I am] to be independent;²

12 I know [what it is] even to be kept low, And I know [what it is] to have more than enough,—

In every way, and in all things! have I been let into the secret—

Both to be well fed, And to be hungering. Both to have more than enough, And to be coming short:

13 I have might [for all things] in him that empowereth me.

14 Nevertheless nobly! have ye done, in taking fellowship with me in my tribulation.

15 Ye know, moreover, [even ye, Philippians,—

That [in the beginning of the glad-message, When I went forth from Macedonia] Not [as much as one assembly] with me, had fellowship—in the matter of giving and receiving—save ye alone;—

16 That [even in Thessalonica, both once and again] unto my need: ye sent:—

17 Not that I seek after the gift, But I seek after the fruit that is to abound unto your account.

18 But I have all things in full, and have more than enough, I am filled, having welcomed from Epaphroditus the things that came from you.—

A fragrance of sweet smell, An acceptable sacrifice, Well pleasing unto God.

19 And [my God] will fill up your every need. According to his riches in glory in Christ Jesus.

20 Now unto our God and Father! be the glory Unto the ages of ages. Amen!

21 Salute ye every saint in Christ Jesus.
The brethren who are with me [salute you].

22 All the saints salute you, but especially the who are of Caesar's household.

23 [The favour of our Lord Jesus Christ Be with your spirit.]

¹ Or: "model."
² Or: "substiteth."
³ Mi: "the body of our humiliation" = "wherein we are humbled"... "the body of his glory" = "the body wherein he is glorified."
⁴ Ps. lxix. 28.
⁵ Chap. ii. 18; iii. 1.
⁶ Or: "reasonableness."
⁷ Or: "pure"; but "as there are no impurities like those fleshly, which defile the body and the spirit alike (1 Co. vi. 18, 19) so ye are is an epithet predominantly employed to express freedom from these."—Trench, Syn. N. T. 317-8.
⁸ Ro. xv. 83; He. xiii. 20.
⁹ 2 Co. ix. 8.
¹⁰ Exe. xx. 41.
¹¹ Or: "Know" (imperative.)
¹² Cp. chap. i. 13.
²³ Or: "the body of our humiliation" = "wherein we are numbled... the body wherein he is glorified."
THE EPISODE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

1 Paul, an apostle of Christ Jesus through the will of God, And Timothy my brother, —

2 Unto the holy and faithful brethren in Christ that are in Colosse, Favour unto you, and peace, from our God and Father.

3 We are giving thanks unto God, the Father of our Lord Jesus Christ,

4 Having heard of your faith in Christ Jesus And of the love which ye have unto all the saints,—

5 Because of the hope that is lying by for you in the heavens. Of which ye heard before, in the word of the truth of the glad-message, when it presented itself unto you; Even as all the world also it is bearing fruit and growing, even as also among you, From the day when ye heard, and came personally to know the favour of God in truth, Even as ye learned from Ephphra, our beloved fellow-servant, Who is faithful in our behalf, as a minister of the Christ, Who also hath made evident unto us your love in spirit.

6 For this cause we also; From the day when we heard of you Cease not in your behalf praying and asking That ye may be filled unto the personal knowledge of his will. In all spiritual wisdom and discernment, So as to walk worthily of the Lord, unto all pleasing.

7 In every good work bearing fruit, And growing in the personal knowledge of God, With all power being empowered, According to the grasp of his glory. Unto all endurance and longsuffering with joy,

8 Giving thanks unto the Father that hath made you sufficient for your share in the inheritance of the saints in the light,

9 Ph. i. 3; 1 Th. i. 2; 2 Th. i. 3. • MI: "In order that." • Eph. i. 15; Phil. e. 12. • Or: "by." • Or (WH): "the divine Father." • Or (WH): "us." Who hath rescued us out of the authority of the darkness, And translated [us] into the kingdom of the Son of his love;

10 In whom we have our redemption — the remission of our sins,—

11 Who is an image of the unseen God,

12 Firstborn of all creation, —

13 Because in him were created all things in the heavens and upon the earth. The things seen and the things unseen, Whether thrones or lordships or principalities or authorities,—They all through him and for him have been created, And he is before all. And they all in him hold together;

14 And he is the head of the body, the assembly, Who is the beginning. Firstborn from among the dead. In order that he might become in all things pre-eminent;—

15 Because in him was all the fulness well pleased to dwell,

16 And through him fully to reconcile all things unto him, Making peace through the blood of his cross,—

17 Through him—Whether the things upon the earth or the things in the heavens;

18 And you <Who at one time were estranged and enemies in your mind in your wicked works> Yet hath he fully reconciled,

19 In his body of flesh, through means of his death,

20 To present you holy and blameless and unaccusable before him,—

21 If, at least, ye are abiding still in the faith, founded and firm, and not to be moved away from the hope of the glad-message which ye have heard, Which hath been proclaimed in all creation which is under heaven,—Of which I Paul have become minister.

22 Now I am rejoicing in the sufferings on your behalf,

23 Eph. i. 7. • Eph. iii. 7.

* Or (WH): "have had." • Or (WH): "have ye been."
And am filling up the things that lack of the tribulations of the Christ, in my flesh,
In behalf of his body, Which is the assembly,
Of which I have become minister,
According to the administration of God which hath been given unto me to you-ward,
To fill up the word of God,
The sacred secret which had been hidden away from the ages and from the generations.
But now hath been made manifest unto his saints— Unto whom God hath been pleased to make known what is the glorious’ wealth of this sacred secret among the nations, Which is Christ in you, the hope of the glory,—
Whom we are declaring,
Admonishing every man,
And teaching every man, in all wisdom,
In order that we may present every man complete in Christ;
Unto which I am even toiling.
Contending according to his energy which is energising itself in me with power.

For I desire you to know, how great a contest I am having—in behalf of you, And of those in Laodicca, And as many as have not seen my face in the flesh;
In order that their hearts may be encouraged, Being knit together in love.
Contending according to his energy which is energising itself in me with power.

This I say, in order that no one may be reasoning aside with plausible discourse;
For though, indeed, in the flesh I am absent,
Yet in the spirit with you I am—
Rejoicing, and beholding your order and the solid firmness of your Christ-ward faith.

As therefore ye have accepted the Anointed Jesus as your Lord—
In him be walking,—
Rooted, and being built up, in him,
And making yourselves sure in your faith,
Even as ye have been taught,—
Surpassing therein with thanksgiving.

Be taking heed, lest there shall be anyone leading you off as a spoil,
Through means of their philosophy, and an empty deceit,—

According to the instruction of men, According to the first principles of the world,—
And not according to Christ:
Because in him dwelleth all the fulness of the Godhead bodily,
And ye are filled full,—
[Who] is the head of all’ principality and authority,
[In whom] ye have also been circumcised with a circumcision not done by hand, In the despoothing of the body of flesh, In the circumcision of the Christ,—
Having been buried together with him is your immersion,
Wherein also ye have been raised together,
Through your faith in the energising of God—Who raised him from among the dead.

And as for you—
Who were dead by your offences and by the uncircumcision of your flesh>
He hath brought you to life together with him,—
Having in favour forgiven us all our offences,
Having blotted out the handwriting against us by the decrees,—
Which was hostile to us,—
And hath taken away the same out of the midst,
Nailing it up to the cross:

[spoiling the principalities and the authorities>
He made of them an open example,
Celebrating a triumph over them thereby.

Let no one, therefore, be judging you—
In eating and in drinking,
Or in respect of feast, or new moon, or sabbath,—
Which are a shadow of the things to come,
Whereas the body is of the Christ

Let no one against you be arbitrating however wishful,—
In respect of lowliness of mind, and of a religious observance of the messengers:
Upon what things he hath seen taking his stand,
In vain puffed up by his carnal mind,—
And not holding fast the head:
[From which all the body>
<Through means of its joints and unisint bands receiving supply, and connecting itself together>
Growth with the growth of God.

If ye have died, together with Christ, from the first principles of the world>
Why as though alive in the world, are ye submitting to decrees,—

\* Or (WH): “who.”
\* Or (WH): “Surpassing in thanksgiving.”
\* Or: “Mystery.”
\* Or: “Therein.”
\* Or: “Out of (or from)” whom.
\* Or: “In whom.”
\* Or: “In him.”
\* Or: “Of (or from)” whom.
\* Or: “In whom.”
\* Or: “Out of (or from)” whom.
\* Or: “In whom.”
\* Or: “Out of (or from)” whom.
21 Do not handle, nor taste, nor touch;—
According to the commandments and teachings of men?
22 Which things are all for decay in the using up:—
The which things, indeed, though they have an appearance of wisdom, in self-devised religious observance, and lowliness of mind, [and] ill-treatment of body>
Are in no honourable way; b unto a satisfying of the flesh.

3 <If, therefore, ye have been raised together with the Christ>
||The things on high will be seeking.
Where [the Christ] is— [On the right hand of God] sitting; 2
||The things on high hold in esteem. Not the things upon the earth:
For ye have died, and [your life] is hid, together with the Christ, in God,—
4 <As soon as [the Christ] shall be made manifest— [Our life]> 3
||Then] ye also, together with him, shall be made manifest in glory;
Make dead, therefore, your members that are on the earth—
As regardeth fornication, impurity, passion, base coveting, and greed,— which is idolatry,—
6 On account of which things cometh the anger of God,—
Wherein ye also walked, at one time, when ye were living in these things;
7 But now do ye also put them all away,—Anger, wrath, baseness, defamation, shameful out of your mouth;
Be not guilty of falsehood one to another:—
Having stripped off the old man, together with his practices,
And having put on the new—
Who is being moulded afresh unto personal knowledge, After the image of him that hath created him,—
8 Wherein there cannot be Greek and Jew, circumcision and uncircumcision, foreigner, Scythian, bond, free,—But [all things in all] [Christ]; 4
9 Put on, therefore, [as men chosen of God, holy and beloved> 5
Tender affections of compassion, graciousness, lowliness of mind, meekness, long-suffering,
10 Bearing one with another, and in favour forgiving one another—if any [against any] have a complaint,—
According as [the Lord] is in favour forgave you > [so] also [ye];

14 And [over*] all these things [||love],
Which is a uniting-bond of completeness;
15 And let [the peace of Christ] act as umpire in your hearts,—
Unto which ye have been called in [one] body 6
And be [thankful];
16 Let [the word of the Christ] dwell within you richly,—
In all wisdom teaching and admonishing one another, with psalms, hymns, spiritual songs,
With gratitude; raising song with your hearts unto God:
17 <And whatsoever ye may be doing, in word, or in work>—
[All things] [do] in the name of the Lord Jesus,
Giving thanks unto the Divine Father through him:—
18 Ye wives! be submitting yourselves unto your husbands, as is becoming in the Lord;
19 Ye husbands! be loving your wives, and be not embittered against them;
20 Ye children! be obedient unto your parents in all things, for [this] is [well pleasing] in the Lord;
21 Ye fathers! be not irritating your children, lest they be disheartened;
22 Ye servants! be obedient in all things unto them who [according to the flesh] are your masters,—
Not with eye-service, as man-pleasers. But with singleness of heart, revering the Lord,—
23 <Whatsoever ye may be doing>— [From the soul] will be working at it, As unto the Lord, and not unto men,—
Knowing that [from the Lord] ye shall duly receive the recompense of the inheritance,— [Unto the Lord Christ] are ye in service; 25 For [he that acteth unrighteously] shall get back what he had unrighteously done, and there is no respect of persons;
24 Ye masters! [that which is just and equitable] unto your servants be rendering,
Knowing that [ye also] have a Master in heaven.
25 ||Unto prayer|| be devoting yourselves,
Watching therein with thanking*; 3
3 Praying, at the same time, [for us also],—
That [God] would open unto us a door for the word, So that we may speak the sacred secret*.
THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE
THESALONIANS.

1 Paul and Silvanus and Timothy,—
Unto the assembly of Thessalonians in God
our Father and Lord Jesus Christ,—
Favour unto you, and peace!

2 We are giving thanks* unto God continually,
Concerning you all* making mention* in
our prayers,

3 Unceasingly remembering—
Your work of faith
And labour of love
And endurance of hope |of our Lord Jesus
Christ|,
Before our God and Father:

4 Knowing, brethren beloved by God, |your
election|,—

5 How that |our glad-message|| came not unto
you |in word only|,
But also in power,
And in Holy Spirit,
And in much assurance,—
Even as ye know what manner of men we
became unto you, for your sake;

6 And |ye|| became |imitators* of us| |and
of the Lord||,
Giving welcome unto the word. In much
tribulation, |With joy of Holy Spirit;
So that ye became an ensample* unto all who were coming to the faith, in Macedonia and in Achaia:

8 From you in fact, hath sounded forth the word of the Lord—
Not only' in Macedonia and in Achaia>
But in every place* your faith which is toward God hath gone forth,
So that no need have we to be saying anything;

9 For they themselves concerning us do tell—
What manner of entrance we had unto you,
And how ye turned unto God from the idols—
To be serving a living and true God,
And awaiting his Son out of the heavens—
Whom he raised from among the dead,—
Jesus:
Who is to rescue us out of the anger that is coming.

10 For yourselves we know, brethren, our entrance which was unto you—that it hath not proved void;
But though we had previously suffered, and been insulted, even as ye know, in Philippi>
We waxed bold in our God to speak unto you the glad-message of God with much conflict.

11 Even as ye know how unto each one of you we were as a father unto his own children,
Consoling you, and soothing, and calling to witness,—
To the end ye might be walking in a manner worthy* of God, who is calling you unto his own' kingdom and glory.b

12 And for this cause we are also giving thanks unto God unceasingly, That when ye received a spoken word from us—which was God’s>
Ye welcomed it—
Not as a human word,
But even as it truly is a divine word,—
Which is also inwardly working itself in you who believe,

14 For ye became imitators, brethren, of the assemblies of God which are in Judaea, in Christ Jesus,
In that the same things ye also suffered by your own fellow-countrymen, even as they also by the Jews:—

15 Who have both slain the Lord Jesus—
And the prophets, And unto God are displeasing, And unto all men are contrary,—

16 Hindering us from speaking unto the nations that they might be saved;
To the filling up of their own sins* continually;
But anger hath overtaken them at length.

17 Now we brethren having been bereaved away from you, for the season of an hour,—[in presence, not in heart]>
Gave more abundant diligence [your face] to behold [with much' longing];

18 Wherefore we desired to come unto you—
Even I, Paul, both once and again—
And Satan thwarted us.
For what shall be our hope, or joy, or crown of boasting? Shall not even ye, before our Lord Jesus, in his Presence?*

19 Ye in fact, are our glory and joy.

3 Wherefore <having no longer concealing our anxiety> We were well-pleased to be left in Athens alone,
And sent Timothy—
Our brother, and God’s minister in the glad-message of the Christ—
That he might confirm and console you over your faith,
That no one might be shrinking back in these tribulations.
For ye yourselves know, that hereunto are we appointed;
For even when we were with you we told you beforehand—
We are destined to suffer tribulation!
Even as it also came to pass, and ye know.


Col. i. 10; Eph. iv. 1; 2 Th. i. 11. 2 Th. i. 11. Th. i. 11. 2 Th. i. 11. 2 Th. i. 11.
For this cause I also, no longer concealing my anxiety,
Sent, that I might get to know your faith,
Lest by any means he that tempteth should have tempted you,
And in vain should have been our toil.

But just now Timothy came unto us, from you,
And brought us good tidings of your faith and love,—
And that ye have good remembrance of us,
|Continually longing to see us— even as
we also to see you.'

Therefore, indeed he that disregardeth—
It is not a man he disregardeth, but God—
Who giveth his Holy Spirit unto you.

But concerning brotherly love—
No need have ye, that we be writing unto you;
For ye yourselves are God-taught to the loving of one another;—
And, in essence, ye are doing it unto all the brethren who are in the whole of Macedonia;—
But we exhort you, brethren, to abound still more,
And to be ambitious to be quiet, b
And to be attending to your own affairs,
And to be working with your hands,—
Even as unto you we gave charge—
That ye should walk reputedly toward those without,
And of no one have need.

But we do not wish you to be ignorant, brethren,
Concerning them who are falling asleep,—
Lest ye be sorrowing, even as the rest also, who are without hope a;

For if we believe that Jesus died, and rose again—
So also will God bring forth with him, them who have fallen asleep through Jesus;

For this unto you do we say, by a word of the Lord,—
That we, the living who are left unto the Presence * of the Lord
Shall in nowise get before them who have fallen asleep;

Because the Lord himself—
With a word of command,
With a chief-messenger’s voice,
And with a trumpet of God>
Shall descend from heaven,—
And the dead in Christ shall rise first,
After that we, the living who are left
Together with them shall be caught away, in clouds, to meet the Lord in the air;—
And thus, evermore, with the Lord shall we be!

So then, be consoling one another with these words.

But concerning the times and the seasons, brethren,—ye have no need that anything be written;
For ye yourselves perfectly well know—
That the day of the Lord shall as a thief in the night | so cometh;
As soon as they begin to say—Peace! and safety!:

Even as we before told you, and solemnly called you to witness.

For God did not call us, with a permission of impurity, but in sanctification.£

* 1 Co. i. 6; 2 Th. ii. 16, 17.
* Ap: "Presence."
* Gr add [WH]: "Amen."
* Add [WH]: "then."
* Jer. x. 25; Ps. Ixxix. 6; Eph. ii. 12.
* Eph. ii. 12.
* Ps. xxiv. 1.
* Eph. ii. 12.
* 2 Th. iii. 12.
* Ap: "Presence."
* Th. iv. 11.
1 Then|||suddenly, upon them| eometh
destruction,—
Just as the birth-throe unto her that is
with child,—
And in nowise shall they escape.
4 But ||ye, brethren|| are not in darkness, that
||the day|| upon you, as upon thieves|
should lay hold ;
5 For ||all' ye|| are | sons of light |, and sons
of day,—
We are not of night, nor of darkness:
6 Hence, then, let us not be sleeping |as the
rest|,
But let us watch and be sober :—
7 For ||they that sleep|| |by night| do
sleep,
And ||they that drink|| |by night| do
drink ;—
8 But ||we|| |being of the day'| let us be
sober,—
Putting on a breastplate of faith and love,
And ||for helmet|| the hope of salvation.*
9 Because God did not appoint us unto anger,
But unto acquiring salvation through our
Lord Jesus [Christ]:—
10 Who died for us, in order that
<Whether we be watching or sleeping>
|Together with him | we should live.
11 Wherefore be consoling one another, and building
up, each the other,—
||Even as ye are also doing|.
12 Now we request you, brethren,—
To know them who are toiling among you,
and presiding over you, in the Lord, and
admonishing you ;
13 And to hold them in very high esteem, in love,
||for their work's sake|.
* Is. lx. 17.

14 But we exhort you, brethren—
Admonish the disorderly,
Soothe them of little soul,
Help the weak,
Be longsuffering towards all :
15 See that none |evil for evil, unto any| do
render ;
But ||evermore, what is good|| be pursuing,
|towards one another, and towards all|;
16 |Evermore| rejoice,
17 |Unceasingly| pray,
18 |In everything| give thanks,—
For ||this|| is a thing willed of God,
Christ Jesus, towards you :—
19 ||The Spirit|| do not quench,
20 ||Prophecyings|| do not despise,
21 ||But|| ||all things|| put to the proof—
||What is comely|| hold ye fast :—
22 ||From every' form of wickedness|| abstain.*
23 But ||the God of peace himself|| hallow you
completely,
And ||entire|| might your' spirit, and soul,
and body,—
||So as to be|| unblameable in the Presenceb
of our Lord Jesus Christ,—
Be preserved !
24 ||Faithful|| is he that is calling you,—
|Who |also will perform|.
25 Brethren! be praying for us [also].*b
26 Salute all the brethren with a holy kiss.
27 I adjure you, by the Lord, that the letter be
read unto all' the brethren *!
28 ||The favour of our Lord Jesus Christ|| be
with you.

1 Paul and Silvanus and Timothy—
Unto the assembly of Thessalonians, in God
our Father and Lord Jesus Christ,—
2 Favour unto you, and peace, from God [our]
Father and Lord Jesus Christ.
3 We are bound |to be giving thanks|* unto God,
continually, concerning you, brethren, even
as it is |meet| ;
* Chap. ii. 13; Eph. i. 16; Ph. i. 8; Col. i. 8; 1 Th. i. 2.

Because your faith growth exceedingly,
And the love of each one of you all' one to
another abundeth,
4 So that ||we ourselves|| in you are
boasting, in the assemblies of God,
Over your endurance and faith in all' your
persecutions and tribulations which ye
are sustaining :—
5 A proof of the righteous' judgment of God,
To the end ye may be counted worthy of the kingdom of God, in behalf of which ye are also suffering:—

If, at least, it is a righteous thing with God
To recompense [affliction] unto them that afflict you,
And unto you that are afflicted | release, with us,—

By the revealing of the Lord Jesus from heaven,
With his messengers of power.

In a fiery flame;
Holding forth vengeance—
Against them that refuse to know God,
And them who decline to hearken unto the glad-message of our Lord Jesus,—

Who, indeed, a penalty shall pay—
Age-abiding destruction from the face of the Lord and from the glory of his might—

Whensoever he shall come,
To be made all-glorious in his saints,
And to be marvelled at in all who believed,—

Because our witness unto you was believed,—
In that day.

Unto which end, we are also praying continually for you,
That our God may count you worthy of your calling.
And fulfill every good-pleasure of goodness and work of faith [with power];

That the name of our Lord Jesus may be made all-glorious in you, and to be marvelling at in all who believed,—
Because our witness unto you was believed,—

In that day.

Remember ye not, that while I was yet with you I these very things I was telling you:

And what now restraineth ye know.
To the end he may be revealed in his own fitting time;

For the secret of lawlessness already is inwardly working itself,—
| Only | until | he that restraineth at present shall be gone | out of the midst ; |

And then shall be revealed the lawless one,—
Whom the Lord shall with all the Spirit of his mouth,
And paralyse with the forthshining of his Presence:

Whose presence shall be according to an inworking of Satan,
With all manner of mighty work and signs and wonders of falsehood,

And with all manner of deceit of unrighteousness [in them who are destroying themselves],
Because the love of the truth they did not welcome, that they might be saved:—

And for this cause: God sendeth them an inworking of error,
To the end they should believe in the falsehood,—

In order that all should be judged
Who would not believe in the truth,
But were well-pleased with the unrighteousness.

But we request you, brethren,—
In behalf of the Presence of our Lord Jesus Christ,
And our gathering together unto him,—

That ye be not quickly tossed from your mind, nor be put in alarm,—
Either by spirit, or by discourse, or by letter as by us,—

As that the day of the Lord hath set in:
That no one may cheat you in any one respect.
Because [that day will not set in]:—
Except the revolt come first.
And there be revealed
The man of lawlessness,
The son of destruction,
* The one who opposeth and exalteth himself on high
Against every one called God,
Or an object of worship;
So that he within the sanctuary of God shall take his seat:—

Showeth himself forth, that he is God:—

* Jer. xi. 14 f.
* Jer. x. 25; Ps. lxxix. 6.
* Ps. lxxix. 7; Ixvili. 36 f; Eze. xxvii. 2.
* Dan. xi. 36 f; Eze. xxvii. 2.

For the rest: brethren, be praying for us,—
That the word of the Lord may be running, and gaining glory,
According as it did even with you:

* Is. ii. 10 f, 19, 21.
* Is. xlv. 5.
* Ap: "Presence."
* Or (WH): "sin."
* Ap: "Mystery."
* Or (WH): "one and all."
* Or (WH): "as a first-fruits of the Father."
* 1 Co. i. 8; 1 Th. iii. 13.
* 1 Th. v. 23, refa.
And that we may be rescued from the presuming and wicked men; For not all hold the faith. 

Faithful is the Lord, who will confirm you, and guard you from the wicked one: But may the Lord guide your hearts into the love of God, and into the endurance of the Christ.

Howbeit, we charge you, brethren,—That in the name of the Lord Jesus Christ ye be withdrawing yourselves from every brother—Who in a disorderly way doth walk, and not according to the instruction which ye received from us.

For ye yourselves, know how needful it is to be imitating us, in that we were not disorderly among you. Nor as a free-gift did eat bread from anyone, But with toil and hardship, night and day, working.—That we might not burden any of you;—Not because we have not authority, But that ourselves, as an example we might hold forth unto you,—To the end ye might be imitating us.

For when we were with you we gave in charge unto you,—That if any will not work neither let him eat! We hear, in fact, of some who are walking among you in a disorderly way, working yet too busily working!

Now such as these we charge and exhort in the Lord Jesus Christ,—That with quietness working—Their own bread they be eating. But ye brethren, Be not weary in well-doing;—And if anyone be not giving ear unto our word through means of this letter> On this one set a mark—Not to be mixing yourselves up with him,— That he may be reproved; And not as an enemy be esteeming him, But be admonishing him as a brother.

But the Lord of peace himself give you peace, Always in every way. The Lord be with you all.

The salutation of Paul—With my own hand, Thus I write.

The favour of our Lord Jesus Christ be with you all.

1 Paul, an apostle of Christ Jesus—By injunction of God our Saviour and Christ Jesus our hope,—
Unto Timothy, my true child in faith: Favour, mercy, peace, From God our Father, and Christ Jesus our Lord.

Even as I exhorted thee to remain in Ephesus, when I was journeying into Macedonia, That thou mightest charge some—Not to be teaching otherwise, Nor yet to be giving heed to stories and endless genealogies,—

The which bring arguings, rather than that stewardship of God which is with faith;—

Now the end of the charge is love—Out of a pure heart, And a good conscience, And faith unfeigned,—

Which some, missing have turned them aside unto idle talk, Desiring to be law-teachers,—Not understanding, either what they say or whereof they confidently affirm.

Now we know that excellent is the law, if one put it to a lawful use:
Knowing this—
That ||to a righteous man ||law doth not apply,
But to the lawless and insubordinate, un-
godly and sinful, irreligious* and profane,
smithers of fathers and smitters of mothers,
murderers, 10 fornicators, sodomites,
man-stainers, liars, false-swearers,—
And if anything else ||unto the health-
tful teaching|| is opposed;—
According to the glad-message* of the
glory of the happy’ God, with which
entrusted am ||I||.c
||Grateful am I unto him that empowered me,
||Christ Jesus our Lord;
In that ||faithful he accounted me,
Putting me into ministry,—
Though formerly a defamer, and
persecutor, and insulter*;
Nevertheless mercy was shown me, be-
cause ||without knowledge|| I acted, 
||in unbeliev||:
Yet exceeding abundant was the favour
of our Lord, with faith and love which
are in Christ Jesus.
||Faithful|| the saying! and ||of all’ acceptance||
worthy,—
That ||Christ Jesus; came into the world
||sinners|| to save:
Of whom ||the chief|| am ||I||—;
Nevertheless ||on this account|| was mercy
shown me,—
That ||in me, the chief|| Christ Jesus t
might shew forth his entire long-
suffering,
For an ensample of them about' to
believe on him unto life age-abiding.
Now ||unto the King of the ages,—
Incorruptible', invisible', alone' God> s
Be honour and glory, unto the ages of ages,h
Amen!
||This' charge|| I commit unto thee, child
Timothy,
According to the prophecies 1 ||running before
on thee||,
In order that thou mightest war, with them,
the noble warfare,
Holding faith and a good’ conscience,—
Which some ||thrusting from them|| ||Concern-
ing their faith|| have made ship-
wreck;—
Of whom are Hymenaeus and Alexander;
Whom I have delivered unto Satan,†
That they may be taught by discipline* not to be defaming.
I exhort, therefore, ||first of all||, that there be
made—
Supplications, prayers, intercessions, thank-
givings,
* Or: “unkind.”
** Or: “Glad-message.”
† Or (WHE): “doth empower.”
‡ Or (WHE): “Jesus Christ.”
§ Or (WHE): “unkind.”
|| Or: “Age.”
** Or: “prophecysings.”
†† Or: “the.”
‡‡ Or Co. v. 9.
§§ Or (WH): “Jesus Christ.”
|| Or (WHE): “Age.”
** Or: “dignity.”
†† Or: “propersing.”
‡‡ Or: “propersing.”
§§ Or: “propersing.”
Almighty God. Amen!}}
ready to wound, But considerate, averse to contention, not fond of money, 45) Over his own house] presiding well. Having children in submission, with all dignity; 5 Whereas [if anyone] over his own house] cannot [preside]; How [of an assembly of God] shall he take care?
Not a new convert, Least [being belied: into the sentence of the adversary] he fall; 6 It is useful, moreover, to have [an honoured testimony also] from them who are without, Least [unto reproach] he fall, and the snare of the adversary. 7 Ministers] in the same way—Dignified, not double-tongued, not [too much wine] given, not greedy of base gain; Holding the sacred secret b of the faith in a pure conscience; 8 But let these also be proved first, Then let them be ministering, being [unaccusible]; 9 Wives] in the same way—Dignified, not given to intrigue, sober, faithful in all things; 10 Let [ministers] be husbands of [one wife], Over children] presiding well, and over their own houses; 11 For [they who have ministered well] a good degree for themselves are acquiring, and great freedom of speech in the faith that is in Christ Jesus.

14 These things] unto thee] I am writing, Hoping to come [unto thee] shortly,— But [if I should tarry]— That thou mayest know— How it behoveth [in a house of God] to behave oneself,— The which] is an assembly d of a Living God, A pillar and basement of the truth;— And confessedly great, is the sacred secret b of godliness,— Who was made manifest in flesh, Was declared righteous in spirit, Was made visible unto messengers, Was proclaimed among nations, Was believed on in the world, Was taken up in glory. c

4 Howbeit [the Spirit] expressly saith— That [in later seasons] some will revolt from the faith, Giving heed unto seducing spirits, And unto teachings of demons—2 in hypocrisy] speaking falsehood, [Of demons] cautioned in their own conscience,— Forbidding to marry, [Commanding] to abstain from foods which [God] created to be received with thanksgiving by them who believe and personally know the truth; 4 Because [every] creature of God is good, And nothing to be cast away. If [with thanksgiving] it be received,— For it is hallowed by the word of God and intercession.

5 [These things] submitting to the brethren> Thou shalt be [a noble] minister of Christ Jesus, Nourishing thyself with the words of the faith, and of the noble teaching which thou hast closely studied.

8 But [from the profane and old-wives] stories] excuse thyself, And be training thyself unto godliness; For [the bodily training] [for little] is profitable, Whereas [godliness] [for all things] is profitable,— Having [promise] of life—The present and the coming; 9 Faithful] the saying! and [of all] acceptance] worthy; 10 For [to this end] we are we toiling b and contending, c Because we have set our hope on a Living God, Who is Saviour of all men—[Specially] of such as believe.

11 Be giving these things in charge, and be teaching:—

12 Let [no one] despise thy youth; d But [an ensample] become thou, of the faithful,— In discourse, in behaviour, in love, in faith, in chastity.

13 While I am coming] be giving heed— To the reading, to the exhorting, to the teaching:— Be not careless of the gift of favour, that is in thee, Which was given thee through means of prophesying, along with a laying on of the hands of the eldership.

15 These things] be thy care, [In these things] be thou,— That thine advancement may be manifest unto all: 16 Be giving heed to thyself, and to thy teaching,—Abide still in them; For [thou hearkest] Both thyself shalt thou save, And them that hearken to thee. 17 If an elderly man do not thou reprimand, But beareth him, as [though he were thy] father,— Younger men, as brothers, Elderly women, as mothers, Younger women, as sisters, in all' chastity. 3 Widows] honour thou—who indeed] are widows:—

 Ap: "Assembly." 4 Mk. xvi. 19; Ac. i. 2; [L LU. xxiv. 61]; ep. 'ol. ill. 4; 4 Or: "Assembly." 4 Or: "Messengers." 4 Or: "a." 4 Or (WH): "suffering re-
4 Howbeit any widow hath children or grandchildren;
Let them be learning—first unto their own house to be shewing reverence,
And returns to be making unto their progenitors;
For this is acceptable before God;
5 But she who is indeed a widow, and is left alone
Hath turned her hope towards God,
And is giving attendance unto the supplications and the prayers, night and day,—
Whereas she that runneth riot while living is dead:
6 And these things be giving in charge.
That without reproach they may be;
7 If, however, anyone for his own, and specially them of his household taketh not forethought
His faith hath he denied. And is worse than one without faith!
8 Let a widow be put on the list—
Having become not less than sixty years old,—
One man's wife, in noble works being well-attested;—
If she hath nourished children, If she hath shewn hospitality, If saints' feet she hath washed, If them who were in tribulation she hath succoured, If in every good work she hath followed on:
9 But younger widows decline thou;
For as soon as they wax wanton against the Christ,
To marry are they determined,—
Having as sentence,—
That their first faith they have set at nought;
10 And at the same time to be idlers are they learning,
Going about from house to house;
And not only idlers but gossips also, and busybodies,—
Saying the things they ought not.
11 I am minded, therefore, that younger ones marry, bear children, be mistress of the house,—
Giving no single occasion unto the opposer, as a cause of reviling;
For already some have turned aside after Satan:
12 <If any believing woman hath widows> Let her be giving them succour,
And not suffer the assembly to be burdened,—
That them who are indeed widows it may itself succour.
13 Let the well presiding elders of double honour be accounted worthy,
Especially they who toil in discourse and teaching;
For the scripture saith—
A threshing ox shall thou not muzzle,*
And—
Worthy is the workman of his hire,*
14 Against an elder entertain not an accusation, except at the mouth of two or three witnesses;* But them who are sinning before all do thou reprove,—
That the rest also may have fear:—
I adjure thee before God, and Christ Jesus,* and the chosen messengers
That these things thou observe, apart from prejudgment, doing nothing by partiality.
15 Hands, suddenly upon no one lay, Neither have fellowship with sins of strangers:—
Thyself keep;—
No longer be a water-drinker, But of a little wine make use,
Because of thy stomach and thy frequent sicknesses.
16 Some men's sins are openly evident, leading on into judgment,
With some; however, they even follow after;
In the same way the noble works also are openly evident,—
And they that are otherwise cannot be hid.
17 Let as many as are servants under a yoke be counting their own masters; worthy of all honour,*
Lest the name of God and the teaching be defamed.
He, however, that have believing masters let them not despise them, because they are brethren;
But the more be doing them service, because believing and beloved are they who from the good workmanship receive advantage.
These things be teaching, and exhorting:—
If anyone doth otherwise teach,
And doth not adhere to healthful discourses—those of our Lord Jesus Christ,
And to the teaching that is according to godliness;>
4 He is beclouded, knowing nothing rightly.
But is diseased about questionings and word-battles—
Out of which spring envy, strife, defamations, wicked surmisings, incessant quarrellings of men wholly corrupt in their mind and bereft of the truth,—Supposing godliness to be a means of gain!*
Now it is a great means of gain—godliness, with a sufficiency of one's own;
For nothing brought we into the world, Neither are we able;— And having sustenance and covering we shall be content;

But they who are determined to be rich fall into temptation, and a snare, and many foolish and hurtful covetings, The which sink men into ruin and destruction,— For a root of all the vices is the love of money, Which some, being eager for, have been seduced from the faith, and have pierced themselves about with many pangs.

But thou O man of God! From these things flee! And pursue righteousness, godliness, faith, love, endurance, meekness;

Be contesting the noble contest of the faith,— Lay hold of the age-abiding life— Unto which thou wast called, And didst make the noble confession before many witnesses.

I charge thee before God, who engendereth life in all things, And Christ Jesus, who before Pontius Pilate witnessed the noble confession.

That thou keep the commandment without spot, free from reproach, Until the forthshining of our Lord Jesus Christ—

Which in its own fit times the happy and only Potentate will shew— The King of them that reign, And Lord of them that wield lordship,— Who alone hath immortality, Dwelling in light unapproachable,— Whom no man hath seen—nor can see: Unto whom be honour and might age-abiding. Amen.

<Upon them, who are rich in the present age> lay thou charge— Not to be high-minded, Nor to have set their hope on riches' uncertainty,— But on God, who offereth us all things richly for enjoying, To be doing good, To be rich in noble works, To be generous in giving, Ready for fellowship,— Treasuring up for themselves a good foundation for the future, That they may lay hold on the life [which is life] indeed.

O Timothy! that which hath been entrusted do thou guard, Avoiding the profane pratings and oppositions of falsely named knowledge,—

Which some professing concerning the faith have missed the mark!

Favour be with you.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

Paul, an apostle of Christ Jesus, Through the will of God,—

According to the promise of life in Christ Jesus;—

Unto Timothy, my beloved child:

Favour, mercy, peace, from God our Father, and Christ Jesus our Lord.

Grateful am I, unto God,— Unto whom I am rendering divine service from my progenitors in a pure conscience>

That incessant I hold I the remembrance concerning thee in my supplications; Day and night longing to see thee, Being mindful of thy tears,— In order that I may be filled:

A reminder having received, of the unfeigned faith that is in thee,—
2 Timothy I. 6—18; II. 1—18.

1. [Text continues with a detailed analysis of the passage, focusing on the various themes and teachings presented in the epistles of 2 Timothy.

2. [An outline and key points are highlighted, emphasizing the importance of faith, love, and the preservation of the original message.]

3. [Further details are provided, including the role of the Holy Spirit in guiding the faithful and the importance of remaining steadfast in the face of adversity.]
AFFIRMING RESURRECTION, ALREADY TO HAVE TAKEN PLACE, AND ARE OVERTHROWING THE FAITH OF SOME.

19 Howbeit the firm foundation of God standeth, having this seal — The Lord hath acknowledged them who are his, and let every one that nameth the name of the Lord stand aloof from unrighteousness.

20 But in a great house there are not only gold and silver vessels, but also wooden and earthen:

21 And some indeed, for honour, hallowed, meet for the Master’s use, for every good work prepared. But thou wilt flee from these:

22 And pursue righteousness, faith, love, peace, along with them who call upon the Lord out of a pure heart:

23 But knowing that they gender strifes, and from ungodly and unscrupulous questionings, abstain thyself, knowing that they be false teachers;

24 And (a servant of the Lord) ought not to strive,

But to be gentle towards all, apt in teaching, ready to endure malice,

25 In meekness bringing under discipline them that oppose themselves, lest at any time God should give them repentance unto a personal knowledge of truth. And they should wake up to sobriety out of the adversary’s snare, though they have been taken alive by him for that one’s will.

26 But of this I take note — That in last days there will set in perilous seasons;

For men will lie — fond of themselves, fond of money, ostentatious, arrogant, defamers, [to parents] unyielding, unhonourable, unkind, without natural affection, not accepting the truth, given to intrigue, without self-control, uncivilised, unfriendly to good men, traitors, reckless, [to parents] uncharitable, lovers of pleasure more than lovers of God, having a form of godliness, but [the power thereof] denying,

And of these turn away;

For of these are they who enter into the houses, and captivate silly women, [women] laden with sins, led on by manifold covetings, ever learning and never [unto a personal knowledge of truth] able to come to

8 Moreover like as Jannes and Jambres withstood Moses,

[So, these men also] withstand the truth —

Men utterly corrupted in their mind, disapproved concerning their faith;

9 But they shall not force their way further, for their folly shall be fully evident unto all —

As also that of those men became.

10 But (those) hast closely studied —

My teaching, manner of life, purpose, faith, long-suffering, love, endurance, persecutions, sufferings,

What manner of things befell me at Antioch, at Iconium, at Lystra,

What manner of persecutions I endured —

And (out of all) the Lord rescued me;

12 Yea and all who are determined to live in a godly manner in Christ Jesus will be persecuted;

Whereas wicked men and howling imposters will force their way to the worse, deceiving and being deceived.

14 But (those) abide in the things which thou hast learned and been entrusted with, knowing from whom thou hast learned them:

And that (from a babe) those sacred letters thou hast known which are able to make the wise wise unto salvation.

15 And profitable unto teaching, unto conviction, unto correction, unto the discipline that is in righteousness —

In order that ready may be the man of God

16 I adjure [thee] before God, and Christ Jesus — Who is about to be judging living and dead —

Both as to his forthshining and his kingdom —

Proclaim the word. Take thy position — in season, out of season — Convince, rebuke, encourage —

3 For there will be a season —

When the healthful teaching they will not endure, but according to their own covetings will heap up teachers, because they have an itching ear,

And (from the truth) indeed, their ear will they turn away, While unto stories, they will turn themselves aside.

5 But (those) be sober in all things, suffer hardship, do the work of an evangelist, thy ministry; completely fulfil;

8 Or: "the." 9 Or: "both by.": 10 Or (WH): "to judge."

For I am already being poured out as a drink-offering, and the season of my release is at hand,—

Then noble contest I have contested, the race I have finished, the faith I have kept:

Henceforth lieth by for me—

The crown of righteousness, which the Lord will render unto me in that day,—

The righteous judge,—

Yet not alone unto me.

But unto all them also who have loved his forthshining.

Give diligence to come unto me speedily, for Demas hath forsaken me, having loved the present age; and journeyed unto Thessalonica; Crescens unto Galatia, Titus unto Dalmatia: receiving Mark back bring him with yourself, for he is very useful to me for ministering; and Titus have I sent unto Ephesus.

The cloak that I left in Troas with Carpus when thou comest bring; and the scrolls, especially the parchments.

Alexander the coppersmith hath given proof,—

The Lord will render unto him according to his works.—

Of whom be thou also on thy guard, for he hath greatly withstood our words.

In my first defence no man came in to help me, but all forsook me,—unto them may it not be reckoned!—

But the Lord stood by me, and empowered me, in order that the proclamation might be fully made, and all the nations might hear;

And I was delivered out of the mouth of a lion:—

The Lord will rescue me from every wicked work, and will bring me safe into his heavenly kingdom:

Unto whom be the glory, unto the ages of ages. Amen.

Salute Prisca and Aquila and the house of Onesiphorus.

Erastus remained in Corinth; but Trophimus I left at Miletus sick. Give diligence to come before winter.

There salute thee—Eubulus, and Pudens, and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Favour be with you.

Ph.xxi.21. Chap. iii.11.

The Epistle of Paul the Apostle

To

Titus.

Paul, a servant of God—an apostle moreover of Jesus Christ,—

According to the faith of the chosen ones of God,

And the personal knowledge of the truth that is according to godliness,—

In hope of life age-abiding;

Which God, who cannot lie, promised before age-during times,

But hath manifested in its fitting seasons,

Even his word, in the proclamation with which entrusted am:

By injunction of our Saviour God:

Unto Titus, my true' child according to a common faith,—

Favour and peace.

From God [our] Father and Christ Jesus our Saviour.

For this cause left I thee in Crete,

That the things remaining undone thou mightest completely set in order,

And mightest establish in every city elders.

As with thee; arranged:—

If anyone is unaccusable, a husband of one' wife, having children that believe, who are not charged with riotous excess, nor insubordinate;

Ac.xiv.23.
For it is needful that the overseer* be—  
Unaccusable as God’s steward, not self-willed, not soon angry, not given to wine, not ready to wound, not seeking gain by base means,  
But hospitable, a lover of what is good, sober-minded, just, kind, possessing self-control,  
Holding fast in the matter of his teaching [the faithful word], That he may be able both to encourage with his healthful instruction, and the gainsayers to refute.  
For there are many unruly men,  
Vain talkers and deceivers,  
Especially they of the circumcision,—  
Whose mouths must needs be stopped, Men who are upsetting whole houses, Teaching the things which ought not to be taught, For the sake of base gain.  
Said one from among them, a prophet of their own— Cretans! always false, mischievous wild-beasts, idle gluttons:  
This witness is true,—  
For which cause be reproving them sharply, That they may be healthy in their faith, Not giving heed to Judaical stories and commandments of men who are turning away from the truth;  
All things are pure unto the pure, But polluted and faithless, Nothing is pure, But polluted are both their mind and conscience;  
God they confess that they know, But by their works they deny him, Being abominable and obdurate.  
In all things shewing thyself an ensample of noble works,—

1. For the favour of God, bringing salvation for all men, hath shone forth,  
Putting us under discipline—  
In order that,—  
<Denying ourselves of ungodliness and worldly covetings>  
<In a soberminded and righteous and godly manner> we should live, in the present age,  
Prepared to welcome the happy hope and forshining of the glory of the great God and our Saviour Christ Jesus,—  
Who gave himself up in our behalf, That he might redeem us from all manner of licentiousness And purif{ for himself a people as his own treasure— Zealous of noble works.  
As to these things be speaking and exhorting and reproving, with all manner of precept: Let no one disregard thee!  
Be putting them in mind unto rulerships, unto authorities; to be in submission, To be defaming, no one, to be averse to strife, considerate, showing all meekness unto all men.  
For even we used, at one time, to be—  
Thoughtless, unyielding, deceived, In servitude unto manifold covetings and pleasures,  
In malice and envy leading on, Detestable, Hating one another.  
But <when the graciousness and affection for man of our Saviour God> shone forth>  
Not by works which we had done in righteousness, But according to his mercy he saved us—  
Through means of the bathing of a new birth,  
And the moulding anew of Holy Spirit,—  
Which he poured on us richly, through Jesus Christ our Saviour,  
In order that <having been declared righteous by his favour> we should
TITUS III. 8—15.

be made [inheritors], according to hope, of life age-abiding.

8 [Faithful] the saying! and [concerning these things] I am minded that thou be strongly affirming,

In order that they who have believed God may be careful to be forward [in noble works].

[These things] are honourable, and profitable unto men.

9 But [foolish] questionings, and genealogies, and strife, and contentions about matters of law avoid, For they are unprofitable and vain.

10 [From a party’man, after a first’ and second’ admonition] excuse thyself;

PHILEMON 1—16.

11 Knowing that such a one is perverted, and sinneth, being self-condemned.

12 [As soon as I shall send Artemus unto thee, or Tychicus] give diligence to come to me unto Nicopolis;

For [there] have I determined to winter.

13 [Zenas the lawyer, and Apollos] do thou diligently set forward on their way,

In order that [nothing, unto them] may be wanting.

14 Moreover, let our own’ learn to be forward [in honourable works] for the necessary uses, That they may not be unfruitful.

15 All they who are with me salute thee. Salute thou them who regard us with faithful affection. [Favour] be with you all.

THE EPISTLE OF PAUL THE APOSTLE TO

PHILEMON.

1 Paul, prisoner of Christ Jesus, and Timothy my brother,—

Unto Philemon the beloved, and a fellow-worker of ours,

And unto Apphia our sister.

And unto Archippus* our fellow-soldier, And unto the assembly which meeteth at thy house:

3 Favour unto you, and peace. From God our Father, and Lord Jesus Christ.

* 1 am giving thanks unto my God—

[Always] making [mention of thee] in my prayers,

Hearing of thy love, and of the faith which thou hast towards the Lord Jesus and towards all’ the saints,—

6 To the end that [the fellowship of thy faith] may become [energetic] by a personal knowledge of every' good thing that is in us* towards Christ;

7 For [much joy] have I had, and encouragement, by occasion of thy love, In that [the tender affections of the saints] have had rest given them by thee, brother.

8 Wherefore (though I have [much] freedom of speech [in Christ], to be enjoining upon thee that which is befitting)

* Col. iv. 17.  

9 Yet [for love’s sake] I rather exhort,—

Being [such a one] as Paul the aged. [Now] also, even a prisoner of Christ Jesus,—

I exhort thee concerning [my own] child, Whom I have begotten in my bonds,—

Onesimus*:

11 Him who [at one time] was [unto thee] unserviceable, But [now] unto thee and unto me serviceable;

12 Whom I have sent back unto thee—Him! That is [my own] tender affections!—

Whom [I was minded] with myself to detain, That [in thy behalf] unto me be might be ministering in the bonds of the joyful message;

14 But [apart from thy mind] I wished to do [nothing], That [not as by necessity] thy goodness should be, but [by choice]—

For [peradventure] [for this cause] was be separated for an hour> That [as an age-abiding possession] thou mightest have him back,—

16 No longer’ as a servant. But above a servant—[A brother beloved]—

* Or (WH): "you."  

a Col. iv. 17.  

b Or (WH): "both unto thee."
PHILEMON 17—25. HEBREWS I. 1—12.

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Very greatly to me'.
But how much rather to thee—Both in the flesh and in the Lord!

17 If, therefore, thou holdest me as one in thy fellowship>
Take him unto thee [as myself];
And <if he hath wronged thee at all or oweth thee aught>
I, Paul, have written [it] with [my own] hand,—
I will repay [it];
That I may not tell thee—That [thyself, unto me] thou still owest.

18 Yes! brother [I] would [from thee] have help, in the Lord:
Give rest unto my tender affections in Christ.

EPISTLE TO THE

HEBREWS.

1 Whereas [in many parts and in many ways of old] God spake unto the fathers [in the prophets]>
2 At the end of these days
He hath spoken unto us in [his Son],—
Whom he hath appointed heir of all things,
Through whom also he hath made the ages;—

3 Who [being an eradiated brightness of his glory,
And an exact representation of his very being,
Also bearing up all things by the utterance of his power,
Purification of sins having achieved, Sat down on the right hand of the majesty in high places;]

4 By [so] much becoming superior to the messengers, b By [as] much as, going beyond them, he hath inherited a more distinguished name, c

5 For unto which of the messengers b said he at any time— [My Son: art thou],
[This day have I begotten thee e ?
And again—
[I] will become [his father],
And [he] shall become [my Son] d

6 But <whenever he again introduceth the first-

21 Confident of thine obedience I have written unto thee,
Knowing that even beyond what I say thou wilt do :—

22 At the same time moreover, be also getting ready for me [a lodging];
For I am hoping that [through your prayers] I shall be granted as a favour unto you.


24 The favour of the Lord Jesus Christ be with your spirit.

* Col. iv. 12.

b Or (WH): "our."
But to which of the messengers hath he said, at any time—

Sit thou at my right hand,
Until I make thy foes thy footstool?  

Are they not [all] spirits doing public service,—for ministry sent forth for the sake of them who are about to inherit salvation?

For this cause it behoveth us with unwonted firmness to be holding fast unto the things that have been heard, lest, at any time, we drift away. For if the word through messengers spoken became firm, and [every] transgression and disobedience received a just' recompense—

how shall we escape, if so great a salvation as this we have neglected,—which indeed, receiving a beginning of being spoken through the Lord> [by them who heard] unto us, was confirmed, 4 God jointly testifying also with signs and wonders and manifold' mighty works, and with distributions of Holy' Spirit [according to his own' will]?

For not unto messengers hath he subjected the coming habitable earth b of which we are speaking;

But one somewhere hath his new witness, saying—

What is man, that thou shouldest make mention of him?
Or the son of man, that thou shouldest put him in charge?

Thou hast made him less, some little, than messengers,

[With glory and honour] hast thou crowned him,—

[And hast set him over the works of thy hands]:

[All things] hast thou subjected beneath his feet,*

For do we see, to him, all things subject?:—

But by reason of the suffering of death crowned with glory and honour,

To the end that, by favour of God, [in behalf of everyone] he might taste of death.

For it was becoming in him—

For the sake of whom are the all things, And by means of whom are the all things,—

When many' sons unto glory he would lead, "The Princely Leader" of their salvation, through sufferings' to make perfect,

For both he that maketh holy, and they who are being made holy,

Are [all] of One' ;

For which cause he is not ashamed to be calling them [brethren], 12 saying—

I will declare thy name unto my brethren, [In the midst of an assembly] will I sing praise unto thee*;

and again—

[If] will be confident upon him; 13

and again—

Lo! [I] and the children which unto me, [God, hath given,*

<Seeing therefore the children have received a fellowship of blood and flesh>

He also [in like manner] took partnership in the same,—

In order that [through death—

He might paralyse him that held the dominion' of death,

That is, the Adversary,—

And might release these—

As many as by fear of death were all their lifetime liable [to bondage].

For not surely of messengers is he laying hold, But of Abraham's seed he is laying hold.

Whence he was obliged [in every way] unto the brethren, to be made like,

That he might become a merciful' and faithful high-priest,

[In the things pertaining unto God,]

For the making of propitiation for the sins of the people.

For <in that he] suffered [when tested] > He is able [unto them who are being tested] [to give succour].

Whence, holy brethren, [partners] in a heavenly calling',

Attentively consider the Apostle and High-priest of our confession—Jesus:

As one [faithful] to him who made him:

As [Moses also] in [his] house.*

For [of more' glory than Moses] hath this one been counted worthy—By as much more' honour than [the house] hath he that prepared it;

For [every' house] is prepared by some' one,—

But [he that hath prepared all' things] is [God].

Even Moses indeed, was faithful in all' his house,

[As an attendant] for a witness of the things which were to be spoken!:

But [Christ as a Son] over his house,—

Whose house are we— if [the freedom of speech and boast of the hope, throughout, firm] we hold fast.

Wherefore,—

According as saith the Holy Spirit—

To-day [if unto his voice] ye would hearken>
When your fathers tested by proving, 
And saw my works forty years.

Wherefore I was sore vexed with this generation,
And said, Always err they in their heart;—
Howbeit they learned not my ways:
So I sware in mine anger—
They shall not enter into my rest* !—

But hearken, brethren.
Lest at any time, there shall be in any one of you.
A wicked heart of unbelief,
In revolting from a Living God.

But be exhorting one another, on each successive day;—
While the To-day* is being named !
Lest any from among you be hardened by the deceitfulness of sin.

For partners of the Christ have we become,—
If at least the beginning of the confidence,
Throughout, firm we hold fast:
So long as it is said—
To-day* unto his voice ye would hearken—
Do not harden your hearts,—
As in the embitterment. b

For though they heard | caused embitterment?
Nay, indeed! did not all who came forth out of Egypt through Moses?

But with whom was he sore vexed forty years? Was it not with them who sinned, whose dead bodies fell in the desert? But unto whom he sware that they should not enter into his rest,—Save unto them who were obstinate?

And we see, that they were not able to enter because of unbelief!*

Let us therefore fear, lest at any time,
Although there is left behind a promise of entering into his rest,—
Any one from amongst you should be deemed to have come short;
For we have had delivered to us the joyful message, just as even they;
But the word which was heard did not profit them,
They not having been blended, by faith, with the things heard;

For we who have believed are to enter into the rest, According as he hath said—
<So I sware in mine anger>
They shall not enter into my rest*;
And yet the works from the foundation of the world [had been brought into existence],

For he hath spoken, somewhere, concerning the seventh [day], thus:
And God rested, on the seventh day, from all his works*;

And this again—
They shall not enter into my rest.

Seeing, therefore, that it is left over for [some] to enter into it,
And [they who formerly] had delivered to them the joyful message entered not in by reason of obstinacy,—

Again he marketh out a certain day,
[To-day] [in David] saying— after so long a time as this,— according as it hath been said before:—
To-day [if unto his voice ye would hearken>
Do not harden your hearts.

For [if unto them] Joshua' had given rest,
It had not in that case concerning another day been speaking [after] these things.

Hence there is left over
A Sabbath-keeping, for the people of God.

For [he that hath entered into his rest] [He too] hath rested from his works, just as [from his own] [God] [rested].

Let us, therefore, give diligence to enter into that rest,
Lest anyone fall into the same example of obstinacy.

For [living] is the word of God, and energetic,
And more cutting than any knife with two edges,
And penetrating as far as a dividing sword of soul and spirit.
Of joints also, and marrow,—
And able to judge the impulses and designs of the heart;

And there is [no created thing] can be secreted before him,
But [all things] are naked and exposed to his eyes:—
As to whom is our discourse!*

Having then a great high-priest who hath passed through the heavens, [Jesus the Son of God]>
Let us hold fast the confession;
For we have not a high-priest unable to have fellow-feeling with our weaknesses,
But one tested in all respects, by way of likeness, [apart from sin].

Let us, then, be approaching with freedom of speech, unto the throne of favour,
That we may receive mercy,
And [favour] may find [for seasonable succour].

For [every] high-priest who from among men' is taken]
[On behalf of men] is appointed, as to the things pertaining unto God,
That he may be offering [both] gifts and sacrifices for sins,—
Able [to have a measure of feeling] for the ignorant and erring,—
Since [he also] is compassed with weakness;—

* Cp. chap. v. 11.
And |for this cause| is he obliged—
  As for [the people],
  So also [for himself],—
  To be offering for sins;

And [not unto himself] doth one take the honour,
  But when called by God',
  Just as [even Aaron]:

[Thus] [also the Christ] glorified not himself to become a high-priest,
  But he that spake unto him—
  [My Son] art thou,
  [This day] have begotten thee*;

As also |in a different place| he saith—
  [Thou] art a priest [age-abidingly],
  [According to the rank of Melchizedek]*:

1. Who ||in the days of his flesh||
   <Having offered up |both supplications and
   entreaties
   Unto him that was able to save him out of death.
   With mighty outcries and tears|,
   And been hearkened to by reason of his devoutness>

2. |Even though he was' a son|
   Yet learned, from what things he suffered,
   ||obedience||;

3. And |being made perfect,|
   Became |to all' them that obey him|
   Author of salvation age-abiding 4;

4. Being addressed by God as high-priest—
   ||According to the rank of Melchizedek||.

5. Concerning whom ||great|| our discourse,'',
   And of difficult interpretation to express I,
   Seeing that |slothful| have ye become in
   the hearing;

6. For <even when ye ought to be teachers |
   [by reason of the time]>
   ||Again| have ye [need] that one be teaching |
   [you]
   What are the first principles f of the
   oracles of God,
   And have become such as [need] [of
   milk] [not] [of strong food];

7. For [every' one partaking of milk] is un-
   skilled in discourse of righteousness,
   For he is [a babe];

8. But ||to such as are mature|| pertaineth |
   [the strong' food],
   [To them who [by reason of habit] have
   their organs of perception well trained |
   for discriminating both good and evil].

Wherefore <dismissing the elementary dis-
  course concerning the Christ>
|Unto maturity| let us be tending,
Not [again, a foundation] laying down—
Of repentance from dead' works,
And of faith towards God,

And of the laying on of hands,
Of the resurrection of the dead,
And of judgment age-abiding;—

And |this| will we do [if at least |God|
permit.*

For it is impossible—
<As to those who have been [once for all]
illuminated,
  Who have tasted also of the heavenly free-
gift,
  And have been made [partners] in a Holy
Spirit,

And have tasted God's utterance to be |
sweet|,
Mighty works also of a coming' age,
And who have fallen away>
|Again| to be remoulding them into repentance;
Seeing b they are again crucifying unto them-
selves the Son of God,
And holding him up as an example.

7 For [and] <which hath drunk in [the rain]
thereupon oftentimes coming,
And which bringeth forth vegetation* fit for
them for whom it is even cultivated>
Partaketh of a blessing from God;

But <should it be bringing forth thorns and
briars>
It is disapproved, and, unto cursing, nigh,—
Whose [end] is for [burning].

9 But we are persuaded, concerning you, beloved,
The things which are better and which con-
tain salvation,
Though [even thus' we speak];

10 For [not unrighteous| is God, to be forgetful of
your work* and of the love which ye have
shewn forth for his name,
In that ye have ministered unto the saints,
and are' ministering,—

11 But we covet
That [each one of you] be shewing forth the same' diligence,
Unto the full assurance of the hope through-
out;

12 In order that [not slothful] ye may become,
But imitators of them who, through faith and
patience, were becoming heirs of the pro-
mises.|

For [whom to Abraham' God made promise]
|Seeing he had no one greater by whom to
swear|
He swore |by himself|,—14 saying—
[Truly, if blessing] I will bless thee,
And [multiplying] I will multiply thee*;

13 And |thus| being patient| he attained unto the
promise.

15 For [men]| by the greater one [sweart,
And |with them] an end of [all] gauysaying
by way of confirmation is [the oath];

17 Wherein God <being [more abundantly] disposed|
to shew forth unto the heirs of the promise
the unchangeableness of his counsel>
Mediated |with an oath|,—

* Ps. i. 7.
+ Ap: "Age-abiding."
+ Ps. cx. 4.
+ Ex. xlv. 17.
+ See chap. iv. 13.
+ Or: "elements," "rudiments."
+ 1 Co. iii. 2.
10 Cube: "So far as teaching is
concerned;" or (W)H:
"immersions of [as the
outcome of, after] teaching."

+ Ja. iv. 15.
+ Or: "so long as."}
+ Or: "are to inherit the p."
+ Gen. i. 11.
+ Gen. xxxii. 16 f.
+ Gen. iii. 17 f.
In order that through means of two unchangeable things,
In which it was impossible for God to make himself false,
A mighty consolation we might have,
Who have fled along to grasp the foreseeing hope,
Which we have as an anchor of the soul,
Both secure and firm,
And entering into the interior of the veil:
Where a forerunner in our behalf hath entered (even Jesus),
Who according to the rank of Melchizedek
become a high-priest unto times age-abiding,\b
For (this Melchizedek,\e king of Salem, priest of God Most High,
Who met Abraham returning from the slaughter of the kings, and blessed him,—
To whom even a tenth of all Abraham apportioned
<First, indeed, when translated, King of Righteousness,
But after that, King of Salem also, which is King of Peace,—
Without father, without mother, without pedigree,
Having neither beginning of days, nor of life an end,
But made like unto the Son of God>
Abideth a priest evermore:
Now consider how great this man was, to whom a tenth Abraham gave out of the choicest spoils
[Yea Abraham] the Patriarch;\c
And they, indeed, from among the sons of Levi who the priesthood receive,
Have (commandment) to take tithes of the people; (according to the law),—\d
That is, of their brethren, although sprung from the loins of Abraham;
But he who deriveth not his pedigree from among them
Hath taken tithes of Abraham.
And (the holder of the promises) hath he blessed.
But (apart from all gainsaying)
The less by the greater is blessed.
And (here) indeed, dying men take tithes, But (there) one of whom it is witnessed (that he liveth);
And—so to say a word—
(Through Abraham) even Levi' who taketh tithes hath paid tithes;
For (even then) was he (in the loins of his father) when Melchizedek met him.

What further need according to the rank of Melchizedek for a different priest to be raised up,
And not according to the rank of Aaron to be designated?
For (seeing there is to be a change of the priesthood>
Of necessity, if of law too, a change cometh.
For (he as to whom these things are said]
With a different tribe hath taken partnership,
From which no one hath given attendance at the altar;
For it is very evident that out of Judah hath sprung our Lord,—
Respecting which tribe nothing did Moses speak,
And yet more abundantly evident it is—That according to the likeness of Melchizedek there is to be raised up a different priest,
Who not according to a law of commandment dealing with the flesh hath arisen, But according to the power of an indissoluble life;
For it is witnessed—
[Thou] art a priest age-abidingly,
According to the rank of Melchizedek.\b
For (a setting aside doth, indeed, take place, of a foregoing commandment, By reason of its own weakness and unprofitableness,—
For (the law) perfected nothing; But there is the superinducing of a better hope,—
Through which we draw near unto God.
And (inasmuch as not apart from oath-taking—
For (they) indeed, apart from oath-taking, Have been made priests, But (he) with an oath-taking,—
Through him that was saying unto him—
The Lord sware and will not regret—
[Thou] art a priest age-abidingly.\c
By as much as this hath Jesus become surety of a better covenant also.
And (they) indeed, in greater numbers have been made priests,
Because (by reason of death) are they hindered from remaining at hand; But (he), by reason of his remaining age-abidingly,\c
Untransmissible holdeth (the priesthood).
Whence he is able even to be saving unto the very end
Them who approach through him, unto God;
Since he evermore liveth to be interceding in their behalf.
For (such a high-priest as this) for us was (even) suited:
Loving, noble, undefiled,
11 Set apart from sinners, and become higher than the heavens; who hath no daily necessity, like the high-priests,

12 Whence it was necessary for this one also to have something which he might offer.

13 For if, indeed, therefore, he had been on earth, he had not, in that case, even been a priest, since there are those who are offering the gifts according to the law:

14 Even as Moses hath received intimation when about to complete the tent, —

15 But now hath he attained unto a more distinguished public minister.

16 By as much as of a better covenant also he is mediator, which indeed upon better promises hath been legislated.

17 For if that first had been faultless, there had been sought a place, for this one also had there been sought a place.

18 Finding fault with them he saith —

19 Not according to the covenant which I made with their fathers, in the day when I took them by their hand, to lead them forth out of the land of Egypt,

20 Because they abode not in my covenant, and I disregarded them, saith the Lord.

21 Because this is the covenant which I will make with the house of Israel,

22 Giving my laws into their understanding,

23 Upon their hearts also will I inscribe them:

24 And I will become their God, and they shall become my people;

25 And in nowise shall they teach —

26 Every one his fellow-citizen,

27 And every one his brother, saying, — Get to know the Lord!

28 Because all shall know me.

29 From the least unto the greatest of them;

30 Because profuse will I be to as their unrighteousnesses,

31 And of their sins in nowise will I be mindful any more.

32 In saying Of a new sort he hath made obsolete the first;

33 But the thing that is becoming obsolete and aged

34 Is near disappearing!

35 [Even] the first, indeed, therefore, used to have righteous appointments of divine service,

36 [Even the holy ritual well arranged].

37 For a tent was prepared, the first,

38 In which were both the lampstand and the table and the setting forth of the loaves,

39 The which is called the Holy place:

40 But after the second' veil a tent, that which is called Most Holy:

41 Having a golden altar of incense,

42 And the ark of the covenant covered around on every side with gold,

43 In which was a golden jar holding the manna,

44 And the rod of Aaron that sprouted,

45 And the tables of the covenant;

46 But over above it Cherubim of glory overshadowing the propitiatory:

47 Concerning which things it is not now needful to be speaking particularly.

48 Now these things having been thus prepared —

49 Into the first tent, indeed, continually do the priests enter,

50 The divine services completing;

51 But into the second once for all in the year,

52 Only the high-priest,

53 Not without blood which he offered for himself and the ignorances of the people:

54 The Holy Spirit making this evident —

55 That not yet hath been manifested, the way through the Holy place,

56 So long as the first' tent hath a standing.

57 The which is a similitude for the present season,

58 According to which both gifts and sacrifices are offered,

59 * Jer. xxxi. 31−34.
60 Ver. 8, above.
61 Exo. xxv. 8 ff.; xi. 2 ff.
62 It would seem to be the safer course to render the simple plural (hegion) uniformly, in harmony with the distinction here drawn between the Holy place and the Most Holy.
63 Whence the six occurrences: viii. 2; ix. 5, 12, 24, 25; x. 19.
Which cannot, as to the conscience, perfect him that rendereth the divine service:

Only as to eatings, and drinkings, and diversified immersions, Righteous-appointments of the flesh, Which until a season of rectifying are in force.

But when Christ approached, as high-priest of the coming good things, Through the greater and more perfect tent, not made by hand, That is, not of this creation,

Nor yet through blood of goats and calves, But through his own blood He entered once for all into the Holy place, Age-abiding redemption discovering.

For the blood of goats and bulls, And the ashes of a heifer sprinkling the profaned, Halloweth unto the purity of the flesh, How much rather shall the blood of the Christ, Who through an age-abiding spirit Offered himself unspotted unto God, Purify our conscience from dead works, To the rendering of divine-service unto a Living God?

And for this cause of a new covenant; is he mediator,— To the end that death coming to pass for the redemption of the transgressions against the first covenant The called might receive the promise of the age-abiding inheritance;

For where a covenant is, It is necessary for the death to be brought in, of him that hath covenanted ;

For a covenant over dead persons is firm,— Since it is not then of force when he is living, that hath covenanted.

Wherefore not even the first, apart from blood hath been consecrated ; For when every commandment according to the law had been spoken by Moses unto all the people, Taking the blood of the calves and the goats, With water and scarlet wool and hyssop, Both the scroll itself, and all the people he sprinkled ;

Saying—

[This] is the blood of the covenant which God hath sent in command unto you;—

Yes the tent also, and all the utensils of the public ministry, with blood in like manner he sprinkled ;

And nearly all things with blood are purified according to the law, And apart from blood-shedding, cometh no remission.}

For it was indeed therefore necessary for the glimpses of the things in the heavens with these'to be purified ; But the heavenly things themselves' with better sacrifices than these.

For not into a Holy place made by hand' entered Christ,— Counterpart of the real [Holy place]; But into the heaven itself, Now to be plainly manifested before the face of God in our behalf;—

Nor yet that oftentimes he should be offering himself,— Just as the high-priest entereth into the Holy place, year by year, with alien' blood;—

Else had it been needful for him oftentimes to suffer, from the foundation of the world; But now < once for all Upon a conjunction of the ages, A setting aside of sin through means of his sacrifice>

Hath he been made manifest;—

And inasmuch as it is in store for men— Once for all to die, But after this' judgment>

[Thus] || the Christ also||<Once for all' having been offered, For the bearing of the sins of many> c ||A second time, apart from sin, will appear, To them who for him are ardently waiting— || Unto salvation.>

For the law having a shadow of the destined' good things, Not the very image of the things:
They can never with the same' sacrifices which year by year they offer evermore Make them who approach perfect;

 Else would they not, in that case, have ceased being offered, By reason of those rendering the divine service having no further conscience at all of sins, Being once for all purposed?

But in them is a recalling to mind of sins year by year, For it is impossible for blood of bulls and goats* to be taking away sins.

Wherefore <coming into the world> be saith : Sacrifice and offering thou willest not, But [a body] hast thou fitted for me,—

In whole-burnt-offerings and sacrifices for sin thou didst not delight:

Then said I— Lo ! I am come,— In the heading of the scroll it is written concerning me,—

To do, O God, thy will!*

< |Higher up saying— ||Sacrifices, and offerings, and whole-burnt-
offerings, and sacrifices for sins; thou willedst not, neither delightedst in, —
The which [according to the law] are offered,

9 Then hath he said —

Lo! I am come!
To do [thy will]:—
He taketh away the first, that [the second] he may [establish]:

10 By which will we have been made holy.

Through the offering of the body of Jesus Christ [once for all].

11 And [every] priest: * indeed, standeth daily publicly ministering,
And the same sacrifices oftimes offering,
The which never can clear away sins;

12 But this priest <having offered one sacrifice for sins evermore>
Sat down on the right hand * of God:

13 [As for the rest] waiting —

Until his foes be made his footstool;*

14 For [by one offering] hath he perfected for evermore, them who are being made holy.

15 But the Holy Spirit [beareth us witness]:
For <after having said —

16 [This] is the covenant which I will covenant unto them

After those days, saith the Lord,—
Giving my laws upon their hearts,
[Upon their understandings also] will I inscribe them*:

17 But wherever a remission of these is there is [no further] offering [for sins].

18 <Having therefore, brethren, freedom of speech for the entrance through the Holy place [by the blood of Jesus],
Which entrance he hath consecrated for us, as a way recent and living,
Through the veil, that is, his flesh,—

19 And having a great priest over the house of God;*

20 Let us approach with a genuine heart, in full assurance of faith,*
Having been sprinkled, as to our hearts, from an evil conscience,
And bathed, as to our bodies, with pure water;

21 Let us hold fast the confession of the hope without wavering,—
For [faithful] is he that hath promised;

22 And let us attentively consider one another, to provoke unto love and noble works,—
Not forsaking the assembling of ourselves together,
According to the custom of some, But exhorting;
And by so much the more as this: By as much as ye behold [the day], drawing near.

23 But faith is [of things hoped for] a confession [when they are not seen];
24 For <if] by choice] we be sinning, after the receiving of the full-knowledge of the truth:
[No longer] for sins is there left over [a sacrifice],
25 But some [fearful] reception of judgment and fiery jealousy,
[About to devour the opposers].* a

26 || Any one having set aside a law of Moses,

27 [Apart from compassions, upon [the testimony of] two or three witnesses] dieth:*

28 Of [how much] sorcer [punishment], suppose ye, shall he be accounted worthy,
Who hath trampled underfoot [the Son of God],

29 And [the blood of the covenant] hath esteemed [a profane thing] [by which he had been made holy],
And unto the Spirit of favour hath offered wanton insult?

30 For we know him that hath said —

1 To me belongeth avenging,
[1 I will recompense];
and again —
The Lord will judge his people.* b

31 [A fearful thing] [it is] to fall into the hands [of a Living God],

32 But be calling to mind the former days,
In which [once ye were illuminated],

33 [A great combat of sufferings] ye endured;—

34 <Partly] indeed, because [both with reproaches and tribulations] ye were being made a spectacle,
But [partly] because [into fellowship with them who were so involved] ye were brought;—

35 For [even with them who were in bonds] ye sympathised,
And [unto the seizure of your goods] with joy ye bade welcome,—
Knowing that ye have yourselves, for a better possession and [an abiding],

36 Do not, then, cast away your freedom of speech,—
The which hath a great recompence:

37 For [of endurance] ye have need,
In order that [the will of God having done] Ye may bear away [the promise],

38 For <yet a little while, how short! how short!>
[The Coming One] will be here, and will not tarry;

39 But [my] righteous one by faith [shall live],
And [if he draw back] [my soul delighteth not in him].*

40 We however, are not of a drawing back unto destruction,
But of faith [unto an acquisition of life].

41 But faith is [of things hoped for] a confidence,
[Of facts] a conviction [when they are not seen];

42 * Or (WH): "high priest."
43 * Eph. ii. 18.
44 * Zech. vi. 11 f; Nu. xii. 7.
45 * Eph. iii. 12.
46 * Deu. xxxii. 38; Ps. cxxxv. 14.
47 * Deu. xv. 6.
48 * Exo. xxxiv. 8.
49 * Deu. xxxii. 35 f; Ro. xii.
50 * Hab. ii. 2 f; Ro. i. 17; Gal. iii. 11.
For thereby well-attested were the ancients.

3 By faith we understand the ages to have been fitted together by declaration of God:

To the end that not out of things appearing should that which is seen have come into existence.

4 By faith a fuller's sacrifice did Abel offer unto God than Cain,—

Through which he received witness that he was righteous,

There being a witnessing upon his gifts by God;

And through it though he died he yet is speaking.

5 By faith Enoch was translated, so as not to see death,

And was not found, because that God had translated him;

For before the translation he had received witness that he had become well-pleasing unto God;—

But apart from faith it is impossible to be well-pleasing;

For he that approacheth unto God—

[Must needs have faith that he is],

And that to them who seek him out a rewarder he becometh.

6 By faith Noah, having received intimation concerning the things not yet seen,

Filled with reverence prepared an ark to the saving of his house—

Through which he condemned the world,

And of the righteousness by way of faith became Their heir.

7 By faith Abraham, being called, obeyed—

To come forth into a place he was destined to receive for an inheritance;

And he came forth, not well knowing whither he was coming;—

8 By faith he sojourned in the land of promise [as a foreign land],

[In tents dwelling,]

Along with Isaac and Jacob, the joint-heirs of the same promise;—

For he was awaiting the city having foundations,

Whose architect and builder is God;

9 By faith [even Sarah herself] received power for founding a seed,

[Even beyond the season of life's prime],—

Seeing that [faithful] she reckoned him that had promised;—

Rather choosing—

To be jointly suffering ill-treatment with the people of God,

Than [for a season] to be having sin's enjoyment;

10 By faith [Moses, when born]—

Was hid three months by his parents,

Because they saw that goodly was the child,

And were not affrighted [at the decree of the king];—

11 By faith [Moses, when grown up]—

Refused to be called the son of a daughter of a Pharaoh,

12 In faith all those died—

Not bearing away the promises,

But [from afar] beholding and saluting them,

And confessing that strangers and sojourners were they upon the land.

For they who such things as these are saying Make it clear that of a paternal home they are in quest;

And if indeed of that they had been mindful, from which they had come out

They might, in that case, have had an opportunity to return;

But now after a better one are they reaching,

That is, a heavenly;

Wherefore God is not ashamed of them, to be invoked as their God,—

For he hath prepared for them a city.

13 By faith Abraham when tested offered up Isaac,

And [the only-begotten] would [he] have offered up who the promises had accepted,—

Even him of whom it had been said—

In Isaac shall there be called to thee a seed;

14 Accounting that even from among the dead [God] was able to raise [him],—

Whence [even in similitude] he bare him away.

15 By faith [even concerning things to come] did Isaac bless Jacob and Esau.

16 But [now] after a better one are they reaching,

That is, a heavenly;

Wherefore God is not ashamed of them, to be invoked as their God,—

For he hath prepared for them a city.

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20 By faith [Moses, when grown up]—

Refused to be called the son of a daughter of a Pharaoh,

Rather choosing—

To be jointly suffering ill-treatment with the people of God,

Than [for a season] to be having sin's enjoyment;

21 By faith [Moses, when grown up]—

Refused to be called the son of a daughter of a Pharaoh,

Rather choosing—

To be jointly suffering ill-treatment with the people of God,

Than [for a season] to be having sin's enjoyment;

22 By faith [Joseph, when drawing to his end]—

Concerning the exodus of the sons of Israel called to remembrance,

And [concerning his bones] gave commandment.

23 By faith [Moses, when born]—

Was hid three months by his parents,

Because they saw that goodly was the child,

And were not affrighted [at the decree of the king];—

24 By faith [Moses, when grown up]—

Refused to be called the son of a daughter of a Pharaoh,

Rather choosing—

To be jointly suffering ill-treatment with the people of God,

Than [for a season] to be having sin's enjoyment;

25 Accounting—

<As greater riches than Egypt's treasures> The reproach of the Anointed One;

For he was looking away unto the recompense.

* Or: “along the way of faith.”

* Or: “earth”—1 Ch. xxix. 15; Ps. xxxix. 12; Gen. xxiii. 4.

* Gen. viii. 24.

* Gen. vi. 8 ff.

* Gen. xii. 1 ff.

* Gen. xxvii. 4.

* Gen. xvii. 15.

* Gen. xvi. 12; xxii. 17; xxxii. 12.
27 ||By faith|| he forsook Egypt—*
Not put in fear of the wrath of the king;
For |as seeing him who cannot' be seen| he persevered.

28 ||By faith|| he hath kept the passover and the
beamearing of the blood,
Lest |he that was destroying the first-born|
|should be touching them|.

29 ||By faith|| they passed through the Red Sea,
as over dry land|—
Which the Egyptians |seeing an attempt' to do|
were swallowed up.*

30 ||By faith|| |the walls of Jericho| fell,
|Having been surrounded for seven days|.

31 ||By faith|| Rahab the harlot |perished not with
them who refused to yield,
|She having welcomed the spies with peace|.

32 And what more' can I say?
For |time| will fail me while I go on telling—
Concerning Gideon,† Barak,‡ Sampson,* Jephthah,†
David* also, and Samuel,|and the prophets,—

33 Who |through faith||—
Prevailed in contest over kingdoms,
Wrought righteousness,
Attained unto promises.
Shut the mouths of lions,*
Quenched the power of fire,*
Escaped the mouths of the sword,
Were made powerful from weakness,
Became mighty in battle,
Overturned |camps of aliens|;
Women received |by resurrection| [their
death];
But |others| were put to the rack,
Not accepting redemption,
That |unto a better' resurrection| they
might attain?*

35 |Others| again, |of mockings and scourgings|
received trial,
|Nay! further| of bonds and imprison-
ments:
They were stoned, were pierced through,
|were sawn asunder,|
|By murder,| with a sword, |died;|
Went about in sheep-skins, in goat-hides,—
Being in want, suffering tribulation, end-
uring ill-treatment:

36 Of whom the world’ |was not worthy|—
|Upon deserts| wandering, and mountains,
|and in caves,—and in the caverns of the earth.

37 And |these all|| though they obtained witness
through their faith>
Yet bare not away |the promise|:

38 ||God|| |for us| something better' providing,—
That |not apart from us| should they be
made |perfect|.

12 Therefore, indeed,
<Seeing that |we also| have encircling us |so
great' a cloud of witnesses|>
<Stripping off every |incumbrance| and the
easily entangling sin>
|With endurance| let us be running |the race
that is lying before us|,

1 Looking away unto our faith's Prince and
perfecter, ||Jesus||—
Who |in consideration of the joy lying before
him>
Endured a cross, |shame| despising: And
|on the right hand of the throne of
God| |hath taken his seat|.

3 For take ye into consideration—
Him who hath endured |such' contradiction
by sinners against themselves;*
Lest ye be wearied, |in your souls| becoming
exhausted.

4 ||Not yet' unto blood| have ye resisted, |against
sin| waging a contest;
And ye have quite forgotten the exhortation
which, indeed, |with you' as with sons|
|doth reason|—:
My son |be not sightning the discipline of the
Lord,
Neither be fainting, when by him' thou art
reproved|;

5 For |whom the Lord loveth| he doth |discipline|,
And scourgeth every' son whom he doth
welcome home.|*

7 <For the sake of discipline| persevere! As
towards sons| |God| beareth himself
|towards you|;
For who is |a son| whom |a father| doth
not discipline?

8 |If however ye are without' discipline,
Whereof |all| have received a share|
|Then| are ye |bastards| and |not sons|.

9 ||Furthermore, indeed|| |the fathers of our flesh|
we used to have, |as administrators of
discipline,
And we used to pay deference:
Shall we not |much rather| submit ourselves to
|the Father of our spirits| and |live|?

10 For |they| indeed, |for a few days, according
to that which seemed good to them| were
administering discipline;
But |he| unto that which is profitable, |with a
view to our partaking of his holiness|:

11 But |no discipline| |for the present, indeed| see
seemeth to be of joy', but of sorrow':
||Afterwards|| however—
>To whom thereby' have been well
trained—
It yieldeth |peaceful fruit| |of righteousness|.

13 Wherefore |the slackened hands and paralyzed
knees| restore ye,*
And |straight tracks| be making for your feet,—’
That the lame member may not be dislocated,
but |be healed rather|.

* Exo. xii. 41 ff.  † Jdg. xiii. 24 ff.  ‡ Jdg. xi. 1 ff.  § Exo. xiv. 2 ff.  § Exo. xiv. 22 ff.  § Jos. vi. 20.  § Jos. vi. 17.  § Jdg. vi. 5 ff.  § Jdg. iv. 5 ff.
Peace, be pursuing, with all, and the obtaining of holiness,—

Without which no one shall see the Lord:

Using oversight—

Lest any one be falling behind from the favour of God,—

Lest any root of bitterness springing up above be causing trouble;

And through it, the many shall be defiled:

For ye know that, afterwards—

When he even wished to inherit the blessing,

He was rejected;

For place of repentance found he none,

Even though with tears he diligently sought it.

For ye have not approached—

Unto a searching and scorching fire,

And gloom, and mist, and tempest,

And a sound of things spoken:—

From which they who heard excused themselves,

Lest there should be added to them a word;

For they could not bear that which was being enjoined,—

And should a beast be touching the mountain it shall be stoned;

And <so fearful was that which was showing itself> Moses said—

I am terrified, and do tremble!

But ye have approached—

Unto Zion's mountain, and unto the city of a Living God, a heavenly Jerusalem,—

And unto myriads of messengers in high festival,—

And unto an assembly of first born ones, enrolled in the heavens,—

And unto God, judge of all,—

And unto the spirits of righteous ones made perfect,—

And unto the mediator, of a new covenant, Jesus,—

And unto the blood of sprinkling, more excellently speaking than Abel.

Beware, lest ye excuse yourselves from him that speaketh;—

For if they escaped not, who excused themselves from him who on earth was warning—

How much less shall we, <who from him that warnth from the heavens> do turn ourselves away:

Whose voice shook the earth then,

But hath he promised, saying—

Yet once for all I will shake—

<Not only the earth;>

But also the heavens.

But the saying Yet once for all maketh clear the removal of the things which can be shaken,

As of things done with,—

That they may remain which cannot be shaken.

Wherefore <Seeing that of a kingdom not to be shaken we are receiving possession>

Let us have gratitude—

Whereby we may be rendering divine service well-pleasingly unto God, with reverence and awe;

For even our God is a consuming fire.

Let brotherly love continue.

Of the entertaining of strangers be not forgetful,

For hereby unawares have some entertained messengers.

Bear in mind them who are in bonds,

As having become jointly bound,—

Them who are suffering ill-treatment,

As being yourselves also in the body.

Let marriage be honourable in all, and the bed undefiled,

For fornicators and adulterers God will judge.

Without fondness for money be your way of life,—

Being content with the present things,—for he hath said:

In novisces thee will I leave,

No indeed in novisces thee will I forsake:

So that, taking courage, we may be saying—

The Lord hathesth to my cry,—I will not be put in fear:

What shall a man do unto me?

Be mindful of them who are guiding you,

Who, indeed, have spoken unto you the word of God;

The outgoing of whose behaviour reviewing,

Be imitating their faith.

Jesus Christ yesterday and to-day is the same,—

With teachings, manifold and strange be not carried aside;

For it is noble that with gratitude should the heart be getting confirmed,—

[Not with matters of food, in which they who are walking have not been profited.

We have an altar—

To eat out of which they have no right,

Who in the tent are doing divine service;
11 For in the case of those living creatures, whose blood for sins is carried into the holy place through means of the high-priest, the bodies of these are burned up outside the camp.

12 Wherefore, Jesus also, <That he might hallow the people through means of his own blood,> outside the gate, suffered:

13 Now, therefore, let us be going forth unto him, outside the camp, for we have not here an abiding city, but unto that which is to be, are we seeking our way.

14 Through him let us be offering up a sacrifice of praise continually unto God; That is, a fruit of lips confessing unto his name.

15 But of the doing good and of fellowship be not forgetful; For with such sacrifices as these is God well-pleased.

16 Be yielding unto them who are guiding you, and submit yourselves; For they are watching over your souls as having an account to render, That with joy the same they may be doing, and not with sighing,— For unprofitable unto you were this.

18 Be praying for us;

19 But if any of you is coming short of wisdom, Let him be asking of God, Who giveth unto all freely and upbraideth not, And it shall be given him; But let him be asking in faith, nothing doubting,

20 For he that doubteth is like a wave of the sea, wind-driven and storm-tossed,— For he that doubteth is like a wave of the sea, wind-driven and storm-tossed,—

21 Fit you, by every good work, for the doing of his will, Doing within us that which is well-pleasing before him through Jesus Christ, To whom be the glory, unto the ages of ages. Amen.

22 Now I exhort you, brethren, bear with the word of exhortation,— For even with brief words have I sent unto you.

23 Know ye that our brother Timothy hath been set at liberty,— With whom if more speedily he be coming! I will see you.

24 Salute all them who are guiding you, and all the saints:

25 Favour be with you all.

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THE EPISTLE OF JAMES.

1 James, a servant of God and of the Lord Jesus Christ,— Unto the twelve tribes that are in dispersion, Wishes joy.

2 All joy account it, my brethren, whencesover ye fall in with manifold temptations,—

3 Taking note, that the proving of your faith worketh out endurance;

4 But let your endurance have mature work, That ye may be mature and complete.

5 But <if any of you is coming short of wisdom> Let him be asking of God, Who giveth unto all freely and upbraideth not, And it shall be given him;

6 But let him be asking in faith, nothing doubting,

7 For let not that man think that he shall receive anything from the Lord—

8 A two-souled man, unstable in all his ways.

9 But boasting be the lowly brother in his uplifting;
Whereas the rich, in his being brought low,—
Because as a flower of grass he will pass away;
For the sun hath sprung up, with its scorching heat,
And hath withered the grass.
And the flower thereof hath fallen out.
And the beauty of the face thereof hath perished,—
So also the rich, in his going, shall languish.

Happy the man who endureth temptation! b
Because becoming approved he shall receive the crown of life—which he hath promised unto them that love him.

Let no one, while tempted be saying—
"From God am I tempted,—
For God cannot be tempted by things evil, and himself tempteth no one;"
But each one is tempted when by his own coveting he is drawn out and enticed.
Then, the coveting having conceived giveth birth to sin, and the sin when full-grown bringeth forth death.

Be not deceived, my brethren beloved:—
Every good giving, and every perfect gift is from above, coming down from the Father of lights, with whom is no alteration, nor shadow cast by turning:
Because he was so minded he hath brought us forth with a word of truth, to the end we should be a sort of firstfruit of his creatures.

Ye know, my brethren beloved,—
But let every man be swift to hear, slow to speak, slow to anger,
For man's anger worketh not God's righteousness.
Wherefore putting away all filthiness and overflow of baseness in meekness welcome ye the word fitted for inward growth, which is able to save your souls:
Become ye doers of the word, and not hearers only—
Reasoning yourselves astray;
Because if any is a word-bearer, and not a doer>
(The same) is like unto a man observing his natural face in a mirror,—
For he observed himself, and is gone away, and straightway it hath escaped him—
What manner of man he was!
But he that hath obtained a nearer view into the perfect law of liberty, and hath taken up his abode by it, Becoming—not a forgetful hearer, but a work doer>
The same happy in his doing shall be.

If any thinketh he is observant of religion, not curbing his own tongue,
But deceiving his own heart,
This one's religious observance is vain:
To be visiting orphans and widows in their affliction, [Unspotted] to keep [himself] from the world.

My brethren, do not [with respect for persons] be holding the faith of our Lord Jesus Christ [the Lord] of glory.
For if there enter into your synagogue a man wearing gold rings in gay clothing, and there enter a destitute man also, in soiled clothing,—
And ye eye him that hath on the gay clothing, and say, Thou be sitting here, pleasantly,—
And unto the destitute man say—Thou stand, or sit there under my footstool—
Would ye not have been led to make distinctions among yourselves, and have become judges with wicked reasonings?

Hearken! my brethren beloved:—
Hath not God chosen the destitute in the world [To be] rich in faith and heirs of the kingdom which he hath promised to them that love him?
Whereas ye have dishonoured the destitute man!
Do not [the rich] oppress you?
And yourselves drag you into courts of justice?
Do not [they] defame the noble's name which hath been invoked upon you?
If ye are indeed fulfilling [a royal law] according to the scripture—Thou shalt love thy neighbour as thyself—
Nobly are ye doing;—
But if ye are shewing respect of persons—Sin are ye working. Being convicted by the law as transgressors!
For a man who shall keep the whole law
But shall stumble in one thing> Hath become for all things liable,—
For he that hath said—Do not commit adultery—
Hath also said—Do not commit murder,—
Now if thou dost not commit adultery, But dost commit murder>
Thou hast become a transgressor of law.
[So] be speaking, and [so] doing, As they who [through means of a law of freedom] are about to be judged;

a Is. xl. 6 f.; I. P. i. 24.     t Lev. xxiii. 10; Jer. ii. 3.
b Dan. xii. 12; chap. v. 11.     ó Or: "completed."
c Or: "his own."     1 Mt. vii. 26.
d Ro. vi. 23.     2 Exo. xx. 13; Deu. v. 17 f.
For the judgment will be without mercy, unto him that hath shewed no mercy: 

What profit, my brethren,—
[14] If one should be saying he hath faith, but hath not works:
Can his faith save him?

What profit, my brethren,—
If one should be saying he hath faith, but hath not works:
Can his faith save him?

But one will say—

Thou hast faith, but shew me thy faith apart from thy works.

Thou believest that God is one:
Thou doest well.

But art thou willing to learn, O empty man!
That faith apart from works is idle.

So also faith if it have not works is dead.

Not many teachers become ye, my brethren,
Knowing that we shall receive;

For are we stumbling, one and all:
If anyone in word doth not stumble:
The same is a mature’s man,
Able to curb even the whole body.

Now if the horses’ mouths into their mouths we thrust, to the end they may be yielding to us:
[Their whole body also] do we turn about.

Lo! the ships also do they are, and by rough winds driven along Are turned about by a very small helm, Whithersoever the impulse of the steersman inclineth.

So also, the tongue is a little member and yet of great things maketh boast.
Lo! how small a fire kindleth how great a forest;

And the tongue is a fire,—
As the world of unrighteousness the tongue becometh fixed among our members.
That which defileth the whole body And setteth on fire the wheel of our natural life, And is set on fire by Gehenna!

For every nature—
Both of wild beasts and of birds, Both of reptiles and of things in the sea> Is to be tamed, and hath been tamed, by the human nature;

But the tongue none of mankind can tame,
A restless mischief! Full of deadly poison!

For are we blessing our Lord and Father, And therewith are we cursing the men who after the likeness of God have been brought into being!

Out of the same mouth come forth blessing and cursing!
Not meet my brethren, for these things thus to be coming to pass!

Thus to be coming to pass!

Doth the fountain out of the same opening teem forth the sweet and the bitter?

Is it possible, my brethren, for a fig-tree to produce olives, or a vine figs?
Neither can salt water yield sweetness.

Who is wise and well-instructed among you!
Let him shew, out of his comely behaviour, his works, in meekness of wisdom.

But if bitter jealousy ye have, and rivalry, in your hearts> Be not boasting and shewing yourselves false against the truth!

This wisdom is not one from above coming down, But is earthly, born of the soul, demonical!

For where jealousy and rivalry are>
There are anarchy and every ignoble deed.

But the wisdom from above is—
First pure, then peaceable, reasonable, easy to be entreated, fraught with mercy and
good fruits, without partiality, without hypocrisy.

18 And ||aharvest of righteousness, with peace is sown by them that make peace.

4 Whence wars and whence fightings among you? Are they not from hence—due to ||your pleasures which are taking the field in your members?

2 Ye covet—and have not,
Ye commit murder, and are jealous,—and cannot obtain,—
||Ye fight and war||

Ye have not—
Because ye do not really ask,

3 Ye ask and receive not—
Because that ||basely|| ye ask, In order that ||in your pleasures|| ye may spend [it].

4 Adulteresses!

Know ye not that ||the friendship of the world|| is ||enmity to God||?

<Whosoever, therefore, is minded to be ||a friend|| of the world> ||An enemy of God|| doth constitute himself.

5 Or think ye that ||the scripture speaketh? Is it ||forenvyingll that the spirit which hath taken an abode within us doth crave?

8 Howbeit he giveth ||greater|| favour.

Wherefore it saith—
||God|| against the haughty|| arrayeth himself, Whereas ||unto the lovely|| he giveth favour.

7 Range yourselves, therefore, under God, But withstand the adversary. And he will flee from you:

8 Draw near unto God, And he will draw near unto you. Cleanse hands, sinners! Chasten hearts, double souls!

9 Be miserable and lament and weep, Let ||your laughter|| into lamentation ||be turned; And ||your joy|| into |dejection|;

10 Be made low in presence of the Lord, And he will lift you up.

11 Be not speaking one against another, brethren! <He that speaketh against a brother,
Or judgeth his brother>
Speakest against law, And judgest law; Now ||if upon law|| thou art passing judgment:
Thou art not a doer of law, but a judge!

12 ||One|| is Lawgiver and Judge—He who hath power to save and to destroy; But who art ||thou|| that judgest thy neighbour?

13 Come now! ye that say—
||To-day or To-morrow|| we will journey unto this city here, And will spend there a year, And will trade and get gain,—

14 Men who are not versed in the morrow—Of what sort your life [will be]?
For ye are ||a vapour||—
[For a little] appearing,
||Then|| just disappearing!

15 Instead of your saying—
<If ||the Lord|| be pleased> b We shall both live, and do this or that;

16 Whereas [now] are ye boasting in your pretensions:—

||All' boasting like this|| is |wicked|,

17 <To him, therefore, who knoweth how to be doing ||a right thing||, And is not doing it>
It is ||sin|| unto him. c

5 Come now! ye wealthy! Weep ye, howling, for your hardships which are coming upon you:

2 ||Your wealth|| hath rotted, And ||your garments|| have become ||moth-eaten||,—

3 ||Your gold and silver|| have rusted away, And ||their rust|| shall be ||witness against you||,
And shall eat your flesh, d as fire!
Ye have laid up treasure in days of extremity':—

4 Lo <the wage of the workers who have cut down your fields— That which hath been kept back by you> is crying out; And ||the outeries of them who reaped|| ||Into the ears of the Lord of hosts|| have entered!

5 Ye have luxuriated upon the land, and run riot,
Ye have pampered your hearts in a day of slaughter e;

6 Ye sentenced—ye murdered the Righteous one! Is he not arraying himself against you? b

7 Be patient, therefore, brethren, until the Presence of the Lord:— ||Lo! the husbandman|| awaiteth the precious' fruit of the earth, Having patience for it, until it receive the early and the latter rain f:

8 Be ||ye also|| patient, Establish your hearts, Because ||the Presence of the Lord|| hath drawn near.

9 Be not sighing, brethren, one against another, lest ye be judged,—

Lo! ||the Judge|| before the doors is standing.

10 ||An example|| take ye, brethren, of distress and patience,—
The prophets who have spoken in the name of the Lord.

More usually: “out of.” a Ro. xiv. 4.
Fr. iii. 94; 1 P. v. 8.

b Or: “not versed in the matter (issue or result) of the morrow; for of what sort is your life? Ye are a vapour.” c Or (WII): “shall please.” e Lu. xii. 24, 48.
2 Deu. xi. 9, 25; Jer. v. 24; Joel ii. 23; Zech. x. 1.
And if he have committed sins, it shall be forgiven him.

Be openly confessing, therefore, one to another your sins,
And be praying in each other's behalf,—
That ye may be healed.

[Much' availeth] the supplication of a righteous man, when it is energised: a

Elijah was a man, affected like us; And he earnestly prayed that there might be no moisture,¢ And there was no moisture on the land for three years and six months,—

And again he prayed, And the heaven gave rain. And the land shot up her fruit.

My brethren! If one among you be led to err from the truth, and one turn him back:

Be ye taking note—That he that turneth back a sinner out of the error of his way—

Will save his soul out of death, And hide a multitude of sins.¢

Wherein ye exult, Though, for a little, just now, if needful, put to grief in manifold temptations,«

In order that the proving of your faith—b

Much more precious than of gold that perisheth even though by means of fire it is proved—

May be found unto praise and glory and honour in the revealing of Jesus Christ,—

Whom not having seen ye love, On whom though at present not looking, but believing ye exult with joy unspeakable and filled with glory.

Being about to bear away the end of your faith—a salvation of souls:

Concerning which salvation!

Prophets—who concerning the favour for you' did prophesy—sought out and searched out,

Searching into what particular or what manner of season the Spirit of

* Or: "worketh inwardly." xvii. 1.
« 1 K. xvii. 1: xviii. 41-45. "Let him be taking note."
¢ Or (WH): "embracing both rain and dew": cp. 1 K. x. 12 (Heb.).
¢ Or: "trials." b Ja. i. 3.
Christ which was in them was pointing to, when witnessing beforehand as to—
The sufferings for Christ, And the glories after these,—
Into which things messengers are coveting to obtain a nearer view.

Wherefore <girding up the loins of your mind>:

Perseveringly direct your hope unto the favour being born along to you in the revealing of Jesus Christ:

As obedient persons not configuring yourselves unto your former covetings in your ignorance:

But according as he that hath called you is holy do ye yourselves also become holy in all manner of behaviour,—

Inasmuch as it is written—

| Holy | shall ye be, Because | I I am holy.

And if you have tasted for yourselves that gracious is the Lord,

Unto whom coming near, as unto a living stone—

By men indeed rejected, But with God, chosen, held in honour:

Yourselves also, as living stones are being built up a spiritual house, for a holy priesthood,

To offer spiritual sacrifices, well-pleasing unto God through Jesus Christ;

Inasmuch as it is contained in scripture—

Lo! I lay in Zion an outmost corner stone, chosen, held in honour,

And he that resteth faith thereupon shall not be put to shame.

Unto you, then, is the honour—unto you who believe;

But unto such as disbelieve,

The stone which the builders rejected—The same, hath become head of the corner, And a stone to strike against. Who stumble because unto the word they do not yield,—

Unto which also they have been appointed;

But ye are a chosen race, a royal priesthood, a holy nation, a people for a peculiar treasure,

That the excellences ye may tell forth of him who out of darkness hath called you into his marvellous light:

Who at one time were a No-people, But now are a people of God,—Who had not been enjoying mercy.

Beloved! I exhort you as sojourners and pilgrims:

To abstain from fleshly covetings.

Such as take the field against the soul;
Having your behaviour among the nations honourable,—In order that <if any are not yielding unto the word> Through their wives' behaviour they may |without the word| be won,

Having been permitted to behold your reverently 'chaste' |behaviour|,—

|Whose adorning| let it be—

|Not the outward| of plaiting the hair and wearing golden ornaments, or putting on of apparel>

But the hidden character |of the heart|—

In the incorruptible |ornaments| of the quiet'and meek' |spirit|, which is |in presence of God| of great price.

For |at one time| the holy' women also, who directed their hope towards God used to adorn themselves |being in submission unto their own' husbands|:

As |Sarah| was obedient unto Abraham, calling him |lord|,—

Whose children ye have become—so long as ye are doing good, and not bringing yourselves into fear of any single' cause of alarm.:

Ye husbands| in like manner| dwelling with them according to knowledge,—

As unto a weaker' vessel |unto the female |vessel| assigning honour,

As joint-inheritors also of life's favour,—

To the end that unhindered| may be |your| prayers|.

And |finally| |all| being of one mind, having fellow-feeling, attached to the brethren, of tender affection, of lowly mind:

Not returning evil for evil! Nor reviling for reviling,

But |on the contrary| bestowing a blessing,—Because |hereunto| have ye been called,

In order that |a blessing| ye might inherit.

For |he that desireth to love |life|,

And to see good days>

Let him cause his tongue' to cease from mischief, And lips' that they speak not deceit;

Let him turn away from mischief, and do good, Let him seek peace, and pursue it;

Because |the eyes of the Lord| are towards the righteous,

And his ears, unto their supplication,—

Whereas |the face of the Lord| is against them that are doing mischievous things.:

Who, then, is he that shall harm you, if |for that which is good| ye become zealous?

Nevertheless |even if| ye should suffer for righteousness' sake, happy [are ye]!

|Their fear| however, do not fear, neither be troubled;:

But |the Lord Christ| hallow ye in your hearts,

Ready always for a defence, unto every' one

In order that |if any are not yielding unto the word| they may |without the word| be won,
that is asking you a reason concerning the hope within you, —
Nevertheless, with meekness and reverence:
Having a good conscience, —
In order that <Wherein they speak against you> they may be put to shame who cast wanton insult on <your good behaviour in Christ>.
For it is <better as well-doers> <if it should please the pleasure of God> to be suffering, than <as evil-doers>:
Because <Christ also> <once for all, concerning sins> died,—<Just in behalf of unjust,—
In order that he might introduce us unto God; —
Being put to death, indeed, in flesh, 
But made alive in spirit, —
In which <even unto the spirits in prison> he went and proclaimed,—
[Spirtus] unyielding at one time,
When the longsuffering of God was clearing for a welcome in the days of Noah,
There being in preparation an ark—
[Going] into which <a few that is eight>, souls were brought safely through by means of water,—
Which [water] in manner corresponding [it doth now] save <you also>—
even immersion,—Not a putting away of the filth of the flesh, But the request unto God <for a good conscience>. Through the resurrection of Jesus Christ,—<Who is on the right hand of God;>
Having gone into heaven, <Messengers and authorities and powers> having been made subject unto him.

Do ye also with <the same purpose> arm yourselves, —
Because <he that hath suffered in flesh> hath done with sins,—
To the end that <no longer in men's covetings>, but in God's will, <ye may live> [the still remaining time].
For <sufficient is the by'gone time—to have wrought out> <the will of the nations>,
Having gone on in wanton ways, covetings, wine-drinkings, revellings, drinking-bouts, and impious idolatries: —
Wherein they are taken by surprise that ye run not with them into the same overflow of riotous excess,—uttering defamation; —
Who shall render <an account> unto him who is holding in readiness to judge living and dead;

For unto this end <even unto the dead> was the glad-message delivered,—
In order that they might be judged, indeed, according to men in flesh, But might live according to God in spirit.

But <the end of all things> hath drawn near: —
Be of sound mind, therefore, and be sober for prayers; —
Before all things keeping <fervent> your love among yourselves;
Because <love> covereth a multitude of sins; —
Shewing hospitality one to another without murmuring,—
Each one <according as he hath received a gift of favour> unto one another, ministering the same,
As careful stewards of the manifold favour of God: —
If any one speaketh > as oracles of God, <If any one ministereth> as of strength which [God] supplieth,—
That [in all things] God may be glorified through Jesus Christ, —
Unto whom are the glory and the dominion, unto the ages of ages. Amen !

Beloved! be not held in surprise by the burning amongst you, which [for putting you to the proof] is befalling you,
As though a surprising thing were happening unto you; —
But <in so far as ye are taking fellowship in the Christ's sufferings> rejoice !
In order that <in the revealing of his glory also> ye may rejoice with exultation; —
If ye are being reproached in the name of Christ; —
happy [are ye] !
Because <the Spirit of the glory> and the [Spirit] of God <unto you it bringing rest.>*
For let <none of you> be suffering as a murderer, or a thief, or an evil-doer, or as one prying into other men's affairs; —
But <if as a Christian> let him not be ashamed, but be glorifying God in this name.
For it is the ripe time for the judgment to begin with *the house of God; —
But <if first with us> what shall be the end of them who yield not unto the glad-message of God? —
And <if the righteous man> is with difficulty saved> Where then shall <the ungodly and sinful man> appear? —
So then, let them who are even suffering, according to the will of God <unto a faithful Creator> be committing their souls, in well-doing. —
Elders therefore, among you I exhort—
[I who am their co-elder and a witness of the sufferings of the Christ; —

* Or: "account."
* Or (WH): "suffered."
* Or: "bring us near."
* Or (WH): "sin."
* Or: "quickened"; or * Or (WH): "sinned."

K. N. T.
1: Simon Peter, servant and apostle of Jesus Christ, unto the aliens scattered throughout Pontus, Asia, Cappadocia, Pontus, Thracia, and the province of the Romans. 

2: Grace and peace be multiplied unto you in the personal knowledge of God and of Jesus our Lord, as all things suited for life and godliness have been given through the personal knowledge of him that hath called us through glory and excellence.

3: Through which his precious and very great promises have been given, in order that through these we might become sharers in a divine nature—

4: And [for this very reason also]—

5: Favour unto you, and peace, be multiplied, in the righteousness of our God, and Saviour Jesus Christ.

6: In like manner, ye younger men—submit yourselves unto elders;

7: All, however, one towards another, gird on humility;

8: Because God against the haughty arrayeth himself.

9: Whereat unto the lowly he giveth favour.

10: Be made lowly, therefore, under the strong hand of God, that he may lift you up in due time,

11: In like manner, ye young men, submit yourselves unto elders;

12: And when the Chief Shepherd is manifested, ye shall bear away the unfading crown of glory.

13: In like manner, ye young men, submit yourselves unto elders;

14: All, however, one towards another, gird on humility;

15: Because God against the haughty arrayeth himself.

16: Whereat unto the lowly he giveth favour.

17: Be made lowly, therefore, under the strong hand of God, that he may lift you up in due time,

18: In like manner, ye young men, submit yourselves unto elders;

19: All, however, one towards another, gird on humility;

20: Because God against the haughty arrayeth himself.

21: Whereat unto the lowly he giveth favour.

22: Be made lowly, therefore, under the strong hand of God, that he may lift you up in due time,

23: In like manner, ye young men, submit yourselves unto elders;

24: All, however, one towards another, gird on humility;

25: Because God against the haughty arrayeth himself.

26: Whereat unto the lowly he giveth favour.

27: Be made lowly, therefore, under the strong hand of God, that he may lift you up in due time,
Wherefore, all you brethren, give diligence to make your calling and election sure; for if these things be done, in nowise shall ye stumble at any time,

For thus shall richly be further supplied unto you—the entrance into the age-abiding kingdom of our Lord and Saviour Jesus Christ.

Wherefore, I shall be certain to always putting you in remembrance concerning these things,—

Although, indeed, ye know them, and have become confirmed in the present truth;

Knowing that speedy is the putting off of my tent—

Even as our Lord Jesus Christ also made clear to me :

Yea, I will give diligence also, that at every time ye may be able after my own departure to be keeping up the remembrance of these very things.

For <not as having followed cleverly devised stories> made we known unto you the power and presence of our Lord Jesus Christ,

But as having been made spectators of his majesty.

For when he received from God the Father honour and glory,

[A voice being Xrnetohim such as this, by the magnificent glory—

My Son, the beloved is; this, in whom I delight>

Even this voice> we heard, when [out of heaven] it was borne, We being [with him] in the holy mount.

And we have imore firm the prophetic word;—

Whereunto ye are doing [well] to take heed,—

As unto a lamp shining in a dusky place,—

Until [day] shall dawn, and [a day-star] shall arise in your hearts:—

Of this! first taking note—

That [no] prophecy of scripture becometh [self-solving];

For not [by will of man] was prophecy brought in [at any time],

But [by Holy Spirit!] they were borne along > spake [men] from God.

But there arose false-prophets also among the people,

As [among you also] there shall be [false-teachers],—

Men who will stealthily bring in destructive parties,
with their stratagems, as they carouse together with you,

14 Having eyes full of an adulteress, and that cannot rest from sin,
Enticing unstable souls,
Having a heart trained in greed,—

Children of a curse,—

15 Forsaking a straight path, they have gone astray,
Following out the way of Balaam [son] of Beor,
Who loved a reward of wrong,

But had a reproof of his own transgression,

<A dumb beast of burden [in man’s voice] finding utterance> forbadetheprophet’s madness.

16 ||These|| are fountains without water.
And mists [by a tempest] driven along,—
For whom [the gloom of darkness] hath been reserved;

For [great swelling words of vanity] uttering, they entice with carnal covetings—
in wanton ways—them who are [well-nigh] escaping from the men who [in error] have their behaviour;

Promising [freedom to them], [they themselves] being all the while [slaves of corruption],—

For <by whom one hath been defeated> [by the same] hath he become enslaved,—

20 For <if having escaped from the defilements of the world by a personal knowledge of the * Lord and Saviour Jesus Christ> but [by the same’ having again become entangled] they are defeated>

The [last] state have become, for them, worse than [the first];—

21 For [better] had it been for them—
Not to have obtained a personal knowledge of the way of righteousness,
Than [having obtained such knowledge] to turn back out of the holy’ commandment delivered unto them.

22 There hath befallen them the thing [spoken of] in the true’ proverb—
[A dog] turning back unto its own vomit, And—
[A sow, as soon as washed] unto wallowing in mire.

3 ||This already|| beloved, is the second’ letter I am writing unto you;
And in these letters, I am stirring up—by way of calling to remembrance—your uncorrupted’ mind.

To remember the fore-spoken’ declarations made by the holy’ prophets, and the commandment of the Lord and Saviour [by your apostles].

Jude 12.
Jude 16.
viii. 21.]

[[Of this]] first’ taking note—
That there will come, in the last of the days, [with scoffing] [scoffers],—

[[After their own’ covetings]] going on, and saying—
Where is the promise of his presence?
For <since the fathers’ fell asleep >’all things’ thus’ remain, from the beginning of creation.

For this they [wilfully] forget—
That there were [heavens]: from of old, and [an earth]: on account of water and by means of water] compacted [by God’s word],—

By which means [the world that then’ was] [with water’ being flooded] perished;
While [the heavens and the earth that now’ are] [By the same’ word] have been stored with fire,
Being kept unto the day of judgment and destruction of the ungodly’ men.

But [this one’ thing] forget not, beloved,—
That [one day, with the Lord’], is as a thousand’ years,
And [a thousand years] as one day, 

The Lord is [not slack] concerning his promise,
As some count’ [slackness];
But is long-suffering with regard to you,
Not being minded that any should perish,
But that, all repentance| should come.

10 Howbeit the day of the Lord will be here |as a thief|,—
In which [the heavens]: with a rushing noise| will pass away,
While [elements’] [becoming intensely hot] will be dissolved,
And [earth, and the works therein: will be discovered.

11 <Seeing that all these’ things are thus’ to be dissolved> [What manner of persons! ought [ye] all the while to be, [in holy ways of behaviour and acts of godliness],—

12 Expecting and hastening the presence of the day of God,
By reason of which, [heavens]: [being on fire] will be dissolved,
And [elements’] [becoming intensely hot] are to be melted:—

13 But [new heavens and a new earth]: [according to his promise] are we expecting,
Wherein righteousness] is to dwell.

14 Wherefore, beloved, [three things] expecting—
Give diligence [unspotted and unblemished]: by him’ to be found [in peace];
And account [our Lord’s long suffering [to be] salvation:—
Even as [our beloved’ brother Paul also]

<According to the wisdom given unto him>

Hath written unto you;
THE FIRST EPISTLE OF

JOHN.

1 <That which was from the beginning, a
Which we have heard,
Which we have seen with our eyes,
Which we for ourselves gazed upon, and our hands did handle.
Concerning the Word of Life,—
2 And the Life was made manifest, b and we have seen, and are bearing witness, and announcing unto you,
The Age-abiding Life, c
Which, indeed, was with the Father, and was made manifest unto us;
3 <That which we have seen and heard are we announcing even unto you, in order that ye too may have fellowship with us, and our own fellowship also may be with the Father, and with His Son Jesus Christ.
4 And these things are we writing, in order that our joy may be made full.
5 And this is the message which we have heard from him, and are reporting unto you,—
That God is light,
And in him is no darkness at all.
6 <If we say—
We have fellowship with him! and in darkness are walking> we are deceiving ourselves, and the truth is not in us.
7 Beloved! no new commandment am I writing unto you; but an old commandment, which ye have been holding from the beginning: The old commandment is the word which ye have heard.
8 Again a new commandment am I writing unto you,—which thing is true in him and in you, because the darkness is passing away, and the real light already is shining.
9 <He that saith he is in the light, and hateth his brother> is in the darkness, and there is none!
10 <He that loveth his brother> is abiding in the light, and cause of stumbling is there none!

a Jn. i. 1.  b Jn. i. 14.  c Ap: "Age-abiding."  d Or: "the which."  e Or: "as touching."  f Ap: "Age."  g Or: "as touching that which is true."  h Jn. iii. 34.
I write unto you, dear children, because your sins have been forgiven you, for the sake of his name:
I write unto you, fathers, because ye understand him who was from the beginning:
I write unto you, young men, because ye have overcome the wicked one.
I have written unto you, little children, because ye understand the Father:
I have written unto you, fathers, because ye understand him who was from the beginning:
I have written unto you, young men, because ye are strong, and the word of God within you abideth, and ye have overcome the wicked one.

Be not loving the world.
Nor yet the things that are in the world:
The love of the Father is not in him.

And the word of God within you abideth, and the coveting thereof, but he that doeth the will of God endureth unto times age-abiding.

Little children! it is the last hour;
And just as ye have heard that an antichrist is coming—
Even now antichrists have become many,
Whence we perceive that it is the last hour:
From among us they went out.
But they were not of us:
For if of us they had been,
They would in that case have abode with us;
But it came to pass in order that they might be made manifest,
Because all are not of us.

And ye have [an anointing] from the Holy One,—Ye all know:
I have not written unto you because ye know not the truth.
But because ye know it,
And because no falsehood is of the truth,
Who is the False One;
Save he that denieth that Jesus is the Christ?
[The same] is the Antichrist,—
He that denieth the Father and the Son.

Whosoever denieth the Son
Neither hath he the Father:
[He that confesseth the Son]
Hath [the Father also].

Or: “a.”
Ver. 22; chap. iv. 3; 2 Jn. 4 Or (WH.): “And know all things.”

24 <As for you>
What ye have heard from the beginning
In you shall abide, that which [from the beginning] ye have heard:
Ye also [in the Son and [In] the Father shall abide.
And [this] is the promise, which he hath promised unto us,—
The age-abiding life.
These things have I written unto you, concerning them who would lead you astray.
And <as for you>
The anointing which ye have received from him abideth in you, and ye have [no need that anyone be teaching you];
But <as his anointing] is teaching you,
And is true, and is no falsehood;—
Even just as it hath taught you:
Abide ye in him.
And [now], dear children, abide ye in him,
In order that <if he be made manifest> we may have boldness, and not be ashamed away from him by his presence.
If ye know that he is righteous:
Ye perceive that—
Whosoever doeth righteousness of him hath been born.
Behold what manner of love the Father hath bestowed upon us—
That children of God we should be called,—And such we are!—
Therefore the world understandeth us not, because it understood not him.
Beloved! [now] are we children of God; And not yet hath it been made manifest what we shall be;—
We know that <if it should be made manifest>
Like unto him shall we be,
Because we shall see him just as he is.
And <whosoever hath this hope on him>
Is purifying himself, just as He is pure.
<Whosoever doeth righteousness also is committing sin>
[Lawlessness also] is committing,
And [sin] is [lawlessness];
And ye know, that [He was] made manifest—
In order that [our sins] he should take away,
And [sin] [in him] is there none.
<Whosoever is committing sin>
Is not sinning:
<Whosoever is sinning> Hath not seen him, and doth not understand him,

Dear children! let no one lead you astray!
<He that is doing righteousness is righteous;>
Just as He is righteous;:

* Or: “in.”
4 Or: “he.”
2 Or: “in.”
1 John 3:8-24; 4:1-9

8 <He that is committing sin> is of the adversary, Because [from the beginning] the adversary is sinning. [To this end] was the Son of God made manifest, In order that he might undo the works of the adversary. 

9 <Whosoever hath been born of God> is not committing <sin>, Because [a seed of him] within him abideth; And he cannot be committing <sin>, Because [of God] hath he been born. 

10 Herein are manifest the children of God, and the children of the adversary: <Whosoever is not doing righteousness> is not of God, Nor yet he that is not loving his brother. 

11 Because [this] is the message which ye have heard from the beginning— That we should be loving one another,— 

12 Not just as [Cain] was of the wicked one, and slew his brother! And [for what cause] slew he him? Because [his works] were wicked], Whereas [those of his brother] were righteous. 

13 Be not marvelling, brethren, if [the world] is hating you: 

14 We know, that we have passed over out of death into life, Because we love the brethren: [He that loveth not] abideth in death. 

16 Hereby [*have we come to understand love: In that [*He] for us, his life laid down; And [*we] ought for the brethren our lives to lay down. 

17 But <whoso hath this world's goods, And beholdeth his brother having need, And shutteth up his tender affections from him>: 

18 How is the love of God abiding in him? 

19 Beloved children! Let us not be loving in word, nor yet with the tongue, But in deed and truth. 

20 Hereby shall we get to know, that [of the truth] we are, And [before him] shall persuade our heart; 

21 Because [*if our own heart condemn us] [Greater] is God than our heart, and perceiveth all things. 

22 Beloved! [*if our heart be not condemning us] [Boldness] have we, towards God: 

23 And [whate’ver we are asking] we are receiving from him, Because [his commandments] are we keeping, And [the things that are pleasing before him] are we doing. 

24 And [*this is his commandment,— That we should believe* in the name of his Son Jesus Christ, And be loving one another— Just as he gave a commandment unto us'. And [*the he that keepeth his commandments; [*In him] abideth, And [he] in him. And [hereby] perceive we, That he abideth in us, By reason of the Spirit which [unto us] he hath given. 

25 Beloved! [not in every’ spirit] believe ye, But test the spirits, whether they are [of God]; Because [many’ false prophets] have gone out into the world. 

26 Hereby do ye perceive the Spirit of God: — <Every’ spirit that confesseth Jesus Christ as having come [in flesh] > Is [of God]; 

27 And <every’ spirit that doth not confess Jesus> [Of God] is not’. 

28 And [this is the [spirit] of the Antichrist, Touching which ye have heard that it cometh: 

29 Even now is it in the world | already: 

30 They are [of the world]: [For this cause] of the world they speak, And the world [unto them] doth hearken. 

31 We are [of God]: [He that is getting to understand God] hearkeneth unto us,— [Whose is not of God hearkeneth not unto us: 

32 From this perceivew—we— The spirit of truth. And the spirit of error. 

33 Beloved! let us be loving one another: Because [love] is [of God], And [whosoever loveth] [Of God] hath been born, And is getting to understand God: 

34 [He that doth not love] Doth not understand God, Because [God is] [love]. 

35 Herein hath the love of God in us been made manifest, That [his only-begotten Son] God sent into the world, 

In order that we might live through him.
10 Herein is love: Not that we have loved God, But that he loved us, And sent forth his Son, as a propitiation concerning our sins.  

11 Beloved! if in this way God loved us, We also ought to love one another.  

12 If we love one another, [God] in us, abideth, And [his love] hath been perfected within us.  

13 Hereby perceive we— That in him are we abiding, And [he] in God.  

14 And we, for ourselves have gazed, and are bearing witness— That the Father sent forth the Son, as Saviour of the world.  

15 Whosoever shall confess, that Jesus Christ is the Son of God, God is in him, abideth. And he that abideth in God, abideth, And [God] in him’ [abideth].  

16 Herein hath love with us [been made perfect],— In order that [boldness] we might have in the day of judging,— In that [he] hath sent forth the Son, as Saviour of the world.  

17 We love, because [he] first loved us:—  

18 If one should say I love God and should be hating [his brother]—[false] is he; For he that doth not love his brother whom he hath seen, [God, whom he hath not seen] he cannot love.  

19 And [this’ commandment] have we from him,— That [he who loveth God] love [his brother also].  

20 If Whosoever believeth that Jesus is the Christ, [God] hath been born; And Whosoever loveth him that begat, Loveth him that hath been begotten of him.  

21 Hereby perceive we, that we love the children of God; As soon as [God] we love, And [his commandments] we are doing.  

22 For [this] is the love of God—  

That [his commandments] we be keeping;  
And [his commandments] are not [burdensome];  
Because whatsoever hath been born of God, overcometh the world;  
And [this] is the victory that hath overcome the world—  
Our faith:  
And who is he that overcometh the world, Save he that believeth  
That Jesus is the Son of God?  

23 This is he that came through means of water and blood,  
[Jesus Christ]:  
Not by the water only, But by the water and by the blood;— And the Spirit it is, that is bearing witness, Because the Spirit is the truth.  

24 Because three are they who are bearing witness—  
The Spirit, and the Water, and the Blood;  
And [the three] are [witnesses] unto one thing.  

25 If [the witness of men] we receive, The witness of God is greater.  
Because [this] is the witness of God—  
In that he hath borne witness concerning his Son,—  
26 If He that believeth on the Son of God, Hath the witness within himself:  
He that doth not believe God, false hath made him,—  
Because he hath not believed on the witness which [God] hath witnessed concerning his Son,—  

27 And [this] is the witness:—  
That life age-abiding:  
Hath God given unto us,  
And [this’ life] is [in his Son]:  
28 He that hath the Son hath the life,—  
He that hath not the Son of God hath not the life.  

29 These things have I written unto you—  
In order that ye may know that ye have [Life Age-abiding]—  
Unto you who believe on the name of the Son of God.  

30 And [this] is the boldness which we have towards him:  
That [if] anything we ask according to his will;  
He doth hearken unto us.  
31 And [if we know that he doth hearken unto us, Whatever we ask] we know that we have the things asked, Which we have asked of him,  

32 If one should see his brother committing a sin, Not unto death:  
33 Chap. i. 1; Jn. i. 14.  
34 NB: same word as in Mt. xxv. 46.  
35 Or: ‘‘how can he love?’’  
37 Or: WH: ‘‘in him.’’  
38 Ap: ‘‘Age-abiding.’’  
39 WH: ‘‘God,’’ probably  
40 MI: ‘‘sinning a sin.’’
1 JOHN V. 17—21.
2 JOHN 1—13.

He shall ask, and He will grant unto him life,—
For them who are sinning, not unto death:
There is a sin unto death:
Not concerning that am I saying, that he should make request.
All unrighteousness is sin,
And there is a sin not unto death.
We know that whosoever hath been born of God is not committing sin,—
Nay, he that hath been born of God He keepeth him,*
Or: "Nay! <as touching him that was ever bom of God> He keepeth him," &c.

And the wicked one doth not touch him.
We know that of God are we;
And in the wicked one is lying.
We know, moreover, that the Son of God hath come, And hath given us insight, So that we are getting to understand him that is Real,— And we are in him that is Real, In his Son Jesus Christ.||This is the Real God, and life age-abiding.*

Dear children! Guard yourselves from idols.

THE SECOND EPISTLE OF JOHN.

The Elder unto an elect lady and her children, whom I love in truth; and not I alone, but all those also who understand the truth,— for the sake of the truth that abideth in us, and with us shall be unto times age-abiding.*

Favour, mercy, peace shall be with us, from God the Father, and from Jesus Christ the Son of the Father, in truth and love.

I rejoiced exceedingly in that I had found from among thy children such as were walking in truth, even as a commandment we received from the Father. And now I request thee, lady, not as writing a new commandment* unto thee, but one which we were holding from the beginning—

That we should be loving one another.

And this is love, that we should be walking according to his commandments: This is the commandment, even as ye heard from the beginning, that therein ye should be walking.

Because many deceivers have gone out into the world,* they who do not confess Jesus Christ coming in flesh: ||This is the deceiver and the antichrist.

Be taking heed unto yourselves, lest ye lose what things we earned,—but ||a full reward ye may duly receive. <Every one that taketh a lead, and abideth not in the teaching of Christ> hath not |God|: <he that abideth in the teaching> the same hath both the Father and the Son. ||If anyone cometh unto you and this teaching doth not bring> be not receiving him home, and ||Joy to thee! do not say; 11 for ||he that biddeth him rejoice> hath fellowship with his wicked works.

Though I had many things unto you to write I was not minded ||to say them> with paper and ink, but I hope to come unto you, and ||mouth to mouth> to talk,—that your joy may be made full.*

The children of thy chosen sister salute thee.

* Ap: "Age-abiding."

1 Jn. ii. 7.
3 Jn. 2.
1 Jn. i. 4.
THE THIRD EPISTLE OF JOHN.

1: The elder unto Gaius the beloved, whom I love in truth. 2: Beloved! concerning all things I pray thou mayest be prospering, and be in health, even as thy soul is prospering. 3: For I rejoiced exceeding much at brethren coming and bearing witness unto thy truth, even as thou in truth art walking. 4: I have no greater favour than these things, that I should be hearing that my own children in the truth are walking. 5: Beloved! a faithful thing art thou doing, whatsoever thou shalt accomplish for them that are brethren and withal strangers, who have borne witness to thy love before the assembly: whom thou wilt do nobly to set forward worthily of God. 6: Therefore ought to be sustaining such as these, that we may become fellowworkers with the truth. 7: I wrote something unto the assembly; but he who is fond of taking the first place among them—Diotrephes—doth not make us welcome. 8: For this cause if I come I will bring to remembrance his works which he is doing,—with wicked words prating against us; and not content with these he neither himself maketh the brethren welcome, but them who are minded [to do it]: he forbiddeth, and [out of the assembly] doth cast [them]. 9: Beloved! be not thou imitating what is bad, but what is good. He that doeth good is of God: I that doeth whatis bad hath not seen God. 10: Unto Demetrius hath witness been borne by all and by the truth itself; howbeit we also bear witness, and thou knowest that our witness is true. 11: Many things had I to write unto thee,—but I am unwilling with ink and pen to be writing; I hope, however, straightway to see thee, and mouth to mouth will we talk. Peace be unto thee. The friends salute thee. Salute the friends by name.

THE EPISTLE OF J U D E.

1: Jude, Jesus Christ's servant, and brother of James unto the called by God the Father beloved, and by Jesus Christ preserved,—Mercy to you, and peace, and love, be multiplied! 2: Beloved! though I was using all diligence to writing unto you concerning our common salvation, yet have I had necessity to write at once unto you, exhorting you to be earnestly contending for the faith once for all delivered unto the saints. 4: For there have crept in unobserved certain men, who from of old, have been publicly notified for this sentence, ungodly; men, the favour of our God turning into wantonness, and [our only Master and Lord, Jesus Christ] denying. 5: I am minded, therefore, to put you in remem-

* 2 Jn. 4.
* Or (WH): "joy."
* Or: "an."
* 2 Jn. 12.
* 2 P. ii. 1.
That the Lord, when a people out of Egypt he had saved, in [the next place] them that believed not destroyed. 6 Messengers also, even them who had not kept their own [principalities], but had forsaken their proper dwelling> unto the judgment of the great day in perpetual bonds under thick gloom hath he reserved. 7 As Sodom and Gomorrah, and the cities around them > having in like manner to these' given themselves over to fornication, and gone away after other kind of flesh> lie exposed as an example, a penalty of age-abiding fire undergoing.

In like manner, nevertheless, even these > In their dreamings flesh indeed defile, while lordship they set aside, and dignities they defame. Whereas Michael, the chief-messenger, when with the adversary disputing, he was reasoning about the body of Moses> durst not impose on him a defamatory sentence, but said—

The Lord rebuke thee!

But <whatsoever things, indeed, they know not> they defame; but <whatsoever things, naturally, like the irrational creatures, they well understand> by these are they bringing themselves to ruin. 11 Alas for them! because—

In the way of Cain have they gone, And in the error of Balaam's wage have they run riot, And in the gainsaying of Korah have they perished.

These are they—

Who <in your love-feasts> are hidden rocks, Fearlessly themaster shepherd,—

Clouds without water, by winds swept along,

Trees autumnal, fruitless, twice' dead, up-rooted,

Wild waves of sea, foaming out their own infamies,

Wandering stars, for whom the gloom of darkness age-abiding hath been reserved.

But the seventh from Adam, Enoch, prophesied, even of these, saying—

Lo! the Lord hath come with his holy myriads, To execute judgment against all, And to convict all' the ungodly—

Of all their works of ungodliness, which they committed in ungodliness,

And of all the hard things which they have spoken against him—sinners, ungodly!

These are murmurers, complainers, according to their covetings] going on,—and their mouth speaketh great swelling words,— holding persons in admiration for profit's sake.

But yeye beloved! remember the things which were foretold by the apostles of our Lord Jesus Christ, how that they used to say to you—

In the last time there shall be mockers,— according to their own ungodly covetings going on.

These are they who make complete separation, mere men of soul, [Spirit] not possessing!

But yeye beloved! <Building yourselves up in your most holy faith, In Holy Spirit praying >

Awaiting the mercy of our Lord Jesus Christ, unto age-abiding life.

And [on some] indeed, have mercy,—such as are in doubt be saving, out of the fire; snatchings them;

But [on others] have mercy with fear, hating even [the garment] spotted by the flesh.'

Now unto him who is able—

To guard you from stumbling,

And to set you in the presence of his glory, without blemish, with exultation,—

Unto God alone our Saviour, through Jesus Christ our Lord:&gt;

Be glory, greatness, dominion, and authority, Before all the [by-gone] age,

And now,

And unto all the [coming] ages. Amen!
THE REVELATION.

1 The Revelation of Jesus Christ, which God gave to him, to point out unto his servants the things which must needs come to pass with speed,—

2 and he shewed them by signs, sending through his messenger, unto his servant John; who bare witness as to the word of God, and the witness of Jesus Christ,—whatsoever things he saw.

3 Happy! he that readeth, and they who hear, the words of the prophecy, and keep the things therein written; for the season is near.

4 John! unto the Seven Assemblies which are in Asia. Favour to you, and peace, from—

5 Him who Is, and who Was, and who is Coming, and from—The Seven Spirits which are before his throne, and from—Jesus Christ,—The Faithful Witness, The Firstborn of the Dead, and The Ruler of the Kings of the Earth.

6 Unto him that loveth us, and tossed us out of our sins with his blood,—and he hath made us (to be) a kingdom—priests unto his God and Father> Unto him! the glory, and the dominion, unto the ages. Amen.

7 Lo! he cometh with the clouds, and every eye shall see him; and upon his face shall be as if it were his glory, and upon his feet as if they were gold, and upon his head and his breast as if they were white, like snow.

8 And his head and hair—white, like white wool—like snow;—

9 And his eyes like a flame of fire, And his feet like unto glowing copper, as if in a furnace refined; And his voice like a sound of many waters, And having in his right hand seven stars, and out of his mouth a sharp, two-edged sword going forth; And his whole appearance as when the sun shineth in its strength.

10 And when I saw him, |fell at his feet as dead,| and he laid his right hand upon me, saying—

11 Do not fear! I am the First, and the Last, and the Living One,—And I became dead;—And lo! living am I, unto the ages of ages,

12 And have the key of death and of hades.

13 Write, therefore—What things thou hast seen, and what they are; And what things are about to come to pass after these things;:

14 The sacred secret of the seven stars, which thou sawest upon my right hand, and the seven lamps of gold :

15 'The seven stars are messengers of the seven assemblies,'
And the seven lamps are seven assemblies.

2 Unto the messenger of the assembly in Ephesus write:—

These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven lamps of gold:

2 I know thy works, and thy toil, and endurance, and that thou canst not bear bad men, and thou hast tried them who were affirming themselves to be apostles, and they were not, and hast found them false; and thou hast [endurance], and hast borne for the sake of my name, and hast not grown weary.

Nevertheless, I have against thee, that thy first love thou hast left.

5 Remember, therefore, when thou hast fallen, and repent, and do thy first works: otherwise I come unto thee, and will remove thy lamp out of its place, except thou repent.

6 But this thou hast, that thou hastest the works of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit is saying unto the assemblies.

Unto him that overcometh I will give of the hidden manna, and I will give unto him a white stone, and upon the stone a new name written, which no one knoweth, save he that receiveth it.

9 And unto the messenger of the assembly in Smyrna write:—

These things saith the first and the last, who became dead, and lived:

I know thy tribulation, and destitution, nevertheless thou art rich, and the profanespeech from among them who affirm that they themselves are Jews, and they are not, but a synagogue of Satan.

10 Do not fear the things which thou art about to suffer. Lo! the adversary is about to cast some of you into prison, that ye may be tried, and may have tribulation ten days. Become thou faithful until death, and I will give thee the crown of life.

11 He that hath an ear, let him hear what the Spirit is saying unto the assemblies.

He that overcometh shall in nowise be injured by reason of the second death.

12 And unto the messenger of the assembly in Pergamum write:—

These things saith he that hath the sharp, two-edged sword:

I know where thou dwellest, where the throne of Satan is; and thou art holding fast my name, and didst not deny my faith, even in the days of Antipas, my witness, my faithful one, who was killed near you, where [Satan] dwelleth.

Nevertheless, I have against thee, a few things,—that thou hast there, such as hold fast the teaching of Balak,—who went on to teach Balak to throw a cause of stumbling before the sons of Israel, to eat idol-sacrifices and to commit lewdness:

14 He that hath an ear, let him hear what the Spirit is saying unto the assemblies.

Unto him that overcometh I will give unto him of the hidden manna, and I will give unto him a white stone, and upon the stone a new name written, which no one knoweth, save he that receiveth it.

16 Repent, therefore, otherwise I come unto thee speedily, and will fight against them, with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit is saying unto the assemblies.

Unto him that overcometh I will give unto him of the hidden manna, and I will give unto him a white stone, and upon the stone a new name written, which no one knoweth, save he that receiveth it.

18 And unto the messenger of the assembly in Thyatira write:—

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet like unto glowing copper:

I know thy works, and thy love, and faith, and ministry, and endurance,—and that thy last works are more than the first.

Nevertheless, I have against thee, that thou sufferest the woman Jezebel, she calleth herself a prophetess, and is teaching and leading astray my own servants to commit lewdness and to eat idol-sacrifices; and I gave her time, that she might repent, and she willeth not to repent out of her lewdness.

20 Lo! I cast her into a bed, and them who are committing adultery with her, into great tribulation,—except they repent out of her works; and her children will I slay with death;—and all the assemblies shall get to know, that I am he that searcheth reins and hearts, and will give unto you, each one, according to your works.

22 But unto you I say,—the rest who are in Thyatira as many as have not this teaching, such as have not come to know the deep things of Satan, as they say, I do not cast upon you any other burden; nevertheless, what ye have hold fast, till I shall have come.

23 And he that overcometh, and keepeth throughout my works I will give unto him authority over the nations; and he shall shepherd them with a sceptre of iron,—as vessels of earthenware are dashed in pieces:—as I also have received from Or (WH): "the.

25 And the angel, who executeth the word of God, saith unto the assembly in Sardis: I know thy works, and them that have thy name, who are not, for they are dead; and I will give unto every one of them the right to the tree of life, which is in the midst of the paradise of God.}
THE REVELATION II. 28, 29; III. 1—22; IV. 1—4.

my Father. 28 And I will give unto him the morning star.*

29 I He that hath an ear let him hear what the Spirit is saying unto the assemblies.

3 And <unto the messenger of the assembly in Sardis> write:—

[These things] saith he that hath the seven Spirits of God, and the seven stars:* I know thy works,— that [a name] thou hast, that thou art living, and art [dead].

Become thou watchful, and strengthen the things that remain, that were about to die; for I have not found thy works fulfilled before my God. 3 Remember, therefore, how thou hast received, and didst hear, and keep it and repent. <If then thou shalt not watch> I will have come as a thief, and in nowise shalt thou get to know 'during what sort of hour' I will have come upon thee.

4 Nevertheless thou hast a few names in Sardis, which have not defiled their garments, and they shall walk with me in white, because they are 'worthy.'

5 He that overcometh shall thus array himself in white garments, and in nowise will I blot his name, from the book of life; and I will confess his name before my Father, and before his messengers.

* He that hath an ear let him hear what the Spirit is saying unto the assemblies.

7 And <unto the messenger of the assembly in Philadelphia> write:—

[These things] saith he that is holy, he that is true,* he that hath the killy of David, he that openeth and no one shutteth, and no one openeth:

I know thy works,— that neither hast thou, nor hast thou neither. ||Thus I because lukewarm thou art, and neither hot nor cold > I will cause thee to be hearken unto my voice, and open the door; I will come in unto him, and will sup with him, and I will sell him with me.

10 <Because thou didst keep my word of endurance> III also; I will keep thee out of the hour of trial, which is about to come upon the whole habitable world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one taketh thy crown.

13 I He that overcometh! I will make him a pillar in the sanctuary of my God, and [outside] shall he in nowise go forth any more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem,* which cometh down out of heaven from my God, and [I will write upon him] my new name.*

12 I He that hath an ear let him hear what the Spirit is saying unto the assemblies.

14 And <unto the messenger of the assembly in Laodicea> write:—

[These things] saith the Amen, the faithful and true* witness,* the beginning of the creation of God:

I know thy works;—that neither cold art thou, nor hot: I would that [cold] thou hadst been, or hot.

16 Thus <because lukewarm thou art, and neither hot nor cold > I am about to vomit thee out of my mouth. 17 <Because thou sayest [Rich am I, and have become enriched,* and of nothing] have I need, and knowest not that thou art the wretched one, and pitiable, and destitute, and blind, and naked> I counsel thee to buy of me, gold refined by fire, that thou mayest become rich,—and white raiment, that thou mayest array thyself, and [the shame of thy nakedness] may not be made manifest,—and eye-salve, to anoint thine eyes, that thou mayest see. 18 — [as many as I tender him] I convict and put under discipline: be zealous, therefore, and repent.

20 Lo ! I am standing at the door, and knocking! <if anyone shall hearken unto my voice, and open the door> I will come in unto him, and will sup with him, and I will sell him with me.

21 I He that overcometh! I will give unto him to take his seat with me in my throne, as I also overcame, and took my seat with my Father in his throne.

22 I He that hath an ear let him hear what the Spirit is saying unto the assemblies.

4 I After these things I saw, and lo! a door set open in heaven; and the first voice which I heard as of a trumpet speaking with me,* saying—

Come up hither! and I will point out to thee the things which must needs come to pass." 2 I After these things 2 I straightway I came to be in Spirit, and lo! I was in heaven, and upon the throne was one sitting;* and [the one that was sitting] was like in appearance to a jasper stone and a sardius, and [there was] a rainbow round about the throne,* like in appearance unto an emerald. 4 And [round about the throne] were four and twenty thrones;
The Revelation IV. 3—11; V. 1—14; VI. 1—4.

And upon the throne sat four and twenty elders, sitting, clothed in white garments, and upon their heads were crowns of gold.

And out of the throne are going forth lightnings, and voices, and thunders; and there are seven torches of fire, burning before the throne, which are the seven Spirits of God; and before the throne there was a glassy sea, like unto crystal.

And under the throne there was a rainbow, and there were four living creatures; and they had each one of them six wings; and they had six heads and six wings; and they had no rest day or night, saying:

"Holy, holy, holy, Lord God Almighty, who was and who is and who is coming!"

And whensoever the living creatures shall give glory and honour and thanksgiving unto him that sitteth upon the throne, they shall fall down before him and do homage unto him, saying:

"Worthy art thou, O Lord, and our God, to receive the glory and the honour and the power; Because thou hast created all things, and by the will of thy power they were, and were created."

And I saw, upon the right hand of him that was sitting upon the throne, a scroll written within, and on the back, sealed up with seven seals.

And I saw a mighty messenger, proclaiming with a loud voice:

"Who is worthy to open the scroll and to loosed the seals thereof?"

And no one was able in heaven, or on earth, or under the earth, to open the scroll, or to loosed the seals thereof.

And I saw, upon the right hand of him that was sitting upon the throne, a white horse, and he that was sitting thereon held a bow; and there was given unto him a crown, and he went forth conquering, and that he might conquer.

And when he opened the second seal, I heard one of the living creatures saying, as with a voice of thunder:

"Go!"

And there went forth another, a red horse; and he that was sitting thereon gave power unto men over the peace of the earth, to take peace away, and to cause men to kill one another; and there was given unto him a great sword.

And when he opened the third seal, I heard one of the living creatures saying, as with a voice of thunder:

"Go!"

And I heard a voice of many messengers, round about the throne and the living creatures and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; and I heard the voice of many messengers saying, saying:

"Worthy art thou that wast slain, that art and art coming, to receive the power and riches and wisdom and strength and honor and glory and the blessing;"

To receive the power, and riches, and wisdom, and strength, and might, and honour, and glory, and blessing.

And every created thing which was in heaven, and upon the earth, and under the earth, and was in the sea, and all that was in them, heard I saying:

"Unto him that sitteth upon the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and the dominion unto the ages of ages!"

And the four living creatures continued saying:

"Amen!"

And the elders fell down and did homage.

And I saw, when the Lamb opened one of the seven seals, I heard one of the living creatures saying, as with a voice of thunder:

"Go!"

And I heard the second living creature saying:

"Raise up, and come, because the Lord God Almighty has come in to reign!"

And he that was seated on the white horse said to him that was holding the bow: "Rise, and come, for the kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign for ever and ever!"

And I saw, when the Lamb opened the sixth seal, I heard one of the living creatures, saying, as with a voice of thunder:

"Come, and see!"
and unto him that was sitting thereon! it was given [unto him] to take away peace from the earth, and that [one another] they should slay; and there was given unto him a great sword.

3 And <when he opened the third'seal> I heard the third' living creature, saying—

Go!

And I saw, and lo! a black horse, and he that was sitting thereon holding a pair of balances in his hand. 6 And I heard as a voice in the midst of the four' living creatures, saying—

A quart of wheat, for a denary, and three' quarts of barley, for a denary,—

And ||the oil and the wine|| do not wrong.

7 And <when he opened the fourth'seal> I heard the voice of the fourth' living creature, saying—

Go!

8 And I saw, and lo! a livid horse,— and he that was sitting thereupon had for a name ||Death||, and ||Hades|| was following with him; and there was given unto them authority over the fourth of the earth, to slay with sword, and with famine, and with death, and by the wild beasts of the earth.

9 And <when he opened the fifth'seal> I saw. beneath the altar, the souls of them who had been slain because of the word of God and because of the witness which they held. 10 And they cried out with a loud voice, saying—

How long, 0 Sovereign the Holy and True, dost thou not vindicate and avenge our blood from them that dwell upon the earth?

11 <After this> I saw four' messengers, standing at the four' corners of the earth, holding fast the four' winds of the earth, that no wind might blow upon the land, or upon the sea, or upon any'tree. 2 And I saw another' messenger, ascending from the rising of the sun, holding the seal of the Living God; and he cried out with a loud voice unto the four' messengers unto whom it had been given to injure the land and the sea, saying—

Do not injure the land, or the sea, or the trees, until we have sealed the servants of our God upon their foreheads.

4 And I heard the number of the sealed,— one hundred' and forty-four thousand,— sealed out of every' tribe of the sons of Israel:

5 |Of the tribe of Judah| twelve thousand, sealed, |Of the tribe of Reuben| twelve thousand, |Of the tribe of Gad| twelve thousand, |Of the tribe of Asher| twelve thousand, |Of the tribe of Naphtali| twelve thousand, |Of the tribe of Manasseh| twelve thousand, |Of the tribe of Simeon| twelve thousand, |Of the tribe of Levi| twelve thousand, |Of the tribe of Issachar| twelve thousand, |Of the tribe of Zebulun| twelve thousand, |Of the tribe of Benjamin| twelve thousand

6 |Of the tribe of Joseph| twelve thousand; h<br>7 ||After these things|| I saw, and lo! a great multitude,— which, to number it! no one was able,— of every' nation, and of all' tribes, and peoples, and tongues'; standing before the throne, and before the Lamb; arrayed in white robes, and palm-branches in their hands;—

10 And they cry out with a loud voice, saying—

Salvation unto our God who sitteth upon the throne, and unto the Lamb; m

11 And [all the messengers] were standing round about the throne and the elders and the four' living creatures; and they fell down before the throne upon their faces, and rendered homage unto God, 12 saying—

Amen!

Amen!

13 And one of the elders began, saying unto me—

And |unto him that was sitting thereon! it was given [unto him] to take away peace from the earth, and that [one another] they should slay; and there was given unto him a great sword.

17 Because the great day of their anger is come, and who is able to stand? o

7 ||After this|| I saw four' messengers, standing at the four' corners of the earth, holding fast the four' winds of the earth, that no wind might blow upon the land, or upon the sea, or upon any'tree. 2 And I saw another' messenger, ascending from the rising of the sun, holding the seal of the Living God; and he cried out with a loud voice unto the four' messengers unto whom it had been given to injure the land and the sea, saying—

Do not injure the land, or the sea, or the trees, until we have sealed the servants of our God upon their foreheads.

4 And I heard the number of the sealed,— one hundred' and forty-four thousand,— sealed out of every' tribe of the sons of Israel:

5 |Of the tribe of Judah| twelve thousand, sealed, |Of the tribe of Reuben| twelve thousand, |Of the tribe of Gad| twelve thousand, |Of the tribe of Asher| twelve thousand, |Of the tribe of Naphtali| twelve thousand, |Of the tribe of Manasseh| twelve thousand, |Of the tribe of Simeon| twelve thousand, |Of the tribe of Levi| twelve thousand, |Of the tribe of Issachar| twelve thousand, |Of the tribe of Zebulun| twelve thousand, |Of the tribe of Benjamin| twelve thousand

6 |Of the tribe of Joseph| twelve thousand; h<br>7 ||After these things|| I saw, and lo! a great multitude,— which, to number it! no one was able,— of every' nation, and of all' tribes, and peoples, and tongues'; standing before the throne, and before the Lamb; arrayed in white robes, and palm-branches in their hands;—

10 And they cry out with a loud voice, saying—

Salvation unto our God who sitteth upon the throne, and unto the Lamb; m

11 And [all the messengers] were standing round about the throne and the elders and the four' living creatures; and they fell down before the throne upon their faces, and rendered homage unto God, 12 saying—

Amen!

Amen!

13 And one of the elders began, saying unto me—
These who are arrayed in white robes, who are they? and whence came they?

14 And I at once said to him—

My lord! | thou knowest!
And he said unto me—

These are they who come out of the great tribulation, and made them white in the blood of the Lamb; for this cause are they before the throne of God, and are rendering divine service unto him day and night, in his sanctuary; and he that sitteth upon the throne shall spread his tent over them;

15 They shall hunger no more, neither thirst anymore; neither in any wise shall the sun fall upon them, nor any burning heat;

16 Because the Lamb that is in the midst of the throne shall shepherd them, and shall lead them unto life’s fountains of waters; and God shall wipe away every tear out of their eyes.

17 And <as soon as he opened the seventh seal> there came to be silence in heaven, as it were half an hour. And I saw the seven messengers which before God do stand; and there were given unto them seven trumpets.

18 And the first messenger sounded; and there came to be hail and fire mingled with blood, and it was cast unto the earth; and | the third of the earth | was burned up, and | the third of the trees | was burned up, and | all green herbage | was burned up. And | the second messenger | sounded: and as it were a great mountain burning with fire was cast into the sea; and the third of the sea became blood; and the third of the creatures which were in the sea, which had life, died; and | the third of the ships | was destroyed.

9 And | the fifth messenger | sounded; and I saw a star, | out of heaven | fallen unto the earth, and there was given unto him the key of the shaft of the abyss. And he opened the shaft of the abyss; and there came up a smoke out of the shaft, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the shaft. And | out of the smoke | came forth | locusts | upon the earth; and there was given unto them license, as the scorpions of the earth have license. And it was bidden them that they should not injure the herbage of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God upon their foreheads.

10 And <as soon as he opened the seventh seal> there came to be silence in heaven, as it were half an hour. And I saw the seven messengers which before God do stand; and there were given unto them seven trumpets.

And | the first | sounded; and there came to be hail and fire mingled with blood, and it was cast unto the earth; and | the third of the earth | was burned up, and | the third of the trees | was burned up, and | all green herbage | was burned up. And | the second messenger | sounded: and as it were a great mountain burning with fire was cast into the sea; and the third of the sea became blood; and the third of the creatures which were in the sea, which had life, died; and | the third of the ships | was destroyed.

11 And | the third messenger | sounded; and there fell out of heaven a great star, burning as a torch, and it fell upon the third of the rivers, and upon the fountains of waters. And | the name of the star | is called Wormwood; and the third of the waters became wormwood, and many of the men died of the waters, because they were made bitter. And | the fourth messenger | sounded; and the third of the sun was smitten, and the third of the moon, and the third of the stars,—in order that the third of them might be darkened, and the day might not shine for the third of it, and the night, in like manner.

12 And I, and I heard one eagle, flying in mid-heaven, saying with a loud voice—

Woe! woe! woe! unto them that are dwelling upon the earth, by reason of the remaining voices of the trumpet, of the three messengers who are about to sound.

13 And <as soon as he opened the seventh seal> there came to be silence in heaven, as it were half an hour. And I saw the seven messengers which before God do stand; and there were given unto them seven trumpets.

And | the first messenger | sounded; and I saw a star, | out of heaven | fallen unto the earth, and there was given unto him the key of the shaft of the abyss. And he opened the shaft of the abyss; and there came up a smoke out of the shaft, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the shaft. And | out of the smoke | came forth | locusts | upon the earth; and there was given unto them license, as the scorpions of the earth have license. And it was bidden them that they should not injure the herbage of the earth, nor any green thing, nor any tree, but only the men who have not the seal of God upon their foreheads. And it was given unto them, that they should not slay them, but that they should be tormented five months; and | the torture of them | was as of a scorpion’s torture, whatsoever it smiteth a man. And | in those days | shall men seek death, and in nowise shall find it; and shall covet to die, and death fleeth from them. And | the likenessess of the locusts | were like unto horses prepared for battle; and | upon their heads | as it were crowns, like unto gold, and | their faces | were as the faces of men, and | they had hair | as the hair of women, and | their teeth | were as of lions, and they had breastplates as breastplates of iron, and | the sound of their wings | was as the sound of chariots of many horses, running into battle; and they have tails like unto scorpions, and stings, and in their tails is their licence to injure men five months. They have over them | as king | the messenger of the abyss, whose name, in Hebrew, is Abaddon (="Destroyer"), and | in the Greek | he hath for name | Destroyer. 12 The first Woe hath passed away, lo! there some yet two Woes, after these things.

14 And | the sixth messenger | sounded; and I saw a star, | out of heaven | fallen unto the earth, and there was given unto him the key of the shaft of the abyss, whose name, in Hebrew, is Abaddon (="Destroyer"), and | in the Greek | he hath for name | Destroyer. | And | the sixth messenger | sounded; and I saw a star, | out of heaven | fallen unto the earth, and there was given unto him the key of the shaft of the abyss, whose name, in Hebrew, is Abaddon (="Destroyer"), and | in the Greek | he hath for name | Destroyer. 12 The first Woe hath passed away, lo! there some yet two Woes, after these things.
heard one voice, from among the horns of the altar of gold which is before God, saying unto the sixth messenger, who was holding the trumpet—

Loose the four messengers, who are bound at the great river Euphrates.

And the four messengers were loosed, who had been prepared for the hour, and day, and month, and year, that they should slay the third of men. And thus saw I the horses in the vision,—and them who were sitting upon them, having breastplates of fire and hyacinth and brimstone; and the heads of the horses were as heads of lions, and out of their mouths came forth fire and smoke and brimstone: [by these three plagues] were alain, the third part of mankind, by reason of the fire and the smoke and the brimstone, that proceedeth out of their mouths; for the licence of the horses is in their mouth, and in their tails, for their tails are like unto serpents, having heads, and with them they injure.

And <the rest of mankind who were not slain by these plagues> repented not of the works of their hands; and <the court that is outside the Sanctuary> cast thou outside, and do not measure it, because it hath been given unto the nations, and [the holy city shall they tread under foot] forty and two months.

And I saw another, a mighty messenger, descending out of heaven,—arrayed with a cloud, and the rainbow was upon his head, and his face was as the sun, and his feet were as pillars of fire, and [he was] holding in his hand a little scroll, opened; and he set his right foot upon the sea, and his left upon the land, and cried out with a loud voice just as a lion roareth. And when he cried out the seven thunders uttered their own voices. And when the seven thunders had spoken I was about to write, and I heard a voice out of heaven, saying—

Seal up the things which the seven thunders have uttered, and do not write them.

And <the messenger, whom I saw standing upon the sea and upon the land> lifted up his right hand unto heaven, and spake <by him that liveth unto the ages of ages, who created heaven, and the things that are therein, and the earth, and the things that are therein, [and the sea, and the things that are therein]>

Delay! no longer shall there be; but in the days of the sounding of the seventh messenger, as soon as he is about to blow his trumpet> then shall have been completed the sacred secret of God as he told the good-news unto his own servants the prophets.

And <the voice which I had heard out of heaven> [I] again [heard] talking with me, and saying—

Go take the opened scroll, that is in the hand of the messenger who is standing upon the sea and upon the land.

And I went away unto the messenger, asking him to give me the little scroll; and he saith unto me—

Take it, and eat it up; and it shall embitter thy belly, but in thy mouth, shall be sweet as honey.

And I took the little scroll out of the hand of the messenger, and did eat it up; and it was in my mouth as honey sweet, and when I had eaten it, embittered was my belly. And they say unto me—

It behoveth thee again to prophesy against peoples and nations and tongues, and many kings.

And there was given unto me a reed like unto a staff, like unto a staff, like unto a rod, saying—

Rise, and measure the Sanctuary of God, and the altar, and them who are doing homage therein; and [the court that is outside the Sanctuary] cast thou outside, and do not measure it, because it hath been given unto the nations, and [the holy city shall they tread under foot] forty and two months.

And I will give unto my two witnesses, that they shall prophesy, a thousand two hundred and sixty days, arrayed in sackcloth.

These are the two olive-trees, and the two lamps, which [before the Lord of the earth do stand]. And if any one [upon them] chooseth to inflict injury> [fire] cometh forth out of their mouth, and devoureth their enemies; and if anyone shall choose [upon them] to inflict injury> [thus] must he be slain.

These have authority to shut heaven, in order that [no rain] be moistening in the days of their prophesying; and [authority] have they [over the waters], to be turning them into blood, and to smite the land, with any manner of plague [as often as they will].

And <as soon as they have completed their witnessing> [the wild-beast that is to come up out of the abyss will make war with them,}

Ap: "Mystery." Am. iii. 7 (Heb.); Dan. ix. 6, 10; Zech. i. 6.

Eze. li. 3; lii. 1 ff; xi. 14.

Jer. i. 10; xxv. 30; Dan. xi. 4; vii. 14.

Eze. xxiv. 3.

Eze. xii. 3.

Eze. xii. 18.

Eze. xxii. 46.

Zech. xix. 2; cp. Ps. Ixxix. 1; Is. lxiii. 18; Dan. vii. 10; Zech. xii. 8 (Sep.).

This famous prophetic time is here first named in this book.

Zech. iv. 8; xii. 14.

2 Ki. 10; 2 S. xxix. 9; Jer. v. 14; Ps. xxv. 3.

1 K. xvii. 1.

K. vii. 19, 17.

1 K. iv. 6.

Chap. ix. 12; xvii. 3-11; ep. xiii. 3; xx. 1.

Or: "out of." Gen. xv. 18; Deu. i. 7; Jos. i. 4.

Chap. xvi. 11.

Is. xxvii. 8.

Deu. xxxiii. 17.

Ps. cxv. 7; Dan. v. 4, 23.

# 2 K. ix. 22.

# Eze. ii. 9.

Dan. viii. 28; xii. 4.

Dan. vii. 2.

Chap. vi. 11.

1 Ap: "Mystery." Am. iii. 7 (Heb.); Dan. ix. 6, 10; Zech. i. 6.

Eze. lii. 3; lii. 1 ff; xi. 14.

Jer. i. 10; xxv. 30; Dan. xi. 4; vii. 14.

Eze. xxiv. 3.

Eze. xii. 3.

Eze. xii. 18.

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K. vii. 19, 17.

1 K. iv. 6.

Chap. ix. 12; xvii. 3-11; ep. xiii. 3; xx. 1.
and overcome them,* and slay them. 8 And their dead bodies [lie] upon the broadway of the great city, the which is called, spiritually, |Sodom| and Egypt; where [their Lord also was crucified]. 9 And [some] of the peoples, and tribes, and tongues, and nations [see] their dead bodies three days and a half, and [their dead bodies] do they not suffer to be put into a tomb. 10 And [they who are dwelling upon the earth] rejoice over them, and make merry, and ||gifts|| will they send one to another,—1 because [these two' prophets] tormentcd them that were dwelling upon the earth.

11 And <after the three' days and a half> |a spirit of life from God| entered within them, and they stood upon their feet; and |great fear| fell upon them who were beholding them.*

12 And they heard a loud voice out of heaven, saying unto them—

Come up hither! And they went up into heaven} in the cloud, and 1 the enemies |beheld them.

13 And ||in that' hour|| there came to be a great earthquake*; and |the tenth of the city| fell, and there were slain, in the earthquake, names of men—seven thousand. And ||the rest|| became |greatly afraid|, and gave glory unto the God of heaven.b

14 ||The second Woe|| hath passed away,—lo! the third Woe cometh speedily.1

15 And [the seventh' messenger] sounded; and there came to be loud voices in heaven, saying—

The kingdom of the world hath become [the kingdom] of our Lord,* and of his Christ,* and he shall reign unto the ages of ages.m

16 And <the twenty-four elders who |before God| dot it upon their thrones> fell down upon their faces, and rendered homage unto God,17 saying—We give thanks unto thee, O Lord God, the Almighty,™ Who is,* and Who was; because thou hast takenthy great power, and hast become king.p

17 And [the nations] were angered*; and thine anger [came], and the fit time of the dead, to be vindicated,* and to give their reward unto thy servants the prophets,* and unto the saints, and unto them who revere thy name—the small and the great,* and to despoil them who were despoiling the earth.

18 And the sanctuary of God which is in heaven [was opened], and the ark of his covenant in his sanctuary* [appeared], and there came to be lightnings, and voices, and thunderings,* and an earthquake, and great hail.b

12 And ||a great sign|| appeared in heaven; a woman arrayed with the sun, and |the moon| beneath her feet, and |upon her head| a crown of twelve stars; 1 and she was with child, and cried out, being in parvis and in anguish to bring forth. 3 And there appeared another sign in heaven; and lo! a great red dragon,—4 having seven heads and ten horns,* and [upon his heads] seven' diadems; 4 and [his tail] dreweth the third part of the stars of heaven, and did cast them to the earth.* And |the dragon| stood before the woman who was about to bring forth, that <as soon as she should bring forth> he might devour her child. 5 And she brought forth a son, a manchild,* who was about b to shepherd all' the nations with a sceptre of iron;* and her child was caught away unto God and unto his throne. 6 And [the woman] fled into the desert, where she hath a place prepared of God, that ||there!|| they should nourish her a thousand, two hundred, and sixty days. 7 And there came to be war in heaven: Michael1 and his messengers [going forth] to war with the dragon; and |the dragon| fought, and his messengers; 8 and he prevailed not, neither was place found for them, any longer, in heaven. 9 And the great dragon was cast out,—the ancient serpent,* he that is called Adversary and the Satan,* that deceiveth the whole habitable world,—he was cast to the earth, and his messengers |with him| were cast. 10 And I heard a loud voice in heaven, saying—

Now|| hath come the salvation, and the power, and the kingdom of our God, and the authority* of his Christ; Because the accuser of our brethren hath been cast out, who was accusing them before our God day and night; 11 And [they] overcame him by reason of the blood of the Lamb, and by reason of their witnessing' word, and they loved not their life|even unto death|.

12 ||For this cause|| be joyful, O heavens,* and ye who |therein| are tabernacling. Woe! unto the earth, and thesea.becausethe Adversary hath come down unto you, having great wrath—knowing that |but a little' season| he hath.

13 And <when the dragon saw that he was cast to the earth> he pursued the woman who had brought forth the manchild. 14 And there were given unto the woman the two' wings of the great eagle, that she might fly into the desert, into
THE REVELATION XII. 15—17; XIII. 1—18; XIV. 1—7.

her place,—where she is nourished, a season and seasons and half a season, from the face of the serpent. And the serpent cast out of his mouth, after the woman, water as a river, that he might cause her to be carried away by the stream. And the earth helped the woman, and the earth opened her mouth, and swallowed up the river which the dragon cast out of his mouth. And the dragon was angered against the woman, and went away to make war with the rest of her seed— with them who were keeping the commandments of God, and holding the witness of Jesus; and he stood upon the sand of the sea.

13 And I saw, out of the sea a wild-beast coming up; having ten horns and seven heads, and upon his horns ten diadems, and upon his heads names of blasphemy. And I saw one of his heads, showing that it had been slain unto death, and the stroke of his death was healed. And the whole earth marvelled after the wild-beast, and did homage unto the dragon, because he gave his authority unto the wild-beast; and they did homage unto the wild-beast, saying—Who is like unto the wild-beast? and Who can make war with him?

And there was given unto him, a mouth speaking great things and blasphemies; and it was given unto him to act forty and two months. And he opened his mouth for blasphemy against God, to blaspheme his name, and his tent,—them who in heaven were tabernacles.

And he causeth the earth, and them who therein are dwelling, that they shall do homage unto the first wild-beast, whose stroke of death was healed. And he doeth great signs, so that even fire he causeth to be coming down unto the earth before men; and he deceiveth them who are dwelling upon the earth, by reason of the signs which it was given him to do before the wild-beast,—saying unto them who are dwelling upon the earth, that they should make an image unto the wild-beast who hath the stroke of the sword, and yet did live. And it was given unto it, to give spirit unto the image of the wild-beast, in order that the image of the wild-beast should both speak and should cause that as many as should not do homage unto the image of the wild-beast should be slain. And he causeth all— the small and the great, and the rich and the poor, and the free and the bond, that they should give unto them a mark, upon their right hand or upon their forehead; and that no one should be able to buy or to sell, save he that hath the mark, the name of the beast, or the number of his name.

15 And I saw another wild-beast, coming up out of the earth; and he had two horns, like unto a lamb, and began speaking as a dragon. And all the authority of the first wild-beast he useth before him; and causeth the earth, and them who therein are dwelling, that they shall do homage unto the first wild-beast, whose stroke of death was healed. And he doeth great signs, so that even fire he causeth to be coming down unto the earth before men; and he deceiveth them who are dwelling upon the earth, by reason of the signs which it was given him to do before the wild-beast,—saying unto them who are dwelling upon the earth, that they should make an image unto the wild-beast who hath the stroke of the sword, and yet did live. And it was given unto it, to give spirit unto the image of the wild-beast, in order that the image of the wild-beast should both speak and should cause that as many as should not do homage unto the image of the wild-beast should be slain. And he causeth all—the small and the great, and the rich and the poor, and the free and the bond,—that they should give unto them a mark, upon their right hand or upon their forehead; and that no one should be able to buy or to sell, save he that hath the mark, the name of the beast, or the number of his name.

14 And I saw, and lo! the Lamb standing upon the mount Zion,—and with him a hundred and forty-four thousand, having his name and his Father's name written upon their foreheads. And I heard a sound out of heaven, as the sound of many waters and as the sound of loud thunders; and the sound which I heard was as of harp-singers harping with their harps. And they sing as it were a new song before the throne, and before the four living creatures and the elders. And no one was able to learn the song, save the hundred and forty-four thousand, who had been redeemed from the earth.

And I saw another messenger, flying in mid-heaven, having an age-alighting glad-message to announce unto them who are dwelling upon the earth, even unto every nation and tribe and tongue and people, saying with a loud voice—
Fear God and give him glory, because the hour of his judging is come; and do homage unto him that made heaven and the earth and sea and fountains of waters.

And another, a second [messenger] followed, saying—

Fallen! fallen! is Babylon the great, who <of the wine of the wrath of her lewdness> hath caused all the nations to drink.

And another, a third messenger followed them, saying with a loud voice—

If anyone doeth homage unto the beast and his image, or if anyone receiveth the mark of his name.

Who shall in anywise not be put in fear, one (saith the Spirit) that they may rest Write!

Happy! the dead who in the Lord do die Write!

Yea! (saith the Spirit) that they may rest Write!

And I saw, and lo! a white cloud, and upon the cloud one sitting like unto a son of man, having upon his head a crown of gold, and [in his hand] a sharp sickle.

And another messenger came forth out of the sanctuary, crying out with a loud voice, unto him that was sitting upon the cloud—

Thrust in thy sickle, and reap; because the harvest of the earth is ripe.

And he that was sitting upon the cloud [thrust in] his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great wine-press of the wrath of God. And the wine-press was trodden outside the city, and there came forth blood out of the wine-press, even unto the bits of the horses, at a distance of a thousand six hundred furlongs.

And I saw another sign in heaven, great and marvellous,—seven messengers having seven plagues [the last], because [in them] was ended the wrath of God.

And I saw as a glassy sea mingled with fire, and them who escape victorious from the beast, and from his image, and from the number of his name, standing upon the glassy sea, having harps of God; and they sing the song of Moses the servant of God and the song of the Lamb, saying—

Great and marvellous are thy works, Lord, God, the Almighty!

Righteous and true are thy ways, O King of the ages!

Who shall in anywise not be put in fear, Because [alone] full of lovingkindness; Because [all the nations] will have come, and will do homage before thee,

Because [thy righteous deeds] were made manifest?

And after these things I saw, and the sanctuary of The Tent of Witness in heaven was opened; and the seven' messengers who had the seven plagues [came forth] out of the sanctuary clothed with a [precious] stone, pure, bright, and girt about the breasts with girdles of gold.

And [one of the four] living creatures gave unto the seven' messengers, seven golden bowls, full of the wrath of God who liveth unto the ages of ages. And the sanctuary was filled with smoke by reason of the glory of God, and by reason of his power; and no one was able to enter into the sanctuary until the seven' plagues of the seven' messengers should be ended. And I heard a loud' voice, out of the sanctuary; saying unto the seven' messengers—

Go, and be pouring out the seven bowls of the wrath of God unto the earth.

And the messenger [thrust in] his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great wine-press of the wrath of God. And the wine-press was trodden outside the city, and there came forth blood out of the wine-press, even unto the bits of the horses, at a distance of a thousand six hundred furlongs.

And I saw another sign in heaven, great and marvellous,—seven messengers having seven plagues [the last], because [in them] was ended the wrath of God. And I saw as a glassy sea mingled with fire, and them who escape victorious from the beast, and from his image, and from the number of his name, standing upon the glassy sea, having harps of God; and they sing the song of Moses the servant of God and the song of the Lamb, saying—

Great and marvellous are thy works, Lord, God, the Almighty!

Righteous and true are thy ways, O King of the ages!

Who shall in anywise not be put in fear, Because [alone] full of lovingkindness; Because [all the nations] will have come, and will do homage before thee,

Because [thy righteous deeds] were made manifest?

And after these things I saw, and the sanctuary of The Tent of Witness in heaven was opened; and the seven' messengers who had the seven plagues [came forth] out of the sanctuary clothed with a [precious] stone, pure, bright, and girt about the breasts with girdles of gold.

And [one of the four] living creatures gave unto the seven' messengers, seven golden bowls, full of the wrath of God who liveth unto the ages of ages. And the sanctuary was filled with smoke by reason of the glory of God, and by reason of his power; and no one was able to enter into the sanctuary until the seven' plagues of the seven' messengers should be ended. And I heard a loud' voice, out of the sanctuary; saying unto the seven' messengers—

Go, and be pouring out the seven bowls of the wrath of God unto the earth.

And the messenger [thrust in] his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great wine-press of the wrath of God. And the wine-press was trodden outside the city, and there came forth blood out of the wine-press, even unto the bits of the horses, at a distance of a thousand six hundred furlongs.

And I saw another sign in heaven, great and marvellous,—seven messengers having seven plagues [the last], because [in them] was ended the wrath of God. And I saw as a glassy sea mingled with fire, and them who escape victorious from the beast, and from his image, and from the number of his name, standing upon the glassy sea, having harps of God; and they sing the song of Moses the servant of God and the song of the Lamb, saying—

Great and marvellous are thy works, Lord, God, the Almighty!

Righteous and true are thy ways, O King of the ages!

Who shall in anywise not be put in fear, Because [alone] full of lovingkindness; Because [all the nations] will have come, and will do homage before thee,

Because [thy righteous deeds] were made manifest?

And after these things I saw, and the sanctuary of The Tent of Witness in heaven was opened; and the seven' messengers who had the seven plagues [came forth] out of the sanctuary clothed with a [precious] stone, pure, bright, and girt about the breasts with girdles of gold.

And [one of the four] living creatures gave unto the seven' messengers, seven golden bowls, full of the wrath of God who liveth unto the ages of ages. And the sanctuary was filled with smoke by reason of the glory of God, and by reason of his power; and no one was able to enter into the sanctuary until the seven' plagues of the seven' messengers should be ended. And I heard a loud' voice, out of the sanctuary; saying unto the seven' messengers—

Go, and be pouring out the seven bowls of the wrath of God unto the earth.
3 And the second poured out his bowl into the sea; and it became blood, as of a dead man, and every living soul died— as regardeth the things in the sea.

4 And the third poured out his bowl into the rivers, and the fountains of waters; and they became blood.

5 And I heard the messenger of the waters, saying—

Righteous art thou, Who art, and Who wast, Who art full of lovingkindness,—in that these things thou hast adjudged; because [blood of saints and prophets] poured they out, and [blood, unto them] hast thou given to drink:— Worthy they are!

6 Because [blood of saints and prophets] poured they out, and [blood] unto them hast thou given to drink:— Worthy they are!

7 And I heard the altar saying—

Yeas! Lord, God, the Almighty: True and righteous, are thy judgments!

8 And the fourth poured out his bowl upon the sun; and it was given unto it, to scorch mankind with fire; and mankind were scorched with a great scorching heat, and they blasphemed the name of God who had authority over these plagues, and repented not to give him glory.

9 And the fifth poured out his bowl upon the throne of the beast; and his kingdom became darkened, and they began to gnaw their tongues by reason of the pain,— and they blasphemed the God of heavens by reason of their pain, and by reason of their ulcers, and repented not of their works.

10 And the sixth poured out his bowl upon the great river [the] Euphrates; and the water thereof was dried up, that the way might lie prepared, of the kings who were rising of the sun.

12 And the sixth poured out his bowl upon the great river [the] Euphrates; and the water thereof was dried up, that the way might lie prepared, of the kings who were rising of the sun.

13 And I saw <out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false-prophet> three impure spirits, as frogs; for they are spirits of demons, doing signs, which are to go forth unto the kings of the whole habitable earth, to gather them together unto the battle of the great day of God the Almighty. —

14 And there came to be lightnings, and voices, and thunders; and [a great earthquake] took place,— such as had never taken place since men came to be on the earth,— such a mighty earthquake, so great; and the great city became divided into three parts, and the cities of the nations fell; and [Babylon the Great!] was brought into remembrance before God, to give unto her the cup of the wine of the wrath of his anger; and [every inland] fled, and [mountains] were not found. And [great hail, as talents] cometh down out of heaven upon mankind; and men blasphemed God, by reason of the plague of hail,— because the plague thereof was exceeding great.

15 Lo! I come as a thief!

17 And of the seven' messengers who had the seven' bowls came, and spake with me, saying—

Hither! I will point out to thee the judgment of the great harlot, who sitteth upon many waters, with whom the kings of the earth committed lewdness,— and they who were dwelling upon the earth were made drunk with the wine of her lewdness.

18 And he carried me away into a desert in spirit. And I saw a woman, sitting upon a scarlet wild-beast full of names of blasphemy, having seven heads and ten horns. And <the woman] was arrayed with purple and scarlet, and decked with gold and precious stones and pearls,— having a cup of gold in her hand, full of abominations and the impurities of her lewdness; and upon her forehead a name written, a secret:

Babylon the great, the Mother of the Harlots and of the Abominations of the Earth.

19 And I saw the woman, drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I was astonished, when I beheld her, with great astonishment. And the messenger said unto me—

Wherefore wast thou astonished? I will tell thee the secret of the woman, and of the wild-beast that carrieth her, which hath the seven' heads and the ten' horns.

20 The wild-beast which thou sawest was, and is not, and is about to come up out of the abyss, and into destruction goeth away. And they who are dwelling upon the earth, whose name is not written upon the book of life* from the foundation of the world, will be astonished, when they see the wild-beast, because it was, and is not, and shall be present.
Here is the mind that hath wisdom. The seven heads are seven mountains whereupon the woman sitteth; and they are seven kings: the five have fallen, and the other hath not yet come; and whatsoever he shall come a little while must he remain, and the wild-beast which was and is not. And he is an eighth, and is of the seven, and into destruction goeth away.

Waters which thou sawest, where the harlot sitteth are peoples and multitudes and nations and tongues. And the ten horns which thou sawest are ten kings, who, indeed, have not received sovereignty as yet, but authority, as kings, for one hour shall receive, with the wild-beast. These have one mind, and their power and authority unto the wild-beast they give. These, with the Lamb, will make war; and the Lamb will overcome them, because he is Lord of lords and King of kings, and they who are with him are called and chosen and faithful.

For God hath put into their hearts, to do his mind, and to do one mind, and to give their sovereignty unto the wild-beast, until the words of God shall be completed. And he saith unto me—Thewaters which thou sawest, where the harlot sitteth are peoples and multitudes and nations and tongues. And the ten horns which thou sawest, and the wild-beast these shall hate the harlot, and desolate shall make her, and naked, and her flesh shall they eat, and herself shall they burn up with fire. For God hath put into their hearts, to do his mind, and to do one mind, and to give their sovereignty unto the wild-beast, until the words of God shall be completed. And the woman whom thou sawest is the great city, which hath sovereignty over the kings of the earth. After these things I saw another messenger, coming down out of heaven, having great authority; and the earth was illuminated with his glory. And he cried out, with a mighty voice, saying—Fallen! fallen is Babylon the Great, and hath become a habitation of demons, and a prison of every impure spirit, and a prison of every impure and hated bird; because in her heart she saith—I am Queen, and widow am I not. And grief in nowise shall I see! Therefore in one day shall have come her plagues—death and grief and famine; and with fire shall she lie burned up;—because mighty is the Lord God who hath judged her. And they shall weep and wail over her—shall the kings of the earth who with her committed lewdness and waxed wanton, as soon as they see the smoke of her burning, afar off standing, because of their fear of her torment, saying—Alas! alas! the great city! Babylon, the mighty city!

When the fruit of the coveting of thy soul Hath departed from thee, And all things rich and bright Have perished from thee; And no more, in anywise, for them shall they seek. The merchants of these things, who were enriched by her, afar off shall stand, because of their fear of her torment, weeping and grieving. As she also rendered, And double the double, According to her works.

And the ten horns which thou sawest are ten kings, who, indeed, have not yet received sovereignty as yet, but authority, as kings, for one hour shall receive, with the wild-beast. These have one mind, and their power and authority unto the wild-beast they give. These, with the Lamb, will make war; and the Lamb will overcome them, because he is Lord of lords and King of kings, and they who are with him are called and chosen and faithful.

Chap. xiii. 18. Jer. ix. ii; Is. xiii. 21; xxxiv. 14; cp. Lev. xvii. 7 (Heb.); 2 Ch. xi. 16 (Heb.).
Chap. xiii. 1 ff. Jer. ix. ii; Is. xiii. 21; xxxiv. 14; cp. Lev. xvii. 7 (Heb.); 2 Ch. xi. 16 (Heb.).
Chap. xiii. 1 ff. Jer. ix. ii; Is. xiii. 21; xxxiv. 14; cp. Lev. xvii. 7 (Heb.); 2 Ch. xi. 16 (Heb.).
Ps. cxlviii. 7 (Heb.).
Ps. lxix. 27.
Is. xxxi. 9; Dan. iv. 30; Jer. vi. 9, 45, 50.
Ps. cxxxvii. 7; Jer. i. 15, 29.
Eze. xxxvii. 36, 31.
Is. liv. 7 ff.; Jer. i. 84.
Eze. xxxvi. 16 f.; xxvii. 30, 33; Ps. lxxxiv. 4 (Sept.); Eze. xxxvii. 35; cp. Is. xxxiii. 17.
Dan. iv. 30; Eze. xxvi. 17.
Jer. iv. 28.
Eze. xxvi. 17.
Jer. li. 6, 9, 45, 50. Ps. cxliv. 7; Jer. ii. 19, 30; Ps. lxxxix. 29, 30.
Alas! alas! the great city!
She that was arrayed in fine linen, and purple, and scarlet,
And decked with gold, and precious stone, and pearl,—

That in one hour hath been laid waste such great wealth as this!

And every pilot, and every passenger, and mariners, and as many as by the sea carry on traffic—afar off did stand, and they cried out, seeing the smoke of her burning,*
saying—

What city is like unto the great city?b

And they cast dust upon their heads, and cried out, weeping and grieving, saying—

Alas! alas! the great city!
Whereby were made rich all that had ships in the sea, by reason of her costliness,—

That in one hour she hath been laid waste!c

Be glad over her, thou heaven!d
And ye saints, and ye apostles, and ye prophets:
For that God hath exacted your vindication from her.*

And one mighty messenger lifted a stone, as it were a great millstone, and cast it into the sea, saying—

Thus, with main force! shall she be cast down, Babylon the great' city,—
And in no wise be found any more!

And sound of harp-singers, and musicians, and flute-players, and trumpeters,—
In no wise be heard in thee any more!;
And any' artisan' [of any art],—
In no wise be found in thee any more;
And sound of millstone,—
In no wise be found in thee any more;

And light of lamp,—
In no wise shine in thee any more;
And voice of bridegroom and bride,—
In no wise be heard in thee any more;

Because [thy merchants] were the great ones of the earth,
Because [with thy sorcery] were all the nations deceived:

And in her [blood of prophets and saints] was found,—
And of all who had been slain upon the earth.

After these things I heard as it were, a loud voice of many multitudes in heaven, saying—

Hallelujah!e

The salvation and the glory and the power of our God!

Because [true* and righteous] are his judgments*b;
Because he hath judged the great harlot, who, indeed, corrupted the earth with her lewdness,—

And hath avenged the blood of his servants at her hand.č

And [a second time]! have they said—

Hallelujah!

And [her smoke] ascended unto ages of ages.d

And the twenty-four elders and the four living creatures [fell down], and did homage unto God, who sitteth upon the throne,* saying—

Amen! Hallelujah!

And [a voice] from the throne came forth, saying—

Be giving praise unto our God, all ye his servants, ye that revile him, the small and the great.f

And I heard as a voices of a great multitude, and as a voice* of many waters, and as a voice* of mighty thunders, saying—

Hallelujah!

Because the Lord, [our] God, the Almighty [hath become king].b

Let us rejoice and exult, and give glory unto him,
Because the marriage of the Lamb [is come], and [his wife] hath made herself ready;

And it hath been given unto her, that she should be arrayed in fine linen, bright, pure, for [the fine linen] is [the righteous acts of the saints].

And he saith unto me—

Write!

[Happy] they who unto the marriage supper of the Lamb! have been bidden:
And he saith unto me—

[These] words! are [true] [words] of God!

And I fell down at his feet, to do him homage; and he saith unto me—

See! [thou do it] not! [A fellow-servant] am I, of thee and of thy brethren who have the witness of Jesus: unto God do homage!

For [the witness of Jesus] is the spirit of the prophesies,

And I saw heaven, set open, and lo! a white horse, and [he that was sitting thereon] [called] Faithful, and True; and [in righteousness] doth he judge and make war; and [his eyes] are a flame of fire,* and [upon his head] are many diadems, having [a name] written, which [no one] knoweth, but [himself], and arrayed with a mantle sprinkled with blood,* and his name hath been called—

The Word of God.

* Is. xxxiv. 8; Eze. xxvi. 13. 1 Or: "artist." 2 Jer. xxx. 10 (Heb.). 3 Is. xxiii. 8; lviii. 9. 4 Is. xlv. 25; chap. xii. 12. 5 Ps. civ. 43. 6 Jer. li. 49. 7 Ps. civ. 35. 8 Or: "real." 9 Deu. xxxii. 4; Ps. xix. 9; cxix. 137. 10 Deu. xxxii. 43; 2 K. ix. 7. 11 Is. xxiii. 10. 12 Is. vi. 1; Ps. xcvii. 8. 13 Ps. cxxxiv. 1; cxxxi. 1; xxii. 23; cxv. 13. 14 Or: "sound." 15 Dan. x. 6; Eze. i. 24; xiii. 2 (Heb.); Ps. civ. 35; xcvii. 1; xxvi. 1; Am. iv. 15; Sep. 4; chap. xxii. 8. 16 Eze. i. 1. 17 Or: "real." 18 Ps. xxxvi. 13. 19 Dan. x. 6. 20 Is. lxiii. 1, 2.
And when the thousand years were past, then Satan was loosed from the prison, and Satan went out to deceive the nations which are in the four corners of the earth, of the wild beast and of the false prophet, to gather them together into the battle of the great day of God Almighty.

And he gathered them together into the battle: the numbering of them was as the sand of the sea.

And they went up over the breadth of the earth, and surrounded the camp of the saints, and the beloved city. And there came down fire out of heaven, and devoured them. And not a living soul was found in the city.

And so the great city was divided into three parts by fire. And they burned the wild beast and the false prophet. And the power of Satan was thrown down to earth. And they knew not that it was the hour of their visitation.

And the smoke of their torment rose up forever and ever. And they had no rest day or night, until the thousand years were ended. Then God set his seal upon them, so that they might not deceive the nations any more, until the thousand years were ended. And after this the Accuser shall be loosed from his prison, and will go forth to deceive the nations that are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations which are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations that are in the four corners of the earth. And he will be called the Accuser, and the Adversary of the saints. And he will be loosed from his prison, and will go forth to deceive the nations that are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations that are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations that are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations that are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations that are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations that are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations that are in the four corners of the earth. And he was loosed from his prison, and went out to deceive the nations that are in the four corners of the earth.
And death shall be no more,
And grief and outcry and pain shall be no more:

Lo! I make all things new.

And he that was sitting upon the throne said—

Lo! I make all things new. And he said—

Write! because these words are faithful and true.

And he said unto me—

Accomplished.

I am the Alpha and the Omega, the Beginning and the End:

He that is thirsty will give of the fountain of life freely.

He that overcometh shall inherit these things,

And I will be to him a God, and he shall be to me a son;

But as for the timid, and disbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all the false, their part is in the lake that burneth with fire and brimstone, which is the second death.

And there came one of the seven messengers which had the seven bowls, that were full of the seven last plagues, and spake with me, saying—

Hither! I will point out to thee the bride, the wife of the Lamb.

And he carried me away, in spirit, unto a mountain great and high, and pointed out to me the holy city, Jerusalem, coming down out of heaven, like unto a stone most precious, as a jasper stone, shining as crystal;

And I saw no river therein; for the Lord, God Almighty, is the sanctuary thereof, and the Lamb.

And the city hath no need of the sun, nor of the moon, that they should shine therein; for the glory of God illumineth it, and the lamp thereof was the Lamb.

And the nations shall walk through her light; and the kings of the earth do bring their glory into it, and the gates thereof shall in nowise be shut by day, neither by night; in fact, shall not be there; and they shall bring the glory and the honour of the nations into it.

And in nowise shall there enter into it, anything common, or he that doeth abomination and falsehood, but only they who are written in the Lamb's book of life.

And he pointed out to me a river of water of life, bright as crystal, issuing forth out of the throne of God and of the Lamb, in the midst of the broadway thereof. And on this side of the river and on that side was a tree of life, bearing twelve crops of fruit, every several month yielding its fruit; and the leaves of the tree were for the healing of the nations.

And no curse shall be any more; and the throne of God and of the Lamb shall be therein, and his servants will render divine service unto him, and they shall see his face, and his name shall be upon their foreheads.

And night shall be no more; and they have no need of the light of a lamp or the light of a sun, because the Lord, God will give them light, and they shall reign unto the ages of ages.

And he said unto me—

These words are faithful and true; and the Lord, the God of the spirits of the prophets hath sent his messenger, to point out unto his servants, the things which must needs come to pass with speed.

Lo! I come speedily!
8 And I, John, am he that was hearing and seeing these things; and when I had heard and seen, I fell down to do homage at the feet of the messenger who had been pointing out unto me these things, and he saith unto me—

9 See thou do it not! A fellow-servant am I, of thee, and of thy brethren the prophets, and of them who keep the words of this scroll; unto God do homage.

10 And he saith unto me—

11 He that is doing unjustly let him do unjustly; and he that is filthy let him be made filthy; and he that is righteous let him do righteousness; and he that is holy let him be hallowed;—

12 Lo! I come speedily,

13 My reward is with me, to render unto each one as his work is.

14 I am the A and the Z, the Beginning and the End.

15 Happy are the ones washed in their robes, and by the gates they may enter into the city.

16 Outside are the dogs, and the sorcerers, and the unclean, and the murderers, and the idolaters, and every one loving and doing falsehood.

17 I, Jesus, have sent my messenger to bear witness unto you of these things, for the assemblies.

18 I am the Root and the Offspring of David, The bright and the morning Star.

19 And the Spirit and the Bride say—Come!

20 He that heareth let him come,—He that is athirst let him take of the water of life freely.

21 The favour of the Lord Jesus Christ be with the saints.
APPENDIX.

ABYSS. It is easy to say that this word, according to its derivation, signifies "bottomless"; and that it is sometimes employed, more generally, to denote the unfathomed, boundless, enormous; but its chief interest, as a N. T. word, lies in the question how far it is synonymous with "hades." SufFice it here to connect it with that larger subject, and to observe that in the Christian Writings it occurs only in the following places: Lu. viii. 31; Ro. x. 7; Rev. ix. 1, 2, 11; xi. 7; xvii. 8; xx, 1, 3.

AGE. To trace the Biblical development of the Ages is to gain a point from which many far-reaching observations may be made. The first thing to note is, that the idea of an "age" is one of comparatively slow growth. The biblical parent of the Greek kaios is the Hebrew olam, and the root conception of olam is concealed duration. Concealed duration is naturally unknown and unbound; and it should be carefully remembered that it is from the fundamental conception of the nouns olam and kaios that the force of the qualifying terms edem and aionios springs. (See below on Age-abiding.) The second thing to observe is, that duration does not fall into "ages" until it acquires character, and there is a transition of the times from one character into another. Only by degrees can a period round itself off into a "golden age," and then, by some observable transition, the time become so changed as to appear as only a "silver age" in comparison; or "an age of barbarism" undergo such an amelioration as to become gradually merged into "an age of civilization." Accordingly it is von tilz who gives "the Age of Mosaic" with oldenses in the plural. The third thing to notice is, that "ages" may be so modified by local conditions as to vary with country and sphere; so that the ages in different lands may be far from simultaneous. While one country is advancing in civilization or religion, another may be receding. A golden age may not be world-wide; a barbarous period may not affict all lands at once; and an age of activity in one direction may be an age of stagnation or reaction in another. In the ages may overlap and interface and interchange; and the result may be one of the utmost complexity, calling for the most thoughtful and guarded phraseology of "an age of transition." Nay, the Hebrews, changed into the "Mosaic," and yet for other nations remain patriarchal still. "The Mosaic age" may be the only experience which the Gentiles have to tell him; whereas, once assume the existence of an idiom, and then all periphery is at an end—"sodes, eucharis, and the ten aionios and the ten ages of the world," of which the Hebrews have no notion. Against this fundamental notion in the well known idiomatic phrase "dias aionia lima (lit. "into or unto the ages";) in the interpretation of which it is the more necessary that the old dispensations be ignored, and each word be pressed on its individual merits. The reader will be continually teased by feeling that he is being referred to some particular and pre-eminent age, which ought to be well-known, while all the time it is unknown. He may say: "Unto the age—unto what age?" and there will be nothing to continue it to tell him; whereas, once assume the existence of an idiom, and then all periphery is at an end—sodes, eucharis, and the ten aionios and the ten ages of the world; of which the Hebrews have no notion. The Age-abiding: that is, lasting for an indefinite or perpetual age; or abiding from age to age. The reasons for adopting this rendering of the Greek adjective aionios are: (1) to keep up a close connection with the word "age" as the translation, in this New Testament, of the cognate noun aion; (2) and to avoid, as too restricted, the confinement of the idea to any particular, limited age. It is true that aion does not of itself mean absolute eternity; otherwise it would not submit to be multiplied by itself, as in the familiar phrase "aions of aions," which would then be equivalent to "eternities of eternities."; and it is further true that, in the history of divine revelation, aionios puts a dispensational limit upon itself, so far as that the dawn of a new aion or "age" serves to close and exclude an old aion or "age," the end of which was of aforesaid concealed in the mist of an undefined futurity (cp. note on "Age," above). But with all this, it is most important to remember that "age" is not the primary meaning of aion; rather, "duration indefinitely extended." Moreover, it seems to be so clothed with this more primitive significance, that the qualifying word aionios comes to dilute and abridge its meaning to this fundamental notion in the well known idiomatic phrase "dias aionia lima (lit. 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gather about it. The "call" of the glad-message can be read by everyone who cares to inform himself; the separation of the standing and living to which the summons is addressed can equally assuage and set, and so the lofty ideal set before the assembly of the Son of God may soon disclose itself to the humble and ardent inquirer. It must be the fate of few who have entered God's kingdom to attain to such a position that they can look out from the walls of Jerusalem and waken the dead to life. In the meantime it is a duty to all who love the Lord to gather about the place of assembly and to stand at the post assigned to them. May every Christian labor to become a ".vaunting boast," to become a "rally point," to become a "star," to become a "coast," to become a "testament," or a "covenant." According to Lu. xxii. 38 and 1 Co. xi. 25, the word "name" was prefixed to "diaskeuë" and this at once sends us to Jer. xxxii. 32 and xxxiii. 20, where old and new are brought into contrast (cp. He. viii. 18). This is the high way by which the word "diaskeuë" comes into our Christian language. It was in the presence of Jeremiah into the upper room at Jerusalem. Under these circumstances it is confidently submitted that the same meaning must hold good throughout: if it was a "testament" at the Last Supper, then it must have been a "testament" in Jeremiah, and a "covenant" in Exodus—which even the A. V. does not affirm; whereas working in the opposite direction, if it was a "covenant" in Exodus and a "covenant" in Jeremiah, as even the A. V. has it, then the word must have meant "covenant" and not "testament" on the lips of our Lord and in the letter of his Apostle. It is granted that "diaskeuë" in the classics sometim es means "will," changing trans to express contempt for the Philistine god, and perhaps alluding to the connection between flies and dung or putrid things. 

BAPTISM. See immersion.

BEELZEBUL (Beelzeboul). This and not "Beelzebub" is the form ordinarily found in Greek New Testaments; but Westcott and Hort print the latter as the true form. Beelzeboul was the beelzeboule, the "Lord's heavenly dwelling." (App. to Introduction, p. 159.) "Baal-zebub," we may observe, however, is found in 2 K. i. 2, 5, 6, and signifies "Lord of Baalsheba," or, the temple of Baalsheba, which was here a kind of Baal. "Baal" and "Beelzeboul" are associated in the person of Belshazzar, who was the Persian Baalzebul, the god of Belshazzar, and the last king of the Jewish monarchy. (See esp. Ezek. xxiii. 36-38; 2 K. ii. 19-21.) The word is used in a simple appellative, or descriptive epithet, in which cases the meaning comes to the front, and the word should be translated more commonly, the word is an official title, or a personal name; hence, in the majority of its occurrences, it is here merely transferred. It is impossible to be accurately used in every clause, whether it should not be transferred or whether it should be transferred. 

Or, "Anointed," a term to be understood by the types and prophecies found in the law and prophets. (1 Cor. iii. 16; 10. 11; 2 Co. iii. 13; 2 Jn. 1; 3 John 7; Izr. 2-5; Izr. 1-3; Dan. ix. 25, 26; and by the great fact stated in Mt. iii. 16; Acts iv. 31; Acts iv. 30; and the form 30.) Sometimes the word is used as a simple appellative, or descriptive epithet, in which case the meaning comes to the front, and the word should be translated more commonly, the word is an official title, or a personal name; hence, in the majority of its occurrences, it is here merely transferred. It is impossible to be accurately used in every clause, whether it should not be transferred or whether it should be transferred.

The N. T. word diastele signifies "covenant," because it is the Sep. rendering of the Heb. b'rith, which everywhere in the O. T. means covenant and covenant only. This argument from Septuagintal usage is immensely strengthened by observing along what a highway the word is used in the N. T. Let us look at these two points in succession. That "covenant" in the meaning of b'rith is sufficiently attested by the fact that the Oxford "Lexicon" assigns it to no other. If, however, we pass from lexical authority to actual usage, we discover the most abundant and varied evidence of "covenant" being the meaning of b'rith. It is a word in common use to denote all sorts of covenants between all sorts of persons; e.g., between Abraham and Isaac (Gen. xxiv. 22-27). It is used in such a sense as the word "covenant" is in the Heb. and Lat. (xxxiv. 44), Joshua and Hulom (Jos. ix. 16), Solomon and Hiram (1 K. v. 1-2) to instance only a few examples out of the many. It is used in such a sense as the word "covenant" is in the Heb. and Lat.; the word b'rith even being passed from the human to the divine, or from the divine to the human, as to fix the sense in the larger application by the force of the surrounding context. I will never break my covenant (b'rith, diastele) with you; and ye shall make no covenant (b'rith, distale) with the inhabitants of this land (Dg. ii. 1, 2). And it should be observed that never once, as between man and man, does b'rith mean a "tryst," a "meeting," to come into force when the testator is dead. Advancing now to the second point. The word diastele first appears in the N. T. over the Lord's table, from the lips of the Lord himself: "This is my blood of the covenant (b'rith, diastele)" (Mt. xxii. 20; Mk. xiv. 24); The words "blood of the diastele" are from Exo. xxiv. 8, from which passage we learn that there was a diastele entered into as a "testament," or a "covenant." According to Lu. xxii. 38 and 1 Co. xi. 25, the word "name" was prefixed to diastele; and this at once sends us to Jer. xxxii. 32 and xliv. 20, where old and new are brought into contrast (cp. He. viii. 18). This is the high way by which the word diastele comes into our Christian language. It was in the presence of Jeremiah into the upper room at Jerusalem. Under these circumstances it is confidently submitted that the same meaning must hold good throughout: if it was a "testament" at the Last Supper, then it must have been a "testament" in Jeremiah, and a "covenant" in Exodus—which even the A. V. does not affirm; whereas working in the opposite direction, if it was a "covenant" in Exodus and a "covenant" in Jeremiah, as even the A. V. has it, then the word must have meant "covenant" and not "testament" on the lips of our Lord and in the letter of his Apostle. It is granted that diastele in the classics sometimes means "will," changing trans to express contempt for the Philistine god, and perhaps alluding to the connection between flies and dung or putrid things. 

CHRIST.

COVENANT. The N. T. word diastele signifies "covenant," because it is the Sep. rendering of the Heb. b'rith which everywhere in the O. T. means covenant and covenant only. This argument from Septuagintal usage is immensely strengthened by observing along what a highway the word is used in the N. T. Let us look at these two points in succession. That "covenant" in the meaning of b'rith is sufficiently attested by the fact that the Oxford "Lexicon" assigns it to no other. If, however, we pass from lexical authority to actual usage, we discover the most abundant and varied evidence of "covenant" being the meaning of b'rith. It is a word in common use to denote all sorts of covenants between all sorts of persons; e.g., between Abraham and Isaac (Gen. xxiv. 22-27); 1 K. v. 1-2; 2 Co. iii. 13; 2 Jn. 1; 3 John 7; Izr. 2-5; Izr. 1-3; Dan. ix. 25, 26; and by the great fact stated in Mt. iii. 16; Acts iv. 31; Acts iv. 30; and the form b'rith (xxxiv. 44), Joshua and Hulom (Jos. ix. 16), Solomon and Hiram (1 K. v. 1-2) to instance only a few examples out of the many. It is used in such a sense as the word "covenant" is in the Heb. and Lat. (xxxiv. 44), Joshua and Hulom (Jos. ix. 16), Solomon and Hiram (1 K. v. 1-2) to instance only a few examples out of the many. It is used in such a sense as the word "covenant" is in the Heb. and Lat.; the word b'rith even being passed from the human to the divine, or from the divine to the human, as to fix the sense in the larger application by the force of the surrounding context. I will never break my covenant (b'rith, diastele) with you; and ye shall make no covenant (b'rith, diastele) with the
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Scriptures (1 Co. x. 20; Rev. ix. 20); seventh that their knowledge of God causes them to "shudder" (Jas. ii. 19); and eighth that the Apostle Paul (in 1 Tim. iv. 1-5), makes a remarkable allusion to these seven; "Before dismissing this phase of the question, it should be observed in the following O. T. passages the word "demon" should appear: (xvii. 2); (xxii. 17; 2 Ch. xi. 15); Ps. civ. 57. At the same time it is right to remember the latitude with which the word was employed among heathen nations, among whom the "demons" were sometimes regarded as deities not necessarily evil; else we may fail to see that the Apostle Paul was far from needlessly offending the Athenians, whom, of course, he wished to conciliate (Ac. xvii. 29). In this version demons are never termed "devils."

EVIL ONE.
The Greek pantos may be either masculine or neuter: and therefore mean either "evil one" or "evil." But, says Trench (Parables, p. 469), "the analogy of Mat. xix. 19, 20; Ep. vi. 16; 2 Thess. iii. 3 would lead us to translate in the Lord's prayer pantos as a masculine. It was always so interpreted in the Greek Church."

GEHENNA.

This word occurs only in the following places in the New Testament: Mt. v. 22, 25, 30; x. 28; xviii. 9; xxii. 15, 33; Mk. iv. 45, 47; Lu. xi. 8; 2 Cor. iii. 6. The word itself is explained (by abbreviation from the Hebrew phrase for "the valley of the son or sons of Hinnom") gen eyes (or Hinnom); "the valley of Hinnom," or in some instances, gen eyes, (or Hinnom) gen eyes, (or Hinnom) gen, (or Hinnom)." This, according to the Oxford Greek-English, edited by Drs. Driver, Briggs and Brown, should be rendered "Hinnom" (or "Hinnom") (or "Hinnom"). Hence, it is probably the proper name masculine of the god of the Hinnites, who were the ancient inhabitants of Jerusalem, once belonging, where children were sacrificed to Moloch. Whether the N. T. use of the word does not point to some common life, must be left to the solemn consideration of the student. It would seem evident, in the N. T. at least, that a marked distinction exists between hades and gehenna; but whether the O. T. notion of "the lowest hades" did or did not approximate to the N. T. conception of gehenna, might perhaps be worthy of consideration.

GLAD-MESSAGE.

Or "good news," "joyful-tidings"; but no English word, single or compound, seems equal to the beautiful Greek word euangelion. "Glad-message" suits well the agreement of most messengers (Ac. viii. 15; Ro. x. 15); the notion of a trust (Gal. ii. 7; 1 Tim. i. 11); the purpose of a witness (Mt. xxiv. 14); and the claim for submission (Ro. i. 16). But in teaching and preaching, synonyms may be effectively interchanged. Evangellion in the N. T. deals with: (1) the kingdom (Mt. iv. 17; xii. 15); (2) the "glory of God" (2 Co. iv. 4; 1 Tim. i. 11); (3) "peace" (Ac. xix. 16; Eph. ii. 17; 1 Th. iii. 2; 2 Th. ii. 18); (4) "the grace of God" (Ro. i. 11; xv. 16; 2 Co. xi. 7); (5) the "glory of God" (Ac. xx. 24); (6) "soul" (Ac. xix. 16); (7) the "faith" (Gal. ii. 23). It is described as a "great joy" (Lu. ii. 10); and--either the general message, or a special one for a crisis--as "age-abiding" (Rev. xiv. 6). We also read of the "word" (Ac. xxvii. 7), the "hope" (Col. i. 23), the "truth" (Gal. ii. 14), the "redemption" (Eph. v. 15), and the "secret sacred" (Eph. iv. 19) of the glad-message, and the Apostle Paul speaks of "my glad-message" (Ro. ii. 16; xvii. 18; 2 Th. iii. 9); and of "our glad-message" (1 Th. i. 6; 2 Th. ii. 14). The word in the titles to the four evangelical narratives is understood to be traditional, the most ancient copies having simply "According to Matthew," etc.; at the same time there is much use in the variation of Westcott and Hort: who head each narrative in the manner just described--KATA MATTHAIW., etc. --but place the word EUANGELIION in the singular to the quartering of "Gospels," we have wished to supply the antecedent word, as that gives an adequate sense to the title in the Greek, and is the usual form of Septuagint rendering of the Hebrew shakol, which is found sixty-five times in the O. T. In order to form proper Biblical ideas of Hades it is plainly important that all the scriptures on the subject should bear upon each other. The reader will find that the Bible will materially assist in the prosecution of the enquiry; especially by its uniform rendering of shakol throughout the O. T. (Gen. xiii.), the reader can judge for himself: whether even the O. T. characterisation of hades or shakol is uniformly consistent with itself--of this also the student must form his own judgment. Let him only trace the word "hades" throughout, from Genesis to Revelation, and the whole matter will be before him; because, although there be other words (such as "soul," "death," "grave," etc.) which will have something to say on the subject, yet these other words will be sure to come well into view in the long line of contexts which will be found clustering about the one word "hades."

IMMERSION.

Early in life the translator became convinced that the meaning of the Greek verb bapxist(o)n is "to immerse." He accordingly, in the first and second editions of this work, so rendered the word. Having come to the conclusion that the duty of such Israelites as believe Jesus to be the promised Messiah is to be immersed into Him as their new leader, plainly what is true for Jew is true also for Gentile.

JESUS.

It may be worth knowing that the name of this is undoubtedly due to a combination of "Yehowah" with "salvation." "Yah is help," tersely says Dr. Davies, in explanation of the O. T. form of the same name (Yah = Yehowah = Yehovah). Alone, this proves nothing, since it cannot mean that Joshua was a divine person; but it is competent to the sacred story to invest the name with a profounder significance than it ever had before the advent of the Messiah (cp. Nu. xii. 8, 10; Exo. xxxii. 9; Lev. iv. 8; Mt. i. 11; Ph. ii. 9, 10).

JUDGE.

The biblical terms for "judge" and "judgment" become immensely more interesting when widened out to include the ideas, on the one hand, of vindicating the wronged, and on the other, of ruling in general.

KINGDOM.

The history of the King, to a large extent the history of the Kingdom: promised, presented, rejected, taken into heaven and reserved there to await a more glorious revelation (cp. Is. ix. 6, 7; Mt. iii. 2; iv. 17; xii. 33; Lu. xix. 11-27; 2 Tim. iv. 1; Rev. xvi. 14; xix. 16).

KNOW.

Important shades of meaning are: "get to know" (Jn. xvii. 7; 20), "understand" (2 Th. iii. 6; 11; 1 Cor. xi. 18; v. 20), and "approve," "acknowledge," (Ph. i. 6; Mt. xxvii. 28; Ro. viii. 20; 2 Tim. iii. 15).

MAMMON.

It is well-known that the word "mammon" denotes the Syrian god of riches. As that fact has, I believe, critically become fossilised, and its application to worldly wealth has become so blunted as to be scarcely felt, it has been deemed better to use, instead of the word Riches with a capital, so restoring to the Master's warning something of the force he intended it to wield. The word "mammon" occurs in the following places only: Mt. vi. 24; Lu. xvi. 9, 11, 13.

MARK, END OF THE GOSPEL ACCORDING TO.

After a lengthened examination of the evidence, internal, intrinsic, and transcripational, Westcott and Hort conclude that there is... no difficulty in accepting (1) that the true intended continuation of vv. 1-6 either was very early lost by the detachment of a leaf or
was never written down; and (2) that a scribe or editor, unwilling to change the words of the text before him or to add words of his own, was willing to furnish the Gospel with a wording incorporated in it, with it unchanged a narrative of Christ’s appearances after the Resurrection which he found in some secondary recording or from another generation. If these suppositions are made, the whole tenour of the evidence becomes clear and harmonious. Every other view is, we believe, untenable. It (the addition, vv. 9-20) manifestly cannot claim any apostolic authority; but is doubtless founded on some tradition of the apostolic age.” (Appendix to Introduction, p. 61.)

MESSENGER.

This is confessedly the meaning of the Greek word ἀγέλος, as it is also of the corresponding Hebrew term מָלָדָך. When it was that either word was applied to a heavenly messenger and when to an earthly, had always to be learned from context and circumstance, never from the mere word; although perhaps, here and there, a slight presumption may be inferred in favour of a heavenly errand-bearer. How slight that presumption is, may be inferred from a glance at the use of the words. ἀγέλος in the N. T. is applied indiscriminately to John the Immerser (Mt. xi. 10; Mk. i. 2; Lu. vii. 22), to John’s disciples (Lu. vii. 24), to Jesus’ disciples (Lu. iv. 52), to the thunder in the air (xii. 7), and to (as it is) Job (xli. 25).

In all these examples the original word is ἀγέλος. The like use of the Hebrew word מָלָדָך may be illustrated by another course. From Genesis i., we learn that at about the same time that God sent “messengers” to meet Jacob, Jacob sent “messengers” to meet Esau: the simplest and grand old hill of the device of applying a sacred term to God’s messengers and a common one to Jacob’s; it termed both alike מָלָדָך (as the superscription of Job, after the termed being altered), and fitted to impart, such as that “the word,” as now consti-tuted, includes “both messengers and men” (1 Co. iv. 9), and that the coming habitable earth will not be, as the earth now is, subject unto messengers, but unto man (He. ii. 5; 6 ff), as though man’s minority, during which he is subject to beings of a foreign race, were to be superseded by his majority, which is to be spent here, in this home, divinely given to him as his inheritance.

MYSTERY. See Sacred Secret.

PRESENCE.

In this edition the word παρουσία is uniformly rendered “presence” (“coming,” as a representative of this word, being set in italic). The original and several times in the N. T., viz.: Mt. xxiv. 32, 37, 39; 1 Co. xv. 23; xvi. 17; 2 Co. vi. 7; 10; Ph. i. 12; 1 Th. ii. 19; i1. 18; 15; v. 23; 2 Th. ii. 1, 8, 9; 1a. v. 7, 8; 2 P. i. 18; i1. 4, 12 and 1 Jn. ii. 28. The sense of “presence” is so plainly shewn by the contrast with “absence” (implied in 2 Co. x. 10, and expressed in Ph. ii. 12) that the question naturally arises,—Why not always so render it? The more so, inasmuch as there is in 2 P. i. 18 also, a peculiar fitness in our English word “presence.” This passage, it will be remembered, relates to our Lord’s transaction upon the Mount. The wonderful manifestation there made was display and sampled “presence” rather than of “coming.” The Lord was already there; and, being there, he was transformed (cp. Mt. xvii. 2, n.) and this glorified person was then described. His bodily “presence” was one which included and exerted “power”; so that “power and presence” go exceedingly well together—the “power” beholding such a “presence”; and the three favoured disciples were at one and the same moment witnesses of both. The difficulty encountered in the second edition of this N. T., in the way of so yielding to this weight of evidence as to render παρουσία always by “presence,” lay in the seeming inconsistency of being “presence” as an event which would happen at a particular time and which would fall into rank as one of a series of events, as 1 Co. xv. 23, especially applied to resurrection. The translator still feels the force of this objection, but is withdrawn from taking his stand upon it any longer by the reflection that, after all, the discussion is imaginary. The presence, in any case, is still in the future, and may therefore be enshrouded in a measure of obscurity which only fulfilment can clear away: it may, in time, be both a period,—more or less extended, during which certain things shall happen,—and an event, coming on and passing away as one of a series of divine interpositions. That event stands as a mark of time, that is, one event: He returns and you have his “presence,” during which he raises his own—that is another event, however large and grand, so that certain acts in the cluster of events constituting “the end.” Hence, after all, “presence” may be the most widely and permanently satisfying translation of the looked-for παρουσία of the Son of Man.

REST. See Sabbath.

SABBATH.

Not to enter upon the larger questions which concern the Sabbath or the Lord’s Day, a few critical remarks on the word sabbath as it appears in the N. T. may be useful. First, this word seems to be sometimes an app-ealitive and sometimes a proper name (“day of rest,” Sabbath”). Second, the term sabbath is, in several texts, used in the plural in the Greek, where nevertheless it is evident that only one particular day is intended. Under this head, the following texts are worthy of note: Mt. xii. 11; Mk. i. 21; ii. 23; iii. 2; Lu. iv. 16; xili. 10; Ac. xiii. 14; xvi. 13. In all these passages the word in the original is in the plural, and yet itplainly that a particular, individual day is intended. Nor is there anything surprising in this; for there are many forms where other languages employ the singular.

For this, see Gesenius by Davies, p. 243. Third, the word sabbath is, in the singular, used to express an act of rest; and rest, as we know, has nothing to do with being so of a foreign race, where to be superseded by his majority, which is to be spent here, in this home, divinely given to him as his inheritance.

SHRINE. See Temple.
SOUL.

One cannot but regret the impossibility of making our English word "soul" express just as much as is conveyed by the Greek word psuchē and the Hebrew word nephesh. The translator may confess that, after a determined endeavour to render the latter term uniformly "soul" throughout the O. T., he was reluctantly constrained to give up the attempt. When, in the book of Esther, it came in at the climax that the Jews were permitted "to stand for their soul (nephesh)" (Est. viii. 11), this example proved to be the turning of the scale, and "life" was promptly substituted. It certainly may be worth enquiry, how it comes about that the sacred originals so freely use a concrete word where we sorely feel our need of employing our abstract term "life"; and that this is so, notwithstanding the existence of chayyāh in the Hebrew and zēnōn in the Greek, more exactly answering (as it might have seemed) to the English word "life." But the fact of stubborn diversity of usage above indicated remains, and it appears necessary to allow "life" to stand in a respectable minorit of instances for nephesh and psuchē. In this edition, therefore, "life" has been admitted into a certain class of passages, of which Mt. xvi. 25, 26 may be named as an example.

SOUL, MAN OF; BODY OF THE.

Notwithstanding what has been said above, "soul" of course remains our leading representative of psuchē; and we greatly need an adjective which holds the same relation to "soul" as "spiritual" holds to "spirit." "Natural" is evidently not the exact word. We might of course say "psychical man" and "psychical body," in I Co. ii. 14, and xv. 44, 46, if we were in the habit of using "psyche" everywhere instead of "soul." As that is not the case, and as "soulical" has no recognised place in the English language, it seems to the translator, after much thought upon the subject, that the simple circumlocutions placed at the head of this note may prove a not unhappy solution of the difficulty. The Greek adjective psuchikos, here discussed, occurs, in the N. T., only in I Co. ii. 14; xv. 44, 46; Ja. iii. 5 and Jude 19.

SPIRIT, PERSONALITY OF THE HOLY.

The reader is requested to observe that the very literal rendering, "Holy Spirit" (with no "the" prefixed—rather frequent in the "Acts") is in no sense due to any doubt of "the personality of the Holy Spirit." The translator simply declines to admit that the idea of personality is so dominating and exhaustive as to require, by a species of English forcing, to be kept ever to the front. Over and above those precious conceptions which by consent are couched under the word "person," there are others (scarcely less important!), of pervasive influence, of secret, subtle, interpenetrating and embracing energy, which by us in our weaknesses are sometimes more easily caught when the notion of personality is, for the time, in abeyance. Moreover, as the authors of The USSenUniverse well say (p. 173, third edition): "It ought to be remembered that here the word "person" does not mean the same thing as it does when applied to ourselves, but only denotes some distinction that may be regarded as best expressed by this word. Our idea of person or individual is derived solely from our experience of that position which we occupy in the universe."

SPIRIT versus "GHOST."

It is satisfactory to find The Revised English Bible (Eyre & Spottiswoode) substituting the word "Spirit" for the venerable but objectionable word "Ghost." Objectionable, certainly, the latter is; notwithstanding that, in many minds, it is clustered about with sacred associations, and by some strangely regarded as a very bulwark of orthodoxy. The primary objection to it ranges high above any question of taste; and is derived from the circumstance that it makes, in English, an artificial, unfounded distinction, which separates passages which ought to be closely linked together by uniformity of rendering. For example, we have, in the public Versions of 2 Co. xiii. 14 "the communion of the Holy Ghost;," but, in Phi. ii. 1, the "fellowship of the Spirit." a double break, it will be observed, jerking the reader from "communion" to "fellowship," and from "Ghost" to "Spirit," although in the Greek the one passage is the very echo of the other. And this brings us to a subordinate, though very weighty, objection to "Ghost," namely, the essential incongruity of the word at this time of day. For, mark: should anyone think to restore the broken link by a reverse movement, that is to say, by extending "Ghost" to both passages ("If there be, therefore, any fellowship of the Ghost,;"), he would not be instantly beaten back by a general cry of dismay. It remains to add this only: Given, devout persons who for years have intelligently preferred and word "Spirit," and in them a strong revulsion of feeling unites with a clear decision of judgment to decline, as bordering on profanity, any voluntary application of the term "Ghost" to the mighty and gracious Spirit of the Living God.

TEMPLE.

The attempt has here been made to distinguish between hērōn (temple, inclusive of courts, precincts) and masān, the inner building, marking the latter by a capital initial. There is neither need nor ground for further distinction.

TORCH.

"The true Hindu way of lighting up is by torches held by men, who feed the flame from a sort of bottle constructed for the purpose."—Elphinston (quoted by Trumpp. "Spiele****, quoted by Trumpp. Cp. Jdg. vii. 16, 20; xv. 4, 5; Job xli. 19.)

VIRGINITY.

The example of the translator of an excellent version published by Morrish (understood to have been the late J. N. Darby) has embarrassed the present translator to adopt "virginity" in I Co. vii. 36-39. The immense relief from difficulty thus obtained, and the fact that the word parthenia is sometimes masculine, an unmarried youth (Liddell and Scott) have been accepted as a justification of this rendering.